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REPORTS

FROM

COMMITTEES:

SIXTEEN VOLUMES.

—(*11.*)—

ORANGE LODGES.

Session

19 *February*——10 *September* 1835.

VOL. XV.

1835.

REPORTS FROM COMMITTEES:

1835.

SIXTEEN VOLUMES:—CONTENTS OF THE

ELEVENTH VOLUME.

N. B.—*THE* Figures *at the* beginning of the line, *correspond with the* N° *at the foot of each* Report; *and the* Figures *at the* end of the line, *refer to the* MS. Paging *of the Volumes arranged for The House of Commons.*

ORANGE LODGES:

377. REPORT from Select Committee on ORANGE LODGES in *Ireland*, p. 1

475. SECOND REPORT from Select Committee on ORANGE LODGES, ASSOCIATIONS, &c. in *Ireland* - - - - - - - p. 501

THE REPORT - - - - - - - - - - p. 1

MINUTES OF EVIDENCE - - - - - - p. 5

APPENDIX - - - - - - - - - - p. 417

SECOND REPORT - - - - - - - - - p. 501

MINUTES OF EVIDENCE - - - - - - p. 505

APPENDIX - - - - - - - - - - p. 517

REPORT

FROM THE

SELECT COMMITTEE

APPOINTED TO INQUIRE INTO

THE NATURE, CHARACTER, EXTENT AND TENDENCY

OF

ORANGE LODGES, ASSOCIATIONS OR SOCIETIES IN IRELAND;

WITH THE

MINUTES OF EVIDENCE,

AND APPENDIX.

Ordered, by The House of Commons *to be Printed,*
20 *July* 1835.

Lunæ, 23° *die Martii*, 1835.

Ordered, That a Select Committee be appointed to inquire into the nature, character, extent and tendency of Orange Lodges, Associations or Societies in Ireland, and to report their Opinion thereon to The House:—And a Committee was appointed of—

Mr. Finn.
Mr. O'Connell.
Mr. Sheil.
Mr. Wyse.
Mr. Jackson.
Lord Viscount Ebrington.
Mr. Wilson Patten.
Mr. Pease.
Mr. Bethel.
Mr. Edward Buller.
Mr. Cutlar Fergusson.
Colonel Wood.
Mr. Edward John Stanley.
Mr. Fox Maule.
Lord Viscount Castlereagh.
Mr. Bannerman.
Mr. Shaw.
Mr. Spring Rice.
Mr. Maxwell.
Mr. Ward.
Mr. Nicholl.
Mr. O'Loghlen.
Mr. Alexander Pringle.
Sir James Graham.
Sir John Yarde Buller.
Colonel Conolly.
Colonel Perceval.

Ordered, That the Committee have power to send for Persons, Papers and Records.

Ordered, That Five be the Quorum of the Committee.

Martis, 24° *die Martii*, 1835.

Ordered, That Mr. Shaw and Colonel Perceval be discharged from further attendance on the Committee.

Mercurii, 25° *die Martii*, 1835.

Ordered, That Mr. Finch and Mr. Grove Price be added to the Committee.

Veneris, 15° *die Maii*, 1835.

Ordered, That Mr. Chancellor of the Exchequer and Mr. Cutlar Fergusson be added to the Committee.

Martis, 19° *die Maii*, 1835.

Ordered, That Mr. Chancellor of the Exchequer, Mr. Cutlar Fergusson, Mr. Fox Maule and Mr. Edward John Stanley be discharged from further attendance on the Committee; and that Mr. Divett, Mr. J. Ponsonby, Mr. Gisborne and Mr. Poulter be added thereto.

Lunæ, 1° *die Junii*, 35.

Ordered, That Lord Viscount Milton be added to the Committee.

Veneris, 12° *die Junii*, 1835.

Ordered, That Sir Edmund Hayes be added to the Committee; and that Colonel Conolly be excused from further attendance thereon.

Veneris, 17° *die Julii*, 1835.

Ordered, That Mr. Gisborne be excused from further attendance on the Committee, and that Mr. Macleod be added thereto.

Lunæ, 20° *die Julii*, 1835.

Ordered, That the Committee have power to report the Minutes of the Evidence taken before them, from time to time, to The House.

REPORT.

THE SELECT COMMITTEE appointed to inquire into the NATURE, CHARACTER, EXTENT and TENDENCY of ORANGE LODGES, ASSOCIATIONS or SOCIETIES in *Ireland*, and to Report their Opinion, and who were empowered to report the MINUTES of the EVIDENCE taken before them from time to time to The HOUSE:——

HAVE examined several Witnesses, whose Evidence they beg leave to lay before The HOUSE.

LIST OF WITNESSES.

Martis, 7° die Aprilis, 1835.

Lieutenant-Colonel *Verner*, M.P. - p. 1

Jovis, 9° die Aprilis.

Lieutenant-Colonel *Verner*, M.P. - 18

Lunæ, 13° die Aprilis.

Rev. *Mortimer O'Sullivan* - - 31

Jovis, 21° die Maii.

Rev. *Mortimer O'Sullivan* - - 51

Martis, 26° die Maii.

Rev. *Mortimer O'Sullivan* - - 58

Mercurii, 27° die Maii.

Rev. *Mortimer O'Sullivan* - - 65

Lunæ, 1° die Junii.

Rev. *Mortimer O'Sullivan* - - 77

Martis, 2° die Junii.

William Swan, Esq. - - - - 83

Mercurii, 3° die Junii.

William Swan, Esq. - - - - 101
Stewart Blacker, Esq. - - - 108

Lunæ, 8° die Junii.

Stewart Blacker, Esq. - - - 117

Mercurii, 10° die Junii.

Stewart Blacker, Esq. - - - 133

Veneris, 12° die Junii.

Stewart Blacker, Esq. - - - 146

Sabbati, 13° die Junii.

Stewart Blacker, Esq. - - - 161
William Ribton Ward, Esq. - - 162

Lunæ, 15° die Junii.

Rev. *Mortimer O'Sullivan* - - 176

Mercurii, 17° die Junii.

Hugh Ryves Baker, Esq. - - p. 197

Veneris, 19° die Junii.

Hugh Ryves Baker, Esq. - - - 211

Lunæ, 22° die Junii.

The Earl of *Gosford* - - - 224

Martis, 23° die Junii.

The Earl of *Gosford* - - - 246

Mercurii, 24° die Junii.

The Earl of *Gosford* - - - 267

Veneris, 26° die Junii.

The Earl of *Gosford* - - - 282

Mercurii, 1° die Julii.

William Sharman Crawford, Esq. M.P. 299

Veneris, 3° die Julii.

Sir *Frederick Stoven* - - - 315

Sabbati, 4° die Julii.

Sir *Frederick Stoven* - - - 330

Lunæ, 6° die Julii.

James Sinclair, Esq. - - - - 347
Mr. *W. Stratton* - - - - 361

Mercurii, 8° die Julii.

The Right Hon. the Earl of *Caledon* - 368

Veneris, 10° die Julii.

Mr. *James Christie* - - - - 379

Mercurii, 15° die Julii.

Mr. *James Christie* - - - - 395
William Sharman Crawford, Esq. M.P. 395

MINUTES OF EVIDENCE.

Martis, 7° die Aprilis, 1835.

EDWARD JOHN STANLEY, ESQUIRE,

IN THE CHAIR.

Lieutenant-Colonel *Verner*, a Member of The House, was Examined as follows:

Lieut.-Col. *Verner*, M. P.

7 April 1835.

1. ARE you a member of any Orange Society?—I beg permission to read a letter I have received, dated Dublin, the 4th of this month:—"Dear Sir and Brother,—I am directed to acquaint you with the following resolutions, passed at a numerous meeting of the Grand Orange Lodge specially summoned, the Earl of Rathdowne, Deputy Grand Master, in the chair, yesterday the 3d of April:—Resolved, That under the pressure of the case, and the absolute necessity of taking some immediate step on the subject of presenting a petition to The House of Commons, praying an investigation, &c., the Grand Lodge approve of the decision of the Committee, and adopt the measure as their own." The petition I had the honour to present to The House was from the committee. The Grand Lodge have met, and have adopted this resolution:—"Resolved, That an authority be granted under the grand seal of the institution to those brethren who may be examined before the Committee of the House of Commons now appointed to investigate the nature, tendency, &c. of the Orange institution, to disclose all signs, pass-words and secrets of the institution, without any concealment whatever; and that the proper officer be instructed to prepare the same. Resolved, That in furtherance of the above resolution, the brethren therein alluded to shall have the power of laying before the Committee of the House of Commons all books and documents connected with the institution, and all such further information as may be required of them, without any reservation whatsoever. Resolved, That we hereby give full power to the Committee appointed by us to carry on our affairs in London to act in every way that they may deem necessary for the good of the Orange institution and the public vindication of its principles, and the general character of that association."

2. That is entirely in concurrence with the views of the petition presented to The House?—Yes, and at the same time with the entire concurrence of the body at large.

3. Are you a member of an Orange society?—I am.

4. What situation do you hold in that society?—I hold at present the situations of deputy grand master of the institution and deputy grand master of the county of Armagh.

5. Can you state to the Committee the origin of the Orange societies, when they commenced, and what was the intention of their institution?—I think the society under that name commenced in the year 1795.

6. Can you state what was the original intention of the formation of that society?—The original intention of the Orange society was to support the constitution of the country and allegiance to His Majesty, in opposition to societies of a rebellious and treasonable nature, to join the Government in protecting the country in case of foreign invasion, and for purposes of self-defence.

Lieut.-Col. *Verner*, M. P.

7 April 1835.

7. Were there any Orange institutions in existence previous to 1795 in any other form?—None.

8. Have the goodness to state to the Committee what is the constitution of the Orange society?—It is composed of a master, a secretary, a treasurer, officers and committee-men and members.

9. Is there any oath or any bond of secrecy in the society?—None whatever.

10. What are the rules of the society?—These are the present rules: they have been partially changed from time to time, but I believe these are the last rules for the guidance of the institution, published in 1834, which are the general rules of the society.

[*The same were delivered in*; *vide Appendix.*]

11. Is the association exclusively a Protestant association?—It is.

12. Can any Catholic belong to it?—Not by the rules of the society.

13. Can any Presbyterian belong to it?—Yes.

14. Is there any thing in the form of oath, or in the initiation of the members, which makes it impossible for a Catholic to belong to it, or is it only from a bye-law of the society?—Formerly I know that Roman Catholics were excluded by the rules of the society; I believe that rule is in existence still.

15. Was there ever any period when there was an oath administered?—Yes.

16. When did that cease?—It ceased on the passing of an Act of Parliament rendering all societies bound by a secret oath illegal.

17. At what period was that?—I shall read the declaration which was issued on its ceasing; it is dated the 18th of March 1825: "The Grand Lodge of Ireland to their brethren, Colonel Pratt in the Chair: Dear Brethren,—Few, if any periods since the first formation of our loyal institution have been so replete with transactions of so vital a moment and importance as those to which the Grand Lodge are now about to refer in this their report to their brethren throughout the kingdom. During the period in which we have been members of the Grand Lodge, we trust it will appear that we have watched over the true interests of the society with parental affection and unprecedented zeal. The present year has been a distinguished one in the annals of our country, producing such effects upon the Orange society as to render the present appeal absolutely necessary. At no period (we have the satisfaction to add) was the institution in a more flourishing condition, or more highly respectable in the numbers added to its ranks. Notwithstanding which, the Parliament of the United Kingdom have considered it necessary that all political societies should be dissolved; of course, our society is included. It therefore becomes our duty, in consequence of the confidence you have reposed in us, to inform you, that any lodge meeting after this day commits a breach of the law, and is liable to all the consequent penalties. We therefore exhort you, that in the present crisis of our affairs, you will not suffer that fidelity and devotion to the support of the Government and the maintenance of the laws which ever characterized our society to be tarnished, but that you will yield a willing obedience to what is now the law of the land, thereby proving to your enemies and to the world at large, how unjust and malignant those charges have been which represent our society to be established for the purpose of opposing any description or class of our fellow-countrymen, but that our principle and practice is to support and protect every body and denomination of loyal subjects. We regret indeed that the Government should deem it expedient to include our society, or that the calumnies of our enemies should be so far credited as even to suppose that there was a necessity for so doing; but we are confident that the inquiry which will speedily take place into the nature and objects of our society, as well as into the state of Ireland generally, will exonerate us from even the semblance of guilt, and prove to the Government and to the British public how very malignant and groundless have been the charges of our enemies. Though from this day the Grand Lodge ceases to exist as a body, yet we do most sincerely and truly pledge ourselves to our brethren and to the empire at large, that, as individuals, we cherish the same principles at heart, and that should domestic treason or foreign invasion again render our services necessary, that we will be found steady at our posts, regardless of every earthly consideration but that which behoves us as loyal subjects of the Crown of Great Britain. For the support of those principles we have laboured since the first formation of our institution. For them we have suffered both injuries and insults. But still we are pledged to them. That pledge is inviolable; and we shall ever feel pleasure in

Lieut.-Col. *Verner*, M. P.

7 April 1835.

inculcating them to our neighbours and friends, and in instilling them into the infant breasts of our children, so that they may grow with their growth and strengthen with their strength, and so be handed down entire and unimpaired from generation to generation.—Resolved, That the marked thanks of the Grand Lodge are justly due and are hereby given to the Right honourable Earl O'Neill, grand master, to Colonel Verner, deputy grand master, and to the other grand officers, for the inestimable services rendered by them to the Orange institution. Resolved, That the thanks of the Grand Lodge are due and hereby given to the Right honourable Lord Kenyon and to Charles Brownlow, esq. for their kindness in presenting our petition to the respective Houses of Parliament. —Resolved, That the grand treasurers of counties be required forthwith to send in the several sums due by them to Richard Hill, esq., to defray the several debts unavoidably incurred by the Grand Lodge.—Colonel Pratt having left the chair, and the Right honourable the Earl of Aldborough being called thereto, Resolved, That the thanks of the Grand Lodge be given to Colonel Pratt for his dignified conduct in the chair."—There was a meeting held of the Grand Lodge on the 17th of February 1825, at which several members were present, and at which the following resolution was agreed to:—" Resolved, That an humble petition be presented to both Houses of Parliament from the members of the Grand Lodge this day assembled, praying that an investigation may be entered into, either at the bar of the respective Houses or before the Committee for inquiring into the state of Ireland, so as perfectly to develope the entire constitution of and principles professed by the Orangemen of Ireland, and praying that members of our institution may be examined on oath, if necessary, as to all matters connected with the society; that a committee of five, with liberty to add, be now appointed to carry this resolution into effect."

18. Was that petition presented to Parliament?—It was.

19. Were any steps taken in consequence of that?—The step taken in consequence was the examination of some individuals, of whom I was one, before the Committee of the House of Lords.

20. Will you have the goodness to read the petition?—It was presented to the House of Lords by Lord Kenyon, and to the House of Commons by Mr. Brownlow.—[*The same was read; vide the Journals of Parliament.*]—There is in this petition an allusion to the address presented by the Orangemen in Ireland to the Earl of Camden, when Lord Lieutenant of Ireland, in the year 1798. Perhaps it may not be an improper time to read it, as it will show what the principles of the society were in those days, and the Committee will have an opportunity of judging whether they have been strictly adhered to since; that was very shortly after the society was instituted.

21. Was there an annunciation of their principles on their first formation, or was that you refer to the first annunciation of their principles?—The Orangemen had been calumniated, and their intentions misrepresented; it was at the period of the rebellion in Ireland, but previous to its actual breaking out. I believe the Government was not exactly aware of the extent or nature of the disturbance, or the societies into which the people were divided. The Orangemen came forward for the purpose of making known their principles, and offering their services to Government in any manner in which it thought proper to employ them.

22. To what period do you particularly allude, in which you state that you do not consider the Government to be aware of the extent or nature of the disturbance? —Previous to the breaking out of the rebellion in 1798.

23. In what year?—About 1795 or 1796.

24. What was the Bill alluded to in the petition you have read?—The Bill for abolishing all secret societies in Ireland which was then in progress.

25. Is there any objection on the part of the Orange institution to the Committee inquiring from every person, and getting every information of every description, as well as the documents?—None whatever; I conceive that in their petition to the House, in their resolutions, in their letter now submitted to the Committee, and in the petition I had the honour to present the other day, they call for a full inquiry.

26. So that no person called can plead that he is bound by any obligation to withhold any information from the Committee?—Certainly not; it is the most anxious wish of the society that nothing shall be withheld.

27. They express their wish that the grand master shall attach his seal to the release of every one from the obligation of secrecy?—They do.

Lieut.-Col. *Verner*, M. P.

7 April 1835.

28. Will you read to the Committee any matters which will throw a light on the origin of the society?—The society commenced in 1795 with the middling classes of society, and I believe they kept no books.

29. Can you state from your knowledge the occasion, the origin, and the period of the formation of the Orange societies?—The first formation of the society was in the year 1795. Previously there were other societies existing; one under the name of Defenders, consisting exclusively of Roman Catholics. They were in the habit of taking arms from the houses of the Protestants, and bodies of men, called Peep of day Boys, went generally early in the morning for the purpose of recovering their arms, and from that circumstance derived their name. I think the first occasion upon which the opinion became general that there existed a decided hostility upon the part of the Roman Catholics towards the Protestants of the country was a circumstance which occurred at a place called Fork Hill, in the county of Armagh.

30. Can you state the date of that?—It was in the year 1791; the circumstance made an impression upon my mind, I heard it related by my father several times, who was on the grand jury when the trial took place: A gentleman of the name of Jackson died and demised his property to religious and charitable purposes, and required by his Will that a Protestant colony should be established upon his property in that part of the country; it adjoins the county of Louth. In attempting to do so, his agent was frequently shot at, and upon one occasion had a horse killed under him. Mr. Jackson required by his Will that there should be four schools established for the purpose of the education of the children of all denominations and persuasions. In the attempt to establish this colony, the persons who came to reside there were frequently threatened by the Roman Catholics, and told that they should not come into that part of the country. One of the schoolmasters had also been frequently threatened. One evening his house was entered; I am not sure whether the door was forced or if he opened it at the persuasion of a neighbour; a body of men came in. The man, aware from their threats what their object was, concealed his wife in the bed curtains; they threw him down, put a cord round his neck and forced his tongue out, which they cut off, and then cut off the joints of his fingers, joint by joint; his unfortunate wife screamed out, they took her and cut off with a blunt instrument the joints of her fingers; they then cut off her breasts, seized her son, a boy of thirteen years old, cut out his tongue and cut the calves off his legs. The unfortunate man asked if he had ever injured them; they replied not, but this was the beginning of what all his sort might expect. I knew the boy afterwards; he lived for some years on my property, and was a yeoman in the corps which my father commanded. I recollect my father mentioning that this boy, who had not recovered at the time of the trial, was carried in and laid upon the table, and that when he was handed the crier's rod, and was asked whether he saw any person in the court whom he had seen in his father's house on the night of the outrage, he laid the rod on the head of one of the prisoners in the dock, and when asked whether he recollected what clothes he had on, he said he did, and placed the rod on the head of a person standing outside, who proved to be the prisoner's brother, and who had exchanged coats with him in the gaol that morning. It was this circumstance then, and especially the declaration to the man, which produced a conviction of the hostility of the Roman Catholics to the Protestants.

31. You consider the origin of the Orange society to have been strictly defensive?—Decidedly so.

32. If other societies of an insurrectionary nature had not existed, the Orange lodges would not have been instituted at that time?—I do not think they would.

33. Do you mean to say that there was any such trust as that you have referred to in Mr. Jackson's Will?—So I have heard.

34. Have you read the Will?—I have not; but I have always understood it to be such as I have described it. Of the facts relating to the schoolmaster there can be no doubt.

35. You heard these facts from your father?—I recollect the trial; and I recollect my father having mentioned the circumstances, frequently.

36. Do you speak from your own knowledge?—I speak decidedly from what I have heard; I recollect my father stating the thing frequently; it made such an impression upon my mind that I have never forgotten it.

37. You

Lieut.-Col. *Verner*, M.P.

7 April 1835.

37. You stated that you knew one of the parties in this transaction, the boy?—Yes, I have seen him frequently ; and have heard from him the story.

38. In what year was this? —In the year 1791.

39. The Orange society did not commence till 1795?—No.

40. Did you not state that it began as a political society?—As a defensive society.

41. The Defenders and Peep of day Boys existed before the Orange society?—They did.

42. You mentioned that the Orange society did not spring out of any preceding society?—Yes, I did say so.

43. Did it spring from the Peep of day Boys?—No.

44. The Peep of day Boys, you say, derived their name from their going early in the morning to seize the arms of the opposite party?—That was the supposition.

45. The Peep of day Boys existed in 1791?—I believe that was the period; I merely recollect the country being in a very disturbed state at that time.

46. They existed before the Orangemen?—Yes, they did.

47. Did you consider the Orange society as a continuation of those societies?—No.

48. They were opposed both to the Peep of day Boys and the Defenders?—They were opposed to all the disturbers of the peace of the country; I never conceived them to be connected with any other society.

49. They were established for the preservation of the public peace?—Yes.

50. Do you refer to the charity generally called the Trustees of Jackson's Charity?—The Fork Hill estate, in the county of Armagh.

51. Do you mean to say there was any trust whatever in Mr. Jackson's Will as to the establishment of a Protestant colony?—I can only say that I have understood so.

52. In what part of the country was the Protestant colony to be established?—I understood at Fork Hill.

53. What was the character of the population at the time it was proposed to establish a Protestant colony in that neighbourhood?—I cannot say; but I believe mostly Roman Catholic.

54. Are you aware whether the establishment of a Protestant colony was or not attended, or likely to be attended, with the removal of any portion of that Catholic population?—I cannot say.

55. Do you remember the beginning of the United Irishmen's society in Ireland?—I do.

56. Did that precede or follow the establishment of the Orange society?—It preceded it.

57. Do you consider that the Defenders merged into the United Irishmen?—Yes.

58. The United Irishmen were a society growing out of the Defenders?—No; but they became connected.

59. Are you aware whether the United Irishmen in their first institution were mainly and essentially Protestant or Catholic?—I have heard that the society originated with the Presbyterians.

60. Was it not, in point of fact, a society of a Jacobinical character, connected with the French principles, which at the time were prevalent?—I believe that was the fact.

61. The establishment of the Defenders was of a different character, was it not?—It was.

62. And it was subsequent to that period the junction took place between the United Irishmen and the Defenders?—It was.

63. Are you aware at what period that junction took place, and how that period stands in reference to the origin of the Orange societies?—It was previous to the rebellion of 1798.

64. Was it previous or subsequent to the establishment of the Orange societies that the junction took place between the United Irishmen, who in their origin were Protestant, and the defenders, who in their character were Roman Catholic?—I think it was previous to the establishment of the Orange societies, but there can be no difficulty in ascertaining the fact.

65. Were not the most noted of the leaders of the United Irishmen, in its first institution, before its combination with the Defenders, Protestants or Presbyterians?—I believe they were Presbyterians.

Lieut.-Col. *Verner*, M.P.

7 April 1835.

66. Was the country in which it was proposed to establish this Protestant colony a well-populated or a wild and desolate country?—A wild and desolate country; from the nature of the country it never can be otherwise.

67. Is it a mountainous district?—It is.

68. Are you not aware that, notwithstanding the plantation of Ulster, a considerable portion of Roman Catholics were located in the mountainous districts of the north, that they fled to the mountains?—I am not aware that they fled to the mountains.

69. Are you not aware that the mountainous districts in the north of Ireland are inhabited by Roman Catholics?—I think the majority are Roman Catholics.

70. The Protestant colony was to be planted in that mountainous district?—So I understood.

71. For that purpose, was it necessary to effect what is generally called a clearing?—Not that I am aware of.

72. That would naturally be a source of great exasperation?—I have not said that it was so; it might have been, and I believe was, for the purpose of establishing a colony upon land which was then unoccupied.

73. Are you not aware that the trust of that Will was, so far as charity was concerned or pious purposes, for the establishment and extension of the Gospel in foreign parts, giving an estate to his wife and daughter, and after the death of the survivor, that the fund should go to the propagation of the Gospel in foreign parts?—I have already stated that I have never seen the Will.

74. If the trust of the Will was for the diffusion of the Gospel in foreign parts, would that at all justify the outrage which was committed upon the Protestant settlement, or ought they not to have proceeded by legal means to establish themselves?—Nothing, in my opinion, would justify such an outrage as that upon the schoolmaster and his family.

75. Are the Committee to understand that you have always understood that the origin of Orange societies originated in this transaction at Fork Hill in the year 1791?—No; that was one of the acts which gave the impression in that part of the country, that the Roman Catholics were decidedly hostile to the Protestants.

76. Did not the Peep of day Boys exist before this?—They did.

77. Were not they composed exclusively of Protestants?—I do not know that they were.

78. The Defenders, you state, were Catholics?—Yes, exclusively.

79. Were not the Peep of day Boys opposed to them?—They were.

80. Was not there an assault made upon the Protestants previously to the establishment of the Orange institution, which led to the conflict at Diamond Hill?—There was.

81. When was that?—The 21st of September 1795.

82. Was not the Orange institution first formed in the village of Diamond?—It was. The first lodge was formed after an affray between the Protestants and Roman Catholics; there had been a previous skirmish, and an engagement entered into upon the part of the Roman Catholics by their priest, and upon that of the Protestants by Mr. Atkinson, a gentleman of property. This the Roman Catholics violated, and commenced what was called the Battle of the Diamond. The Protestants were successful, and the breach of faith caused them to form themselves into a society.

83. That is what is called the Battle of Diamond Hill?—It is.

84. Are there any circumstances between the attack on the schoolmaster in 1791, and the battle of Diamond Hill, you would wish to state to the Committee?—I do not recollect any.

85. Do you recollect a meeting of magistrates in Armagh, at which Lord Gosford presided, about that period, and in which the statement was made that a system of persecution had prevailed as against the Roman Catholics in that part of Ireland?—I have heard that there was such a meeting.

86. Are you aware of a meeting having been held in Armagh, in December 1795, Lord Gosford in the chair, at which the following resolution was passed, that the country was thrown into an uncommon state of disorder, and that its Catholic population are grievously oppressed and plundered, and driven from their homes and lands by a lawless banditti?—Not from my own knowledge.

87. Have you heard of such a meeting taking place?—Yes, I have heard that a meeting did take place.

88. And of such a resolution having been adopted?—I do not know or recollect.

89. Are

Lieut.-Col. *Verner*, M.P.

7 April 1835.

89. Are you aware of the existence of any lawless banditti persecuting the Roman Catholics of that part of Ireland at that period?—Certainly not.

90. If such a party had existed, would it have been likely to have been Presbyterian or Church of England; were the Presbyterians more in collision with the Roman Catholics or the members of the Church of England at that period?—The Presbyterians.

91. Are the Committee to understand that in the establishment of this Protestant colony at Fork Hill, you do not believe any attempt was made to drive out the Catholic population to effect that object?—I know of none.

92. The battle of Diamond Hill took place the 21st of September 1795, did it not?—It did.

93. Have you ever read that resolution that has just been read to you in any printed book?—I do not recollect having read it.

94. Do you believe such a resolution ever passed?—I do not say it did not.

95. Can you form a belief about it?—I think it very probably did.

96. Have you any doubt about it?—I have no recollection whatever of it.

97. Lord Gosford was the governor of the county of Armagh at the time the resolution passed?—I believe he was.

98. Did you ever see a letter addressed to the Government by Lord Gosford, the governor of the county, respecting the Orange societies?—I do not recollect ever having seen any.

99. Did you hear it read in the House of Commons by Mr. O'Connell?—I heard something read, which I considered the sentiments delivered by Lord Gosford at a meeting; I did not understand it was a letter to the Government.

100. Did you ever hear of a letter addressed by Lord Gosford to the Irish Government, respecting the Orange societies, in the year 1795, or at any time?—I have heard either of a letter or resolution at a meeting at which Lord Gosford presided.

101. Did you ever hear of a communication made by Lord Gosford to the Irish Government respecting the Irish societies?—I heard what Mr. O'Connell stated in the House.

102. Did you ever hear of the governor of the county having remonstrated against the Orange societies at the time they first took place?—I never have.

103. Did you ever read in any history of Ireland an account of the institution of Orange societies, of which you are deputy grand master?—I do not recollect having read any history.

104. Did you ever read in any history of Ireland an account of the remonstrance made by Lord Gosford to Government respecting the institution of Orange societies?—I do not think I have.

105. You stated to the Committee that the Orange society existed in the year 1795?—It originated in the year 1795.

106. Can you charge your memory in what part of the year it was; was it before or after the battle of Diamond Hill?—It was supposed to have originated upon that very day; what I have always understood was, that after the fate of the battle of Diamond Hill, the first Orange Lodge was established.

107. Who do you consider, in the battle of Diamond Hill, was the aggressor, which party?—The attack was made upon the Protestants.

108. Were you present?—No, but I have heard it related by those who were.

109. Were there not considerable disturbances in Ireland shortly after the breaking out of the French revolution, from 1791 to 1795?—The country was in a very disturbed state; I was very young at the time.

110. Are you aware that a gentleman named Theobald Woolf Toone was the founder of the society of United Irishmen?—One of them.

111. Was he not united with a gentleman of the name of Dr. M'Niven?—So I have understood.

112. Was not Dr. M'Niven a Roman Catholic?—I have heard so.

113. Was not Mr. Keogh, of Wexford, a Roman Catholic?—From the name I should say so.

114. Did not he form a part of that committee which, under the direction of Mr. Theobald Woolf Toone, was engaged in the general system of agitation in Ireland from the year 1792?—I believe so.

115. You do not know that of your own knowledge?—No.

116. Was not a Mr. Byrne, of Belfast, united with Dr. M'Niven and Mr. Keogh before mentioned?—I do not know from my own knowledge.

Lieut.-Col. *Verner*, M. P.

7 April 1835.

117. From the year 1792 was there not considerable agitation in Ireland till Mr. Woolf Toone left the country in 1794?—Very great.

118. At what period was it that the Rev. Mr. Jackson went to France, and afterwards came to a melancholy end in Dublin, can you charge your memory whether that was 1794 or 1795?—I cannot.

119. Do you remember the trial of Mr. Jackson?—I do not.

120. Between the years 1792 and 1795, did Mr. Arthur O'Connor take a very active part in the affairs of Ireland?—So I have always understood.

121. Did he find it necessary to leave the country under those circumstances?—I believe he did.

122. Has there been, between the year 1792 and 1795, very considerable agitation arising from that gentleman?—Very great.

123. Was there not a connexion between this gentleman and Mr. Lewins of Paris and the Jacobin Government in Paris?—I have no doubt; I can mention a circumstance that took place. I think about that period a person who was under some obligations to my father in the country, was deeply implicated in the rebellion. He was a member of the United Irishmen and of the Assassination Committee.

124. What was the Assassination Committee?—A committee to decide whether individuals were to be assassinated.

125. Do you, in stating the fact of the Assassination Committee, know these facts of your own knowledge?—I will state how far I have reason to believe them.

126. Do you know it from the admission of the person that he was himself a member of the committee?—I know it from my father.

126*a*. Is that person alive?—I believe he is, I am not sure.

127. What is his name?—I would prefer not to mention his name.

128. You are acquainted with his name?—I am; I do not think it is right to mention it; but if the Committee please, I will mention the circumstances: he came to my father for the purpose of warning him with regard to the state of the country and his own personal safety. I remember the circumstance better, having been directed to open the door, because of this individual's or my father's unwillingness that he should be seen by the servants of the house.

129. Were you present when he stated this?—No, I heard it from my father; he stated, that there was a person going over to France with despatches from the united Irish Government, and that he would have on a pair of new boots, and under the tops of his boots would be concealed the despatches. My father was in the constant habit of receiving information from him, and communicating it to the secretary or under-secretary. In consequence, he went to the secretary, and stated that this person was to sail in the packet that night for Holyhead; that it was the wish of the individual who had given this information that he should not be seized until he had got a short way in Wales for fear of suspicion, and that he was then to be taken up, and to be brought back. My father, of course, naturally watched the packet for two or three days, but heard no more about it, and when he went to the secretary to make inquiries, he told him he had totally forgot it; this person told him that his name had been brought before the committee and canvassed, and that he had been adjudged to assassination; he said also, if you do not send your sons out of the country, they will be made away with; my father did send my brothers and myself to England in consequence.

130. You have not stated the period at which this occurred?—It was before the breaking out of the rebellion; it must have been about the year 1797.

131. You will have no objection to state what your age was then?—I was very young at the time.

132. Did you go to school from home?—I went to a school in Chester; my father sent my two brothers and myself to a school in Chester; my two brothers were two years older than I was; we were more as private scholars with the gentleman who kept the school.

133. Was it in summer or winter you went?—It was during the meeting of Parliament: my father was then in Dublin attending Parliament.

134. What was your age at that time?—I believe I was about 15.

135. You were only 13 at the time of the battle of Diamond Hill then?—I was very young.

136. You say you had taken so conspicuous a part, that you and your brothers were marked out as objects for this assassination committee, what part had you

taken

taken to mark yourself out?—My father was a very conspicuous character, and we were Orangemen, and attended the Orange Lodges in Dublin, and we knew we were marked coming out of them, having been attacked more than once. I recollect one night we were attacked in Castle-street, when Lord Kingston came up with a party of the militia and rescued us.

137. Amongst the whole list of your acquaintance, can you point out any one person who avowedly and indisputably fell a victim to the designs of this Assassination Committee, do you know any man of note who was assassinated about that time?—I have no doubt I could point out more than one.

138. Do you know one man of note who disappeared mysteriously through the machinations of that committee?—I do not recollect any. I have heard the names of persons who were said to have been assassinated; I did hear there was a person taken some time after who acknowledged that he was lying in the ditch, at the house of Mr. John Claudius Beresford, who held a high situation in the Orange society, at his place a little way out of Dublin, to shoot him.

139. Was any connexion proved between that person and such a committee, as that stated to have existed?—Only that the man stated that he was employed for the purpose.

140. Were you present when the man stated that?—No; but I heard it from Mr. Beresford.

141. Have you any proof, except hearsay evidence, to offer, of the existence of such a committee?—I never had the honor of setting in it.

142. You have no instance of that committee having acted up to its supposed designs?—No; but I suspect that before the Secret Committee of the House of Commons in Ireland, or the House of Lords, sufficient evidence was produced.

143. Was your father a member of the Secret Committee of the House of Commons?—I do not recollect.

144. Was the statement which you state to have come from this person, made in your presence to your father?—No.

145. In what station of life was the man who made this statement?—He was a very respectable person.

146. Of what country was he?—A foreigner I believe.

147. Is he in Ireland now?—I cannot say.

148. Were any individuals shot at at that period?—I cannot mention any.

149. Did you hear that there were threats, or that there were any attempts made at the assassination of individuals?—Several attempts; I do not recollect any particular instance, but I recollect at the time hearing of many attempts.

150. You mentioned that Mr. John Claudius Beresford held a high situation in the Orange society, at what time?—At the commencement of the society in Dublin.

151. At what time was that?—About the year 1797; the first lodge in Dublin was founded in that year.

152. You stated that the Orange Lodges did not commence with the aristocracy of Ireland?—No, they did not.

153. Why did the aristocracy afterwards unite themselves to them?—Because they found it necessary to unite for the purpose of preserving the laws and constitution, the allegiance to the King, and for self-defence.

154. They united with them a very short period before the Rebellion?—Yes.

155. Are the Committee to understand that the Assassination Committee was in any way connected with the United Irishmen?—Yes, they were United Irishmen.

156. You stated, in answer to a former question, that the United Irishmen were almost entirely composed of Presbyterians?—I stated that they were at the commencement.

157. You subsequently stated that the defenders who were Roman Catholics merged into the United Irishmen?—They joined that society.

158. Have you any other knowledge of the existence of an Assassination Committee, except that derived from the statement of the person who communicated with your father?—None; it was the general opinion.

159. The formation of the Orange association did not bear upon the existence of the Assassination Committee?—No, it did not.

160. You have been asked with respect to the United Irishmen and their emissaries in connexion with the Jacobinical government of France through the instrumentality of Lewins and Woolfe Toone, are you not aware that Toone takes

Lieut.-Col. *Verner*, M.P.

7 April 1835.

credit to himself for having effected at length, and reluctantly on the part of the United Irishmen, that junction with the Defenders?—I am not.

161. After the formation of the Orange society, did the bodies of the Defenders and the Peep of day Boys continue for some time?—I do not think, as Defenders and Peep of day Boys, they did.

162. How soon was that after the Orange society was formed?—I think almost immediately.

163. You cannot say whether the meeting of magistrates at which Lord Gosford presided was held respecting the outrages of the Peep of day Boys or any other persons?—I cannot.

164. Did the Peep of day Boys cease to exist when the Orange societies commenced?—I think the Peep of day Boys ceased to exist before the Orange society was formed; they existed by name for a very short time.

165. Then there was no connexion whatever between the Orange Lodges and the Peep of day Boys?—None whatever.

166. Do you conceive many of the Peep of day Boys were united with the United Irishmen?—I do not think they were.

167. Were not the defenders and the Peep of day Boys persons of the lower order of the middle class and the lower class?—Yes.

168. Was there any person of any weight or consequence at the head of them?—Not that I am aware of; at that time.

169. Who was the person of consequence in society who first joined the Orange society?—There were several in the county of Armagh joined them very shortly after the formation of the society.

170. From the records of the Orange Lodge, who was the first grand master?—My eldest brother; he was the first person who took an Orange Lodge to Dublin; there it increased very rapidly, and was composed of some of the first persons in the country.

171. Were there many clergymen presbyterian, as well as protestant clergymen, members of the Orange Lodge at that time?—I know there were protestant clergymen; I do not recollect any presbyterian.

172. What was the date of the first book containing a record of the proceedings of the society?—I do not know what has become of the first book; it was in the county of Armagh; the society was confined for sometime to the county of Armagh.

173. You stated that persons of rank very soon joined the society?—Yes.

174. How soon after December 1795 did your brother become grand master?—I cannot state the precise time of the year that he became grand master.

175. Was your brother grand master in the year 1796?—I rather think the latter part of 1796.

176. When was the society extended to Dublin?—I think it was in 1797.

177. Is there any record of the proceedings of the society and its rules and regulations in the year 1797?—I think there is.

178. Where is that book?—I think I have a book in my possession with the rules of the first lodge formed in Dublin, of which my brother was master.

179. Have you that book?—I have it not here; it is in Ireland.

180. You can produce it?—I can.

181. Is it in manuscript?—It is.

182. What is the date of it?—I think 1797.

183. Have you ever heard of or seen any book containing the proceedings of Orange societies previous to that date?—I think I have in the county of Armagh.

184. Have you ever seen it?—I do not recollect; I may have seen it.

185. Does the original grand lodge, out of which the society sprang, exist now in Armagh?—No, it does not; it existed for some years and was then removed to Dublin.

186. You have a book dated in 1797?—I have.

187. Have you ever seen a book containing an account of the proceedings of 1795?—I do not recollect having seen any printed book of the proceedings at that period of the society.

188. Was there any written book in 1795?—I should think there was; I believe the rules and regulations were written.

189. Is that book to be had?—I rather think not.

190. Who was the secretary of the grand lodge in 1795?—I cannot say.

191. Who is the secretary now?—Mr. Maxwell.

Lieut.-Col. *Verner*, M. P.

7 April 1835

192. When you joined the society in 1797, were the proceedings of the society secret?—No.

193. Was any person permitted to be present at the proceedings of the society who was not a member?—No person except members were permitted to be present.

194. It was confined exclusively to members?—Yes.

195. Did you take an oath or sign any declaration when joining the society?—I did.

196. What oath did you take when joining the society?—It will be found in the proceedings before the Committee of the House of Lords; I have it not here.

197. Did you sign any declaration not on oath?—No.

198. Was there any sign or pass-word by which you would know a member?—Yes.

199. What were the signs or pass-words at that period?—I do not recollect, but they were stated in the evidence of Mr. Holt Waring before the Committee of the Lords.

200. You state that that kind of sign has entirely ceased since the year 1825?—I did not say signs, but the oath.

201. The sign remains?—There are certain signs remaining still, which by the resolution I have read we are at liberty to communicate to the Committee, if they think proper.

202. You state, that at this time there is no oath, declaration or test?—None.

203. Is it necessary that a member of an Orange Lodge should be acquainted with the sign?—By no means.

204. The question is, whether in order to be a member of that society it is not essential that he should become acquainted with the sign or remember the sign?—No, by no means essential.

205. Do you remember the sign?—I do not.

206. Do you ever remember an Orangeman making a sign to you?—I do not.

207. Penal statutes are construed strictly, are they not?—They are.

208. Do you think any court of justice would decide that a sign of that nature was a test under the Act of Parliament?—That is matter of opinion; I will give my opinion if the Committee require it.

209. Do you remember on what occasion the Orange societies ceased to recognize the oath, declaration or test?—In consequence of an Act of Parliament.

210. No person who is a Roman Catholic can be a member of an Orange Lodge?—No.

211. No person who has been at any time a Roman Catholic can be admitted without a special application to the grand lodge, accompanied by certain testimonials?—No.

212. Presbyterians are admitted into Orange Lodges?—They are.

213. Are Unitarians admitted?—I do not remember having heard any objection made.

214. Are Quakers admitted?—I have never heard an instance of a Quaker applying to be admitted; I think I recollect instances of persons who have been Quakers becoming members.

215. Is it your impression of the institution that no person but a Roman Catholic is excluded, and that a person of every other religion can be a member but a Roman Catholic?—I have not said so.

216. Who is excluded but a Roman Catholic?—The qualification is stated in the rules as to what is necessary to constitute a person to be eligible to become a member.

217. Are all persons professing the Christian religion in any form, excepting the Roman Catholic, eligible for admission into Orange societies?—There may be objections stated why persons may not be eligible to be admitted and why they should be rejected.

218. The form of the religion of a candidate for admission into an Orange society affords no ground of objection, unless he be a Roman Catholic?—I conceive a person who has no religion is not eligible.

219. Does any other description of religious faith, except the Roman Catholic religion, operate as a disqualification for admission into an Orange Lodge?—The question is answered by the rules of the society. I shall read the qualification. "An Orangeman should have a sincere love and veneration for his Almighty Maker, a firm and steadfast faith in the Saviour of the world, convinced that he is the

Lieut.-Col. *Verner*, M.P.

7 April 1835.

the only mediator between a sinful creature and an offended Creator. His disposition should be humane and compassionate; his behaviour kind and courteous. He should love rational and improving society; faithfully regard the Protestant religion, and sincerely desire to propagate its doctrine and precepts. He should have a hatred to cursing and swearing, and taking the name of God in vain, and he should use all opportunities of discouraging those shameful practices. Wisdom and prudence should guide his actions; temperance and sobriety, honesty and integrity, direct his conduct, and the honour and glory of his King and country should be the motive of his exertions."

220. Is that the qualification of an Orangeman?—It is.

221. But no Roman Catholic can be admitted?—No professed Roman Catholic, according to the rules of the society; I have known instances of persons admitted who had been Roman Catholics.

222. Persons who had been so formerly, but had ceased to be Roman Catholics?—Yes.

223. But they cannot be admitted without special order?—No.

224. Are not the chief objects of the Orange Lodge the preservation of the Established Church, the present settlement of Protestant property, and the connexion between England and Ireland?—Decidedly.

225. Why do you conceive that Roman Catholics are not admissible into Orange Lodges?—Because the Protestants of Ireland have reason to suppose that they are hostile to them.

226. To them as Protestants?—Yes, as Protestants.

227. For what reason have they reason to suppose that they are hostile to them?—By forming themselves into societies bound by oaths to extirpate the Protestants, and by the opposition they have given to their religion, and to their church.

228. What society do you particularly allude to as bound by oath?—United Irishmen, Whitefeet, Ribbonmen, and other societies; I never heard it denied that the oath of Whitefeet was generally administered in the southern parts of Ireland. It was to this effect: "I, *A. B.* in the presence of Almighty God, and this my brother, do swear, that I will suffer my right hand to be cut from my body, and laid at the gaol door at Armagh, before I will way-lay or betray a brother; that I will persevere, and not spare from the cradle to the crutch, and from the crutch to the cradle; that I will not pity the moans or groans of infancy or old age, but that I will wade knee-deep in Orangemen's blood, and not do as King James did."

229. You have stated that it is notorious that oath has been taken in the southern and western parts of Ireland; can you refer to any trials or any facts to show that that oath has been so administered?—I do not know that it has ever been doubted; I have also an extract from the speech of the Attorney-General of Ireland, on the trial of a Ribbonman, when addressing the court.

230. Who was the Attorney-General?—The Right honorable William Plunkett, the late lord chancellor of Ireland.

231. Will you state the date?—It is in the year 1822, upon the trial of a man of the name of Keenan. He says, "the whole system of machinery on which the Act was framed in the years 1797, 1798 and 1803;" those were the periods of the rebellions in Ireland. This society, however, differed from any in those periods, as they had one resolution, which was exclusively their own, and which was, that no person except those professing the Roman Catholic religion should be admissible into the society: they were hatching their plots until one general operation should shake the constitution to its centre. Another object of the society was, that of extirpating all the Protestants of the country.

232. With respect to the administration of the oath, can you afford the Committee any further evidence than that which is contained in the reported speech of the Attorney-General for Ireland?—I recollect many instances, but I have not documents to prove them. I recollect persons taken up in the county of Tyrone and other parts with the Ribbonmen's oath in their pocket.

233. Was that oath so in their possession identical with that you have read?—It was to the same effect.

234. Can you refer to any case in which it appeared in evidence that the oath you have now read was generally administered in the south and west of Ireland?—It states that this oath was given by two persons who had no intercourse or knowledge of the persons of each other.

235. Having stated in your former evidence that the oath you have read has been

been very generally taken and administered in the south and west of Ireland, what are the particular facts upon which that general allegation is borne out?—From the trials which took place, from general belief and general report.

236. Can you refer to the period of the trials or the assizes?—Not immediately.

237. If you had time given you, perhaps you could refer to it?—I am sure I could.

238. Have you copies of the trials from which you extract that speech?—I have not.

239. Where did you get that report of the Attorney-General's speech?—From the newspaper.

240. Have you got the newspaper?—That portion of the newspaper I extracted it from.

241. Were not the persons who were indicted upon that occasion members of a society formed in the city of Dublin and confined to that city?—I think not; it states that it was an individual of the name of Keenan who was a Ribbonman; he might have been tried in Dublin.

242. Was not the individual indicted on that occasion charged with being a member of a society which existed in the city of Dublin only?—Not that I know of.

243. You said the oath you read was the Whitefeet oath; are you not aware that the society called the Whitefeet were unknown till the year 1832?—I do not; by name it may not have existed; the same persons were united, for the same purposes, under different titles, such as Threshers and Caravats, and Shanovats and Ribbonmen and several other societies, but the objects were the same.

244. Are you not aware that the Whitefeet system was confined to the county of Tyrone, King's County and Queen's County?—I am not.

245. In the extract you read from Lord Plunket's statement, do you observe that he states that the Ribbonmen had commenced in 1797?—I do not think he says so.

246. But the same system?—Yes.

247. Two years after the formation of the Orange Lodges?—I do not think he states that.

248. Do not you know that the society of Ribbonmen was formed in consequence of the formation of Orange Lodges?—Certainly not.

249. Do you recollect a trial having taken place in the county of Armagh within the last five or six years of two or three or more men for Ribbonism?—I do not recollect it; I recollect several meetings of Ribbonmen having taken place.

250. No person denying the mediation of our Saviour would be eligible to admission into an Orange Lodge?—Certainly not.

251. Such persons, equally with Roman Catholics, would be kept out?—I should think so; I should never agree to their admission.

252. Was the hostility of the Roman Catholics, on account of which they were excluded from the society, gathered from any public declarations on the part of Roman Catholics, or any proceedings of Roman Catholics, which appeared to be hostile to the Protestant church?—Yes.

253. Can you mention any of those?—Certainly; both from their conduct and expressions.

254. Any speeches or letters?—Both; the general impression was, that they were hostile to the established religion in Ireland.

255. It was therefore thought necessary for the purpose of self-defence to preserve the Protestant church, the settlement of Protestant property, and the connexion between England and Ireland, that the Protestants should form themselves into lodges?—Yes.

256. What proceedings do you refer to, anterior to the formation of the Orange Lodges, which were of that general character?—I speak to the general proceedings of the Catholics.

257. Before 1795?—Before 1795.

258. From the first institution of the Orange society it has been exclusively Protestant?—Yes.

259. That you attribute to the supposed hostility of the Catholics to the Protestant establishment?—I do.

260. Are the Committee to trace in events prior to 1795, that declared hostility

Lieut.-Col. *Verner*, M.P.

7 April 1835.

on the part of the Roman Catholics, which rendered the institution of Orange societies necessary?—I should think so.

261. It was an attack of the Roman Catholics on the Protestants which led to the institution of Orange Lodges?—It was; from attacks.

262. You state that it was from the violence and hostility evinced by the Roman Catholics to the Protestants, that they were obliged to form that exclusive association in defence?—Yes.

263. The Defenders were Roman Catholics of the lower class?—I have always understood so.

264. No respectable Roman Catholics belonged to that institution at all?—I do not recollect any.

265. Could any Roman Catholic, however respectable, whatever his rank and station, have been admitted as an Orangeman in the year 1795?—I believe not.

266. Up to the year 1795, what ground on the part of Protestants towards the respectable Roman Catholics existed, so that they should be excluded from that society, whose object was loyal?—I have already stated, that previous to that period there were manifestations which led the Protestants to think their exclusion necessary.

267. This was a dispute between the lower classes, both of the Protestants and Catholics?—I believe it was.

268. The object of the Orange institution was solely for the protection of property and the constitution of the country?—And for self defence; and I suppose that when that society was originated they must have had strong grounds for the exclusion of Roman Catholics, and must have had sufficient reason to suppose that they were hostile to them, or they would not have been excluded.

269. Do you not believe there were many Catholics who, from their property, their conduct, their character and their loyalty would constitute good and safe members of any institution whose object was loyal?—I should be very sorry to say there were not; but in our part of the country we had no Roman Catholic gentry; none above the middle class.

270. Were not there, among that middling class, men who had the comfortable means of existence, and who, by their industry, were connected with the peace and prosperity of the country as much as men of larger fortunes, who were Roman Catholics, and who, if the object was loyal, would be fit members?—There might be; I was not one of those who formed the society; but I should say, that they found that it was not safe to make an exception.

271. Is not one of the main objects the preservation of the Protestant religion, and may not that have led to that exclusion, however respectable the individuals?—Certainly.

272. You speak of its being necessary to defend the Protestant church from the Roman Catholics, do you mean to say there was nothing of hostility to the Roman Catholic religion in the year 1795?—I do not recollect any hostility to the Roman Catholic religion; all Orangemen were bound to support every person in the exercise of his religion whatever it might be; I beg to refer to documents which will show what their principles were at that period, and what they then professed, and that their principles at the present time accord with the principles of the society when it was first instituted. This is a declaration which was laid before the Lord Lieutenant of Ireland, dated the 25th of February 1798, a short time after the society was established; it was not until the year before that any lodge was established in Dublin, and from that emanated the lodges throughout Ireland. This declaration was received, acknowledged and answered on the part of the then Lord Lieutenant of Ireland, Lord Camden: "We, the loyal inhabitants of the province of Ulster, who have been styled Orangemen in remembrance of our glorious deliverer King William the Third, think it incumbent on us at this critical period to declare our faithful and steady attachment to His Majesty King George the Third, and to our valuable constitution in Church and State, as well as our gratitude for the blessings we enjoy under the present Government, and our happiness in the suppression of insurrection and rebellion, and the restoration of tranquillity in this province;" I beg to call the attention of the Committee to this: "We have no doubt of the sincerity of such declarations, and that the Catholics of Ireland, sensible of the benefits they enjoy, will not suffer themselves to be made the dupes of wicked and designing men for the most diabolical purposes, and we flatter ourselves that such declarations will be embraced, and have the happiest effects in other parts of this kingdom? Such conduct

Lieut.-Col. *Verner*, M.P.

7 April 1835

conduct must be acceptable in the eyes of God and man. We declare most solemnly that we are not enemies to any body of people on account of their religion, their faith or mode of worship; we consider every peaceable and loyal subject our brother, and they shall have our aid and protection. Anxious to co-operate in preserving internal tranquillity and repelling invasion should our foreign enemies be desperate enough to attempt it." I think it is plain this association never sent despatches under the tops of boots to France. "We take this opportunity of declaring our readiness to undertake any duty in obedience to the commands of His Excellency the Lord Lieutenant." This is signed by ten persons on behalf of some thousands.

273. What are the names?—William Atkinson, John Crossle, George Lendrum, Edward Butler, Anthony M'Reynolds, Samuel Johnston, Richard Taylor, Hugh Watson, John Johnston, Abraham Dawson, William Hazleton, George Taylor. There is another document which I beg to submit to the Committee; it is dated Ballygawly, October 30th, 1798. At this time there were many outrages committed, the country was in a very disturbed state and the Protestants and Orangemen were very frequently accused of being the aggressors. I recollect a circumstance which took place about the time the yeomanry were first embodied; they wore round hats, the edges of which were trimmed with white tape; complaints were made of houses having been entered, and in one or two instances it was stated that some of these persons had on hats bound with white tape, evidently implying that they were yeomen. On one of those occasions there were one or two hats left behind, when it appeared that they were done round the edge with chalk to imitate the hats of the yeomanry; a meeting took place, at which the following resolutions were passed, the 30th of October 1798: "We the undermentioned members of different Orange Lodges in the neighbourhood of Clogher, Augher, Balligawly and Aughnacloy having been informed that many irregularities have been committed in some Orange societies in this district, and that a few members of the same have been guilty of acts of disorder, which may if not suppressed throw an odium on a loyal and well-intended institution, do unanimously enter into the following resolutions:—Resolved, That we will meet once every month for the purpose of receiving information against any Orangeman who may stand charged with improper conduct, and should the complaint appear to us to be well founded, that we will deliver up the offender to the next Justice of the Peace, and at our expense carry on a prosecution against him. Resolved, That though we have to lament the misbehaviour of a few, we must applaud the conduct of the great body of Orangemen, and should any attack be made on any person merely for his being an Orangeman, that we will at our expense carry on a prosecution against such offender or offenders. Resolved, That should it appear upon proper enquiry that any master may privately admit into the secrets of an Orangeman any person of improper character, that we will apply to the district master to remove such master, and report him unfit for ever acting in that capacity. Resolved, That it be requested our district master may at each of our monthly meetings lay before us the names with places of abode of each person who may from time to time be admitted as a member of any Orange Lodge within this district. Resolved, That we will for the future alternately meet at the towns of Augher, Clogher, Aughnacloy and Ballygawly, and that the next meeting shall be held at Augher on Friday the 30th of November next, at the hour of twelve o'clock." It is signed by 20 persons, nine of whom were magistrates and members of the Orange society. I beg to read the address of the United Irishmen of the county of Armagh to the Orangemen, and the answer; there is no date to the address, but the answer is dated the 21st of May 1797; the address is in these words: "We have heard with inexpressible sorrow that those men whose wicked designs have already rendered our county infamous through Ireland, are again endeavouring to establish amongst you their abominable system of rapine and murder, persecution and bigotry. To us the motives of their conduct have been long obvious; permit us therefore to explain to you the diabolical principles on which they act, and to contrast them with those genuine precepts of Christianity and reason which influence United Irishmen. The men who have hitherto led you astray are anxious to turn those differences in religion which result from abstruse and perplexed questions in theology into fixed principles of hatred and animosity. What is the ultimate cause of this odious attempt? Is it not that whilst you are employed in idle contentions with your neighbours about heaven, they may enjoy and monopolize the good things of earth? You quarrel with

Lieut.-Col. *Verner*, M. P.

7 April 1835.

with your fellow citizens about another world. They and their abetters laugh at the silly dispute, and riot in the luxuries and pleasures of this. Their safety and power is built upon the disunion of the people, and therefore they urge you to commit the most atrocious crimes against society, for matters of as little import to true religion, as that which agitated the Blefuscans and Lilliputians mentioned in Gulliver's Travels, when they slaughtered each other about breaking eggs at the broad or narrow end. Brethren, as long as your attention is engrossed with these absurd disputes, which do not originate in religion, but in that bigoted zeal which dares to trammel Christianity in the dogmatic creeds of particular sects, so long will you be ruled with a rod of iron by men who have overwhelmed the people with taxes in support of a war which they detest, who have destroyed our commerce, annihilated our manufactures, placed us under military government, transported our fellow subjects without trial beyond sea, and when we gently remonstrated against these evils, branded us with the odious name of refractory rebels. Have not the ministry, whose creatures your leaders avowedly are, overwhelmed us with debts and taxes in support of an unjust war, in which Ireland has no natural interest. Do they not persist in maintaining all the corruptions which they have introduced into the constitution. They obstinately resist a reform in Parliament, because if the people were fairly represented, their abominable system of corruption must be annihilated. They oppress you with unjust burdens to support their extravagance; and with the very money which they tear from you and your families, they are enabled to purchase votes in the House of Commons, and thereby overwhelm you with fresh taxes and fresh impositions. They grudge you the common necessaries of life, and their revenues arise not from taxes laid on articles of luxury, but from matters essential to your very existence. Even salt is not permitted to pass untaxed. Look now at these men who thus scourge the people with scorpions, you will see them and their creatures wallowing in wealth, indulging in the wantonness of unbridled luxury, laughing at your contentions, and fattening on your miseries. The poor starve, that pensioners may riot in excess. Placemen, and the whores of placemen, squander that money, for the want of which your wretched families endure hunger and cold. Even Germans and other foreigners, feast sumptuously at your expense. It is your business it seems to till the ground, it is theirs to enjoy the crop. You labour and feed them, your tyrants use your donations, yet despise and trample on the donors. Know that, if union prevailed amongst you and your fellow citizens, you would discover that the present ministers and their creatures are your enemies, and not United Irishmen. They wish to engage you in religious battles, for the same reasons that Henry the Fourth wanted to lead his people to the Holy War at Jerusalem, namely, that they may turn your attention from their own misdeeds, and their own unjustifiable assumptions of power. Consider now, on the other hand, what are the objects of United Irishmen. Union, peace, love, mutual forbearance, universal charity, and the active exercise of every social virtue. We know that true religion consists in purity of heart, in love to God, peace and goodwill to men. We persecute no man for speculative opinions in theology; we know the mind of man is free, and ought for ever to remain unfettered. Our principles lead us to wish for a reform in Parliament, because it is to us indubitably clear, that the present system of things is inconsistent with your happiness as well as ours, and erected in violation to the common rights of man. Already we have forgiven you the injuries you have committed against us; we offer you the right hand of fellowship, and entreat you to co-operate with us in that great work, which we are able and ready to effect, whether you aid us or not." I shall now read the answer of the Orangemen to this address: "Your plans and schemes are now before the Select Committees of the Houses of Lords and Commons, and such measures we trust will be adopted as will purge the hand of your ringleaders, and we are happy to find that lenient measures will be adopted towards those among you, who penitent for the crimes ye have committed, and the crimes ye intended to commit, throw themselves on the mercy of our rulers The blood of four soldiers of the Monaghan militia, who were shot a few days ago at Blasis Camp; and the blood of the unfortunate wretches who shall suffer for connecting themselves with ye, will at an awful tribunal be demanded at your hands. The unfortunate soldiers took an oath of allegiance to their King at the time they were enlisted; but ye tempted them with a promise of making them officers in your new diocese, and succeeded in making them perjure themselves, and thereby brought them to an untimely end. In future we desire ye will not call

Lieut.-Col. *Verner*, M. P.

7 April 1835.

call us friends as ye have done in your last address. We will not be your friends until you forsake your evil ways, and until we see some marks of contrition for your past conduct; neither do we wish to hold any intercouse with you, for evil communication, corrupt good morals as well as good manners. We are satisfied in the enjoyment of what we earn by our honest industry, and neither envy those above us, nor desire to take from them a single farthing of their property; we wish ye to be of the same mind."

274. Do you attach much importance to those declarations of good will and christian charity contained in the letter from the United Irishmen?—Not much, indeed.

275. Do you consider that such declarations are perfectly immaterial unless they are supported by the character and acts of the institution from which they may emanate?—Perfectly so; these declarations were followed up by acts not very suitable to them.

276. It is to the acts and not the declarations you would refer the Committee for the real construction to be put upon the rules of societies?—Undoubtedly.

277. The United Irishmen's Society was a society bound together by an illegal oath, was it not?—There is no doubt of it.

278. Do you think the danger of that society would have been much diminished if the evil intentions of the parties continuing the same, the use of the illegal oath had been abandoned?—I do not think it would have been so dangerous as it was while retaining the oath.

279. You still think some danger would have remained?—The objects for which the United Society was formed (would have been the same) with or without an oath.

280. It is to the acts of parties you refer, and the consequence of those acts upon the well being of society rather than to any declarations of charity and benevolence or to the mere circumstance of their being bound by an illegal oath?—Considering the character and tendency of any society, I would take into account both the acts and declarations.

281. Was it not generally understood that the United Irishmen were a body engaged in treasonable purposes?—Decidedly.

282. If they were engaged in treasonable purposes, would the idea of their taking an oath be a circumstance rendering it more objectionable in the eyes of loyal men?—I think it ought.

283. Was it more on account of their treasonable purposes you were opposed to it?—Certainly.

284. Then whether they took one oath or twenty, would have made no difference in your opinion as to the loyalty or propriety of that association?—Not the least.

285. It is not the objection to the oath alone; but to the purpose for which they were banded together?—Yes.

286. Do you not conceive that as the declaration of an individual depends for its validity on his known character, so the declaration of any political association will be entitled to weight or not according to the known project or designs of that association?—Certainly.

287. If an association was comprised of people of property, character and rank, confederated for the preservation of the laws and constitution, you would think that their declarations of loyalty and religious principle were to be considered as of more weight than the declaration of a body of men known to be confederated for the purposes of rebellion and treason?—I certainly should.

Jovis, 9° die Aprilis, 1835.

EDWARD JOHN STANLEY, ESQUIRE,

IN THE CHAIR.

Lieut.-Col. *Verner*, M. P.

9 April 1835.

Colonel *Verner*, a Member of the House, was further Examined, as follows:

288. IS there any thing you would wish to correct in the evidence you gave on a former day?—There is. I refer to my statement of the origin of the United Irishmen's society and the Orange society. I have since ascertained that the United Irish society was established on the 14th of October 1791, at Belfast, and the Orange society, as I have already stated, on the 21st of September 1795.

289. Have you any document in your possession tending to show the state of the country, about the period of the formation of the Orange society?—Yes, I have.

290. Will you favour the Committee by reading that document, stating the date?—It is dated the 7th of November 1796, it was a speech delivered by Mr. Verner, my father, in the House of Commons, in Ireland; he says, "He should not have risen to interrupt the question, but for some things which had fallen on a former night from the honourable and learned member who had just sat down, relative to the state of the county of Armagh, in which he had the honour to reside. The honourable member had represented that in that county a wanton, unprovoked and merciless persecution was carried on by a party of men in that county, called Orange Boys, against the Roman Catholics of that county, of whom, on one night, the honourable member had alleged, that 700 families had been forced to fly from that county; and on another night he asserted, that the fugitive families were double the number. He (Mr. Verner) however, could, from a local and intimate knowledge of circumstances, assure the honourable member, that in the representation he had been taught to make, he was most grossly imposed on; and indeed his own mature reflection might have taught him, that if so many lives were destroyed as he had represented, and 1,400 families put to flight, which, on a moderate computation of five persons to a family, would amount to 7,000 persons in so small a county as that of Armagh, it must by this time have been nearly depopulated of all its inhabitants. Now as those misrepresentations had found their way into the newspapers, and into the late discussions of several parochial vestries in Dublin, and had gained a share of credit, to which they were by no means entitled, he felt it necessary to say a few words to the House in explanation of the truth. That body of men called Orange Boys, to whom so many wanton and unprovoked cruelties had been attributed, were Protestants of the Established Church, and, he was convinced, as loyal and well affected subjects as any in His Majesty's dominions. The other sect with whom they were at variance, and who were called Defenders, were the Roman Catholics of the county, who loudly complained of persecution and ill-treatment, but seemed to forget that they brought it on themselves, and that the Orange Boys or Protestants were not the first aggressors. In September 1795, they openly attacked the houses of the Protestants, plundered them of their arms, and threatened (to use their own language) to massacre all the Protestants, without sparing man, woman or child. These threats they constantly and openly and every where repeated; and their constant phrase in every fair, market or public meeting where they assembled was, 5*l.* for the head of an Orangeman. It was incompatible with the feelings of man for the Protestants of the county to hear such language every where uttered, and not to be roused to some sense of resentment. When the Defenders or Catholics found themselves repeatedly worsted in the contests which arose from such provocations, they proposed to make peace, and appointed a day to settle one definitively with the Protestants; but when the day came, instead of ratifying this they came armed, and prepared with superior numbers, and treacherously fired on the Protestants; which circumstance necessarily kindled new resentments, and produced new acts of outrage, and lives were lost on both sides. Hence it appeared, that what was called wanton persecution was no more than retaliation provoked by similar injuries

first

Lieut.-Col. *Verner*, M. P.

9 April 1835.

first offered to the Protestants; and with respect to the alleged flight of families from the county of Armagh, he could take upon him to assert, in the first place, that it did not exist in any degree at all adequate to the extent alleged, nor so far as it did exist was to be attributed to persecutions against the persons who emigrated. Great numbers of those who had emigrated only fled from the vengeance of those laws they had outraged; others in a very great number, principally weavers, emigrated to the West of Ireland in search of cheaper living and cheaper rents of land, there being considerable encouragement held out to them by agents from the West of Ireland. This much he had thought it necessary to say in vindication of the Protestants of Armagh, and in refutation to the fallacies which had been so industriously circulated. It has been asserted too, that the Catholics were refused redress when they appealed to the laws; but he spoke within the hearing and correction of a right honourable gentleman (the Attorney-General), who had visited that county in his official capacity, who had explained the laws, and who had prosecuted offenders of both parties, and to him he would appeal, whether or not the grand juries of the county of Armagh had not acquitted themselves with honour and impartiality in finding all bills which appeared to them founded on facts substantiated by credible testimony, and whether petty juries were found backward in acquitting their duty and their consciences by finding verdicts according to evidence, without favour for or against either party? He begged leave here to show one point in which the right honourable gentleman's explanation of the law had the best effects; it was with respect to the plundering of houses, of which illegality the people were not previously aware, but which had now subsided; nor had the peace of the country been disturbed for a considerable length of time, but once lately, when one or two persons had unfortunately lost their lives; but tranquillity was now perfectly restored. Notwithstanding all the atrocities which had been said to exist in the county of Armagh, and all the crimes imputed to the Orangemen there, he believed, that if the honourable gentleman's inquiry was to take place, much greater crimes would be found to have existed in other counties, of which in his statement he had taken no notice. The Orangemen had never been charged with fomenting treasons against their Sovereign and the constitution. The Orangemen had never been charged with the murdering of evidences to defeat the ends of public justice. The Orangemen had never been charged with endeavouring to seduce men from their allegiance, or to procure in this country recruits for the French. The Orangemen had never been charged with maiming the cattle, burning the houses or assassinating the persons of magistrates, for no other cause than being active in supporting the laws of their country; yet such crimes had been frequent in other counties, and yet had excited no notice either from the honourable member, or in the discussion of parochial vestries, where the crimes of the county of Armagh formed so prominent a topic. He sought not to defend the crimes committed by any set of men; he wished that all who outraged the laws might be equally punished by the laws; but he rose to vindicate the character of the county of Armagh and its Protestant inhabitants against misrepresentation and exaggeration. He begged pardon for trespassing on the attention of the House, but not seeing either of the members for the county of Armagh in their places, he felt it his duty, as a resident of that county, to state so much for the information of the House."

291. Can you state any alterations which took place in the constitution of Orange Lodges between the period of the rebellion in 1797 and the year 1825?—Several alterations took place between those periods; I find an address published so far back as 1798 by the grand lodge of Ireland for the purpose of removing impressions unfounded and injurious to the institution, and false representations of its objects and principles; it is one of the first which was published, and is signed by Thomas Verner, Edward Ball, John Claudius Beresford, William, James and Isaac De Joncourt.

292. Have you a copy of the charges?—There were no charges, they were public rumour and general report; it is as follows: "To the loyal subjects of Ireland. From the various attempts that have been made to poison the public mind and slander those who have had the spirit to adhere to their King and constitution, and to maintain the laws, we, the Protestants of Dublin assuming the name of Orangemen, feel ourselves called upon not to vindicate our principles, for we know that our honour and loyalty bid defiance to the shafts of malevolence and dissatisfaction, but openly to avow those principles, and declare to the world

Lieut.-Col. *Verner*, M. P.

9 April 1835.

the objects of our institution. We have long observed with indignation the efforts that have been made to foment rebellion in this kingdom by the seditious, who have formed themselves into societies under the specious name of United Irishmen. We have seen with pain the lower orders of our fellow-subjects forced or seduced from their allegiance by the threats and machinations of traitors; and we have viewed with horror the successful exertions of miscreants to encourage a foreign enemy to invade this happy land, in hopes of rising into consequence on the downfal of their country; we therefore thought it high time to rally round the constitution, and there pledge ourselves to each other to maintain the laws and support our good King against all his enemies, whether rebels to their God or to their country, and by so doing show to the world that there is a body of men in the island who are ready, in the hour of danger, to stand forward in defence of that grand palladium of our liberties the constitution of Great Britain and Ireland, obtained and established by the courage and loyalty of our ancestors under the great King William. Fellow-subjects, we are accused with being an institution founded on principles too shocking to repeat, and bound together by oath, at which human nature would shudder; but we caution you not to be led away by such malevolent falsehoods, for we solemnly assure you, in the presence of the Almighty God, that the idea of injuring any one on account of his religious opinion never entered into our hearts; we regard every loyal subject as our friend, be his religion what it may; we have no enmity but to the enemies of our country. We further declare that we are ready at all times to submit ourselves to the orders of those in authority under His Majesty, and that we will cheerfully undertake any duty which they shall think proper to point out for us in case either a foreign enemy shall dare to invade our coasts, or that domestic foes shall presume to raise the standard of rebellion in the land. To these principles we are pledged, and in support of them we are ready to shed the last drop of our blood."

293. What part did the Orange Lodges take during the rebellion?—The part they took was in support of the Government of the country.

294. In what way did they exhibit their support of the Government?—By addressing the Lord Lieutenant, declaring their determination to support the Government in any manner in which it thought proper to employ them, and in consequence the yeomanry were embodied, and were composed mostly of Protestants in the north of Ireland.

295. Did not the Orange societies receive the thanks of some of the public functionaries for their conduct during the Irish Rebellion?—They did; they addressed General Knox, who commanded in the north of Ireland at that period, and he answered their address; I have already read to the Committee that 30,000 of that body were reviewed by General, afterwards Lord Lake, and by General Knox at Lurgan.

296. Were those 30,000 all Orangemen?—There were 30,000 Orangemen; the number altogether assembled was not less than 60,000 or 70,000.

297. Were they yeomen?—They did not march as yeomen, but as Orangemen.

298. They received the thanks of General Knox?—They did.

299. Of how many members did the Orange Association, so far as you can recollect, consist at that period?—I cannot form an idea.

300. Did it extend into the south as well as the north?—Not so much so then as afterwards.

301. What was the period of their being reviewed by General Knox?—I cannot state the year, but about the time I have referred to.

302. Did the Orange Lodges consist at that time of persons in all ranks of society?—They did.

303. The gentry, the yeomanry and any of the lower orders of Protestants?—Yes.

304. Were there more Protestants in the North who were Orangemen or who were not Orangemen?—There were many more that were not Orangemen.

305. Did the number of Orange societies increase or diminish after the Rebellion?—It increased.

306. Up to what period?—I think it increased up to about 1811.

307. How do you account for their increase?—The necessity that then existed.

308. Upon what was grounded that case of necessity, was Ireland in a disturbed state?—Very disturbed.

309. From 1799 to 1811?—The disturbance of the country continued after the rebellion

rebellion of 1798 had been in a degree subdued, and it broke out again; in 1803 there was a second rebellion.

310. Were there disturbances again from 1802 to 1811?—Partially there were; the effects of the rebellion had not subsided.

311. It was in consequence of a sense of danger, and for the purposes of self-defence, that the Orange Lodges continued to increase?—Certainly, the Orange Lodges always increased when they thought a necessity existed; when that necessity was not so apparent they gradually subsided.

312. You spoke of a rebellion in 1803, are you not speaking of Mr. Emmett's rebellion, that being in 1803?—Yes, I am.

313. Was not that put down in a few hours?—No, I think not; there were several executed and their heads cut off for that rebellion.

314. Where?—On the Quay, in Dublin; I was present at the trial of a person of the name of Dennis Lambard Redmond, who was afterwards executed.

315. Do you consider the period between 1802 and 1811 as a peculiarly disturbed period in the history of Ireland?—Not so much disturbed as the previous period from 1798 to 1803, but still the country was in a very disturbed state, and I believe there was every reason to apprehend that the seeds of dissatisfaction that had been sown had taken deep root, and that they were not eradicated.

316. There was no insurrection from 1803 till 1811?—I do not recollect.

317. There were no trials for treason?—Not that I recollect.

318. What are the evidences then on which you conceive that such circumstances existed in the country, from 1802 till 1811, by which the Orange body were induced to extend their organization?—I think that quite sufficient grounds of alarm remained from the first period I speak of to render it necessary for them to be prepared, two rebellions having broken out in the country in so short a period.

319. At the time that thanks were returned to the Orange body in the year 1797, were they not enrolled in a military organization?—I never knew an Orange body enrolled in a military organization at any period.

320. You say thanks were returned to the Orange society in the year 1797, were there any Orange corps at that time formed among the yeomanry?—There were Orangemen members of the corps.

321. Were there any corps peculiarly Orange, and designated Orange corps?—I do not know that there were exclusive corps of Orangemen; Orangemen were in the corps, and avowedly so.

322. Did particular lodges of the Orangemen supply particular corps of yeomanry?—Certainly not.

323. Did particular lodges, during the rebellion, go in arms as lodges?—I never heard of such a thing.

324. Were the thanks of General Knox given to bodies of troops composed of Orangemen or to the Orange Lodges in general, independent of the troops?—To the Orange body.

325. To the whole society of Orangemen?—To the bodies as Orangemen.

326. Were they given to men serving in arms for their country or to the institution of Orangemen?—I understood as Orangemen.

327. The 30,000 men reviewed were not as troops?—By no means.

328. Were not they armed?—Certainly not; when the Orange processions took place, the members wore plain clothes; they were without arms; the Orangemen never, as Orangemen, went armed.

329. It was to that body he returned thanks?—Yes, to the Orangemen.

330. Thirty thousand men defiled before General Knox in their plain clothes as Orangemen?—Yes, as Orangemen.

331. Were you present at the time?—I was not.

332. Your impression is that they were not armed?—My impression is that they were not.

333. Had they flags or music?—They had both; it was the custom at that period, and for many years afterwards, for the Orangemen to go in procession on the 12th of July; it was customary for all the gentry and respectable persons of the country, and many Roman Catholics, to turn out and go with them who were not Orangemen. I recollect several processions, which were attended by the respectable people of the country, ladies and gentlemen, who went to meet them on horseback and in their carriages, on the 12th of July.

334. Was the 12th of July the anniversary of the battle of the Boyne, and

Lieut.-Col. *Verner*, M. P.

9 April 1835.

were those processions considered to be in commemoration of that event?—Yes, they were.

335. Was it the custom on those processions for the Orangemen to attend with ribbons and colours, and to play tunes considered peculiarly appropriated and belonging to the Protestant party?—They assembled with flags and colours and music, and played tunes, at which at that period no offence was taken.

336. What were those tunes in general?—They played the Protestant Boys, the Boyne Water, and God save the King.

337. Did any such processions take place before the existence of the Orangemen?—On the part of the Protestants, not that I have heard of.

338. Was it the practice for the Orange societies to have a procession on the 5th of November?—It was not a practice; they attended Divine Service on that day at church.

339. Did the Orange societies attend the procession upon the dressing of the statue of King William in Dublin?—The authorities of Dublin went in procession, and the garrison fired a *feu de joie*.

340. At what period did that cease?—I do not exactly recollect the period.

341. Between the periods of 1802 and 1811 was it customary for the Roman Catholics of the country to attend at those Orange processions on the 12th of July?—The Roman Catholics of the country frequently attended.

342. In large bodies?—As individuals; I recollect upon more than one occasion the Orangemen marching to a piece of ground under Charlewood Fort, in the county of Armagh, and being received by the officer commanding the fort in a complimentary way.

343. Up to what period did the Catholic population consider these processions of an institution purely Protestant, and playing party tunes, as no insult to their feelings?—I cannot recollect the precise date.

344. Was it so late as 1811?—I think about 1811.

345. What is the latest date at which you recollect to have seen or heard of Catholics attending these processions?—I think I have seen Roman Catholics attend them up to the time of their discontinuance.

346. Do you mean to convey to the Committee, that before 1811 there were no collisions between the Protestants and the Catholics in consequence of those processions?—I do not recollect any.

347. Do you mean to state that there were no riots actually took place between the Protestants and Catholics prior to 1811?—I do not mean to say so.

348. In the county of Armagh, in which you reside, were there no riots between the Protestants and Catholics, in consequence of these processions, prior to 1811?—I do not recollect any.

349. Are those processions encouraged at the present day by the Orange leaders or discountenanced?—They are discountenanced.

350. There is a positive law at present against such processions; are you aware whether, previous to the passing of the Party Processions Act, such processions were discountenanced or otherwise by the leaders of the Orange party?—They were discountenanced before that law passed.

351. Why were they discountenanced?—Because objections were made to them.

352. Was it not because they led to riot and bloodshed?—I am convinced that they would not have led to riot and bloodshed if opposition had not been given to them.

353. Was it or not a reason for discountenancing them, that they were considered as leading to riot and bloodshed?—The reason for discountenancing them was, no doubt, because they might lead to a disturbance of the peace.

354. Is it not the fact that the Roman Catholic population were told by their leaders that such processions were intended as an insult to their body?—There is no doubt that they were.

355. Was it not natural that the Roman Catholic population should form that opinion, when they were told that it was the necessary effect by those to whom they were in the habit of looking up?—Very natural.

356. Do you not think, then, that the good feeling of those gentlemen who were at the head of the Orange party, when they saw that impression was made on the mind of the great body of the people, should induce them from that moment to recommend the discontinuance of the processions?—I believe those were the motives which influenced the leaders of the Orange party?

27

Lieut.-Col. *Verner*, M. P.

9 April 1835.

357. Independent of the processions creating riots?—Yes.

358. Have those processions, in point of fact, ceased entirely at the present moment?—If they have not altogether ceased, they are very partial indeed.

359. At the last Armagh assizes, some persons were tried for taking a part in Orange processions, were they not?—I do not recollect.

360. Were not some persons found guilty?—I know that some persons were found guilty at the last Armagh assizes, charged with beating the Protestants coming from fairs and markets.

361. Were not certain individuals indicted at the last Armagh assizes for taking a part in Orange processions?—It may have been the case.

362. Are not those processions, in point of fact, illegal?—I believe they are.

363. Is there any proclamation or declaration of the Orange Lodge recently made discountenancing those processions?—There is.

364. The leaders of the Orange association discountenanced those processions? —Yes, they did.

365. But the inferior members do not attend to the directions of their superiors? —In some instances they do not; it must naturally be thought difficult to get persons of the lower class to give up a custom which they have held for so many years.

366. Do not you think that the very constitution of the Orange society, by which Roman Catholics are excluded by rule from the society, must make those processions, independently of other considerations, offensive to the Catholic body? —I do not see why they should, especially when it is considered that the processions of Ribandmen take place constantly upon the 17th of March and upon Saint John's day, when they parade with colours and music and frequently with arms, and I never knew an instance of their having been interfered with by the Orangemen. I should add, that the forbearance of Government towards these societies has been urged by the humbler Orangemen as an argument for persevering in those processions, in reply to the remonstrances of the gentry, who wished them to be discontinued. Last year processions of Ribandmen took place very extensively and very numerously, with flags, colours and music; no notice whatever was taken of them by the Government; but when the 12th of July was approaching, proclamations were issued, and instructions sent to the chief constables of police to prevent the Orange processions.

367. Will you read the order which was issued on the subject of the discontinuance of the processions?—" Dublin, 27th May 1824,—Sir and Brother,— I have the honour to transmit to you the following resolution of the Grand Orange Lodge of Ireland, which was adopted unanimously on the 21st instant, and to recommend it to your particular attention as it is of great importance that the brethren in your district should act in the most strict conformity with an order which tends so strongly to show how much the members of the Orange association are willing to sacrifice to the feelings or even prejudices of their fellow subjects, and how desirous they are that no excuse should be left for ascribing any of the disorders that afflict Ireland to their conduct or example. And I have the satisfaction to add that this conduct on the part of the Orange association has been strongly recommended by our noble and illustrious Grand Master Earl O'Neill, and that the resolution meets his Lordship's full approbation. I have the honour to be, Sir and Brother, your most obedient servant *James Verner*, Grand Secretary. Grand Orange Lodge, Dublin, 21st May 1824, ' Resolved,—That in consequence of the evils which have arisen from the erroneous views which many persons have taken of the motives and conduct of the Orangemen of Ireland, and of the intention and tendency of the processions which have usually taken place on the 12th of July in memory of the glorious Revolution, the Grand Orange Lodge feeling anxious to evince publicly their desire to promote tranquillity, and to take from the ill-disposed every excuse for their misconduct, and willing to restrain even their own most earnest wishes for the public avowal of that attachment to our glorious constitution, which is the life-blood of the association, hereby Resolve, That no public procession of the Orange association shall be made on the 12th of July next, and that our grand secretary be instructed to communicate this resolution to the several grand masters for the information of all concerned. Signed by order, *James Verner*, Grand Secretary.'"

368. Was not that several years before the passing of the Party Processions Act?—Yes, it was.

369. Does not the Act of Parliament for suppressing processions make the processions of Ribandmen as illegal as those of Orangemen?—It does; all processions.

Lieut.-Col. *Verner*, M. P.

9 April 1835.

370. Do you mean, in the answer to the question before the last, to accuse the Government of partiality in having enforced this law against the Orangemen, and not against the Ribandmen?—I am ready to answer the question, but I submit to the Committee whether it is a proper one.

371. Was it matter of complaint on the part of the Protestant gentlemen that the conduct of Government was not strictly impartial?—Decidedly.

372. Do you recollect the trial of Ribandmen in the summer of 1833, before Judge Burton at Cavan, where, at the same assizes, Orangemen were tried for marching in procession?—I have a faint recollection of it.

373. The Orange was first, and the Riband, a kind of retaliation was it not?—I am not acquainted with the facts.

374. You have stated that it is usual on certain days in the year that processions shall be held by the Ribandmen, what are those days?—The 17th of March, and I think St. John's day.

375. Have those processions been continued to be held down to the present time?—They took place last year.

376. Those are illegal?—They are.

377. Was any proclamation issued previous to the days on which those processions were usually held, calling their attention to the illegality of them?—None, that I ever heard of.

378. Can you state any particular places at which those processions took place?—I can; previous to the meeting of Parliament in 1832, there was a meeting of the magistrates of the county of Armagh, called at Ballybot, near the town of Newry, in consequence of the disturbed state of that part of the country; it is a short distance from Fork Hill, which I mentioned in my evidence on Tuesday last; I was then a magistrate of the county, and was present; it appeared to the meeting that that part of the country had been in the possession of the Ribandmen unmolested for two or three days and nights, that they paraded in great numbers with flags and arms. I shall read a letter dated Newry, 31st March 1834,—"As to the procession of Ribandmen at Camlough, on Patrick's day, within a mile and a half of here; an investigation took place in our court-house this morning, and it was clearly proved that about 150 to 200 marched, headed by fife and drum, with green ribands in their breasts and playing the White Cockade, Patrick's day and M'Donald's reel." I have a letter here from a person in the county of Down, to his brother, who is in my service, in Ireland, dated the 20th of March 1834; he states,—"We had a grand meeting of the Threshers on Down Course, on Sunday last; they assembled on the Course and marched into the town of Down with music; they had no drums, nothing but fifes; they had no flags, but plenty of sashes and hatbands; the colonel took me with him in the phaeton, and I had an opportunity of seeing all; I think there were three or four thousand of them." At the time of the Election Committee last year for the county of Monaghan, the Ribandmen assembled in great numbers; several shots were fired; they were decorated with ribands and other emblems; one man was killed by the police, and a prisoner made and brought into Monaghan, who was armed with a bayonet upon a stick.

379. Do you know whether any trial took place in consequence of that?—I do not know; but my informant says, no notice was taken by the Government before the procession took place, but afterwards letters were addressed to the magistrates to prevent processions on the 12th of July.

380. Are you aware whether any steps were taken by the Government in the county of Down, to prevent such exhibitions?—No, I am not aware that there were any.

381. What was the date of the proclamation respecting Orange processions, to which you have referred, was it not a circular letter to the magistrates?—A circular letter to the magistrates, and there was also a proclamation; it was sent to me officially.

382. Was it subsequent to the meetings in Monaghan, that the letters were issued prohibiting the procession?—For some years past there have been either letters or a proclamation issued previous to the 12th of July. Some instances, certainly in one, I got the letter the morning of the day that the procession was to take place. There was not time to act upon it.

383. Does that apply to the Orange procession?—To the Orange procession.

384. Were any proceedings taken in consequence of those processions of Ribandmen, to which you have referred?—I never heard of any.

385 Is it equally notorious in Ireland, that processions will take place on those days

days in March and at Midsummer, as that Orange processions will take place on the 12th of July, if not put a stop to?—Equally so. And I never heard of any measure taken to put a stop to them.

386. Is it equally well known in Ireland, that on the 17th of March and on other days, the processions will take place of Ribandmen, if not put a stop to?—So much so, that previous to their taking place in some parts, the country is in a state of great alarm and apprehension.

387. Have there not been several convictions for marching in procession, within the last few years?—There may have been, but I never knew the same measures taken, or the same instructions issued to the authorities to prevent those meetings, as there have been to prevent the Orange processions.

388. Have you any circular letter addressed to the magistrates?—Not with me.

389. You remember receiving them?—Yes.

390. Is it your opinion that any circulars or proclamations were sent to the magistrates before the meeting of the Ribandmen?—I never heard of any.

391. Was not green the colour of the rebels in 1798?—Yes, and always has been, up to the present period.

392. You mentioned tunes having been played in one of those riband processions, are you aware that the White Cockade is a tune very obnoxious to the Protestants?—The White Cockade and Garryowen, are played as party tunes by the Ribandmen; a body of persons who came to vote against me in the year 1826, came decorated with green.

393. You stated that you had received circulars, did you receive any last year?—I do not think I did. I am not a magistrate of the county of Armagh at present.

394. Do you know what measures the magistrates have usually taken, on receipt of such circulars as those; how they have endeavoured to warn the people against such processions?—I know that the magistrates have exerted their influence to stop processions.

395. By posting notices?—Yes.

396. In that part of the country they use their influence to take every measure to discourage them?—Yes, they do.

397. Are those circulars from the Government, or proclamations annually issued?—I think they have been for the last three or four years.

398. At what period of the year have they been issued?—Just before the 12th of July.

399. Those are intended of course to have effect throughout the whole year, and to suppress processions of Ribandmen as well as of Orangemen?—The law is in force throughout the year, no doubt.

400. Should not you imagine that being issued immediately before the 12th of July, and not immediately before the 17th of March, would convey rather an impression that they were directed against the Orangemen, and not against the Ribandmen?—I know that was the impression.

401. Do you, in point of fact, know that they were issued before the 12th of July, and not before the 17th of March?—I know they were issued before the 12th of July, and I never heard of their having been issued before the 17th of March; if they had been, I think I should have received them as a magistrate.

402. You stated that you received the Government circular only the morning of the meeting?—In one instance I received it only the morning of the day of meeting, or the day before, but I do not recollect their having been ever issued above a week before.

403. You received it too late to prevent the meeting of the Orangemen?—I received it too late to prevent the meeting by any previous steps.

404. Had you, as a magistrate, taken no steps to prevent the meeting of the Orangemen, which you knew to be illegal?—Most undoubtedly I had.

405. If you had taken those steps, was there any difficulty in enforcing the circular of Government, though you had received it only the very day before the meeting took place?—I think these proclamations or instructions of the Government, if they had been generally circulated for some time previous, would have had a much better effect. I have here a list of processions of Ribandmen at different places; in one instance I find 2,000 assembled. I attended a meeting of magistrates in the year 1825 at Dungannon, as stated in my evidence before the committee of the House of Lords; it was in consequence of a meeting of Ribandmen, which took place at Benburb, in the county of Tyrone, between one and

Lieut.-Col. *Verner*, M. P.

9 April 1835.

two o'clock in the morning; they assembled in great numbers; they had white tape or ribbons round their sleeves and round their hats, and excited a great degree of alarm throughout that part of the country. After that meeting the Protestants were frequently way-laid and beaten coming home from the fairs and markets.

406. Was this large body of Ribandmen armed?—I do not recollect whether they were armed or not.

407. Are the Ribandmen more numerous in those districts where the Orange Lodges prevail than in those where they are but few, or in those districts where there are none?—I should think they are in the districts where the population is more generally Roman Catholic.

408. You said that the Orange processions had been generally abandoned since the passing of the Act?—They had, generally.

409. And that they have existed only among a few comparatively of the young men, who have gone in procession contrary to the wishes of the leaders of the Orange societies?—This has been the case in some instances.

410. And that those processions have been rather encouraged in consequence of the idea prevailing, very likely erroneously on the part of the individuals, that the conduct of the Government was not strictly impartial, since proclamations were issued immediately prior to the Orange processions, which they had not issued immediately prior to the processions of the Ribandmen?—I have repeatedly heard the observation, "If Government will prevent the processions of the Ribandmen we will not go in procession any more."

411. Have any facts come to your knowledge to justify what you have stated to be a prevalent impression, that steps were taken by Government to put down the Orange processions, which were not taken to put down the processions of the Ribandmen?—Steps were taken previously to the periods when the Orange processions were to take place, which were not taken previous to the meetings of the Ribandmen.

412. Do you know as a magistrate that they were not taken previous to the days of the Ribandmen's processions?—I do not know that they were.

413. You would have received them as a magistrate probably, if any such circulars had been issued?—I ought to have received them.

414. In point of fact you never did?—I never did.

415. Have processions of Ribandmen been as common of late as processions of Orangemen on stated days?—I think fully, if not more so.

416. Do you consider the existence of the riband societies and their processions likely to prove exasperating to the Protestants?—Decidedly so; of that I think there can be no doubt, because the processions of the Ribandmen, and the oaths by which they are bound, are in decided hostility to Protestants.

417. Do you think those processions are likely to lead to breaches of the peace and to bloodshed?—I think the distinction is this: that I do not recollect ever having heard of an instance in which an opposition to a meeting of Ribandmen was given by Protestants or by Orangemen, whereas, on the contrary, I have known several instances where the processions of Orangemen met with opposition from Roman Catholics or Ribandmen.

418. You have referred to two meetings of Ribandmen which took place in the counties of Armagh and Down in the course of last year; are you aware of its having been known, previous to those meetings taking place, that such meetings would take place in those towns?—I think it more than probable, from the letter which I have read, that the gentleman alluded to in it went to the Down Course in consequence of his previous knowledge that the Ribandmen would assemble there that day. He is a magistrate of the county.

419. You think it was as notorious that those meetings of Ribandmen would take place on those days as it was that meetings of Orangemen would take place on the 12th of July?—I do.

420. Do you remember, in the circulars sent round on the part of the Government, whether any particular allusion was made to the 12th of July?—To the 12th of July.

421. Then it was not a mere circular for the whole year round?—By no means; it alluded especially to the 12th of July, and not alone to that day, but the procession of Orangemen.

422. By name Orangemen?—Yes.

423. And not generally Ribandmen and Orangemen?—Not to Orangemen.

424. Those were the circulars?—They were.

425. From whom were those circulars sent, and to whom were they addressed?—They were sent by the lieutenant of the county to the magistrates.

426. Are you aware whether the lords lieutenant of counties did so in consequence of instructions from Government?—It was so stated.

427. You also mentioned the proclamations which were issued; were those issued annually?—I recollect proclamations issued in two successive years.

428. Did those proclamations refer to Orange processions only, or to processions generally?—Orange processions, as well as I recollect.

429. Have you copies of those proclamations here?—I have not.

430. Those proclamations were issued only two years?—As far as my recollection serves, they may have been issued at other times, when I was absent from the country.

431. Those proclamations, you state, were issued between the 24th of June and the 12th of July?—Those that I received were between those periods.

432. The Riband procession is generally the 24th of June, is it not?—Yes, and the proclamations were issued immediately preceding the 12th of July.

433. Are you aware whether, before the issuing of those proclamations, any large meetings of Ribandmen had taken place?—I have no doubt there had.

434. Would it not be a sufficient reason for the Government issuing those proclamations, that the processions of Ribandmen had recently taken place, leading to the great probability of processions of Orangemen taking place?—The processions of the Ribandmen take place frequently twice in the year.

435. For how many years had the Ribandmen regularly met on those days annually?—As long as I recollect.

436. Have they been accompanied with any flags?—With ribands, badges, music, and frequently with arms.

437. Was it a matter of course that those meetings should take place on the 24th of June?—It was a matter of course, either that processions took place, or that there were bonfires on those nights.

438. Supposing a meeting of Ribandmen to have taken place on the 24th of June, might it not be expected naturally that there would be a meeting of Orangemen on the 12th of July?—No, not in consequence of that meeting.

439. Would not a meeting of Ribandmen naturally lead to a counter meeting of Orangemen?—I should say not.

440. And that a meeting of the Ribandmen on the 24th of June would not, in your opinion, be a reason why the Government should issue this proclamation between that and the 12th of July?—It is not my opinion.

441. Do not you think that those meetings act on one another?—I think they do to some extent.

442. Do not you think that a demonstration of force on the one side, induces the people of opposite opinions to make the utmost possible demonstration of force on the other?—Yes; and I have already mentioned, that Orangemen would have discontinued their processions, had the processions of Ribandmen and other societies been prevented.

443. Would it, in your judgment, tend to the peace of that part of Ireland with which you are acquainted, if the Ribandmen were prevented wearing ribands on any occasion?—I do not recollect any instance in which the processions of Ribandmen did more than create or excite alarm, except in cases where they committed acts of violence.

444. It would tend to do away with the disagreeable feeling or alarm, if they were prevented wearing ribands, would it not?—If they were prevented assembling, I do not think that the Orangemen care whether they have ribands or not.

445. Is it not your opinion that it would tend to remove an annoyance from the Catholic part of the population, if the Orangemen were prevented wearing orange ribands on any occasion?—They do not wear ribands except when they go in processions, and those processions have nearly, if not altogether, ceased.

446. Are you aware, that unless they march in procession on an anniversary, or to celebrate some religious rite, they cannot be punished under the Procession Act for merely appearing with badges or ribands?—I believe that may be the case.

447. Are you aware of the Orangemen having attended public meetings with orange sashes and orange ribands, because they did not come within the Act?—Within the last year I have heard of some such instances.

Lieut.-Col. *Verner*, M. P.

9 April 1835.

448. Are you aware of any provision in the Act to meet a case of that kind?—I am not aware of any.

449. Did you happen to be at Dungannon on the 19th of December last?—No.

450. Were you at Enniskillen on the 22d of December?—I was not.

451. You have stated that the existence of the Riband societies and the processions of those bodies, composed exclusively of Roman Catholics, was likely to be irritating and exasperating to the Protestants of Ireland, do you not therefore think that the processions of the Orange societies, composed entirely of Protestants, was likely to be irritating and exasperating to the Roman Catholics of Ireland?—The objects of the two societies are very different.

452. You stated that the exclusive nature of those Riband societies and their processions were irritating to the Protestants of Ireland; is it not a necessary consequence that the existence and the procession of the Orange societies, composed exclusively of Protestants, must be irritating to the Roman Catholics of Ireland?—Whatever I may think of processions, while societies of the nature and character of Ribandmen, and for the purposes for which they were embodied, exist, a counter society is absolutely essential.

453. Still, though necessary, do you not consider that they are likely to be exasperating to the population of a different religion?—I do not see why they should be; the Orangemen are not opposed to persons of any religion, on account of their religion.

454. Were not the Orangemen as a body always opposed to the claims of the Roman Catholics?—Not as a body; as a body they have never interfered in any political question; an attempt was made to get the Orange society to take a part in the question of the Union; a meeting took place in the year 1799, and a resolution passed, which will be found in the Appendix to the Evidence before the Committee of the House of Lords, discountenancing the society taking any part as a body in the question. Upon one occasion a strong effort was made to involve the society in the contentions that took place respecting the Union, which induced my brother, at that time grand master, to tender his resignation. I have the documents here which relate to the circumstances. "25th of March 1800. To Thomas Verner, Esq., Grand Master of all the Orange Lodges of Ireland. The Address of the Grand Lodge. Sir and Brother, We, the members of the Grand Lodge of Ireland, duly and specially summoned to take into consideration your intended resignation as grand master, feel it a duty we owe to ourselves and our brethren to testify our sincere regard for you, our perfect approbation of your exertions and our gratitude for your manly and decided conduct in support of the Orange principles in the worst and most dangerous times; to assure you of our most zealous support, and to request you will withdraw your resignation and continue by your influence and example to support and advance the Orange institution." To which he says, "Gentlemen and brethren, I have been this day honoured with your address; gratified and flattered as I have been to the utmost of my wishes by being placed in a situation to see the Orange institution in four years increase in respectability and numbers far exceeding our most sanguine expectations, it may easily be conceived how great has been my mortification to observe that in opposition to your wise and prudent advice the discussion of a political question had been encouraged, and occasioned divisions in the societies of Orangemen, introduced no doubt by persons who would not be zealous friends of the Orange institution; under those circumstances I was induced to offer the resignation of grand master. The sentiments expressed in your address of my conduct are such as I feel with the pride and spirit of an Orangeman, and I should consider myself unworthy of the name did I not comply with your request, confident that by your steady perseverance all those temporary divisions will subside, and that by our unanimous exertions we shall frustrate the expectations of our foreign enemies, and defeat the dark and dangerous conspiracies of the rebels and traitors to our King and country. I have always obeyed your dictates, I shall continue to do so as long as I have the honour to hold the situation in which you have placed me. I am, with great esteem and respect, your very faithful and humble servant, Thomas Verner."

455. Is the Committee to understand that the Orange society has never interfered on any political subject?—I do not recollect that the Orange society has interfered in any political subject, except in opposition to the question of repeal.

456. Though Orangemen have not interfered as a body, particular lodges have interfered

interfered on political matters, have they not?—Particular lodges may have done so; I am not aware that they have.

457. Do you consider the address to the King, read the other night in the House of Commons, which professed to emanate from the grand masters, as an act of the body or of the particular individuals?—An act of the body.

458. Do you consider the change of Ministry a political measure?—I do not.

459. Do you consider the Commission of Education a political measure?—I do not.

460. The address to the King referred to the change of Government?—It did.

461. That you say was not a political measure?—I do not think it was.

462. And also to the Commission of Education?—I do not think it was.

463. Do you not consider the question of education to be a religious matter?—I do.

464. Were there no addresses from the Orange Lodges or Orange Societies on questions relating to Roman Catholics?—None that I recollect.

465. You were understood to state, that the Orangemen did not at all interfere in petitioning about the Catholics on the question of Catholic Emancipation?—I do not believe they did.

466. Do you recollect the suspicion of a volunteer corps in the town of Armagh; and do you recollect the circumstances respecting Mr. Thomas Barnes, who signed a petition in favour of the Roman Catholics?—I do not.

467. Have you any recollection of the Armagh Volunteer Corps refusing to obey his orders, he being an officer, in consequence of that circumstance?—I do not recollect it. I was in the army from 1805 to 1818, and was mostly absent from the country.

468. Does the Armagh volunteer corps now exist, a yeomanry corps?—There is no yeomanry corps at present.

469. How long has it ceased to exist?—I cannot recollect; there were several corps struck off, and this may have been one of them.

470. Can you state the number of lodges that exist at present?—I have no return to this effect.

471. On looking over the documents, it appears that there is a Purple Order and an Orange Order; what is the meaning of the difference?—The Purple differs only in signs and pass words; it was thought necessary, for the purpose of excluding improper persons.

472. Are they considered as different grades of the same society?—Precisely so.

473. Whom do you denominate improper persons?—Persons who proved themselves unworthy members; who got into the society for the purpose of disclosing what took place.

474. There are grades or degrees in the society of Orangemen?—There were but the two degrees, Orange and Purple.

475. Are there any other grades at present?—None whatever.

476. Do you not consider that the Orange and the Purple are synonymous?—Precisely so; with merely a difference of words and signs.

477. Do these degrees of the Orange and the Purple exist now?—They do.

478. What qualifies a man to be an Orangeman, and what qualifies him to be a Purpleman?—The qualification is in the Book of Rules.

479. Are there the same qualifications for both, or are they different?—The same for both.

480. There are two different degrees?—There are.

481. What is the qualification to constitute a man an Orangeman?—It is in the Book of Rules.

482. What is the qualification to constitute a man a Purpleman?—The same qualification. I see no use in it, except as holding out an inducement to good conduct.

483. Are there any magistrates members of Orange Lodges?—There are.

484. Can you state how many?—I cannot.

485. Are any of the judges of the land members of Orange Lodges?—Not that I am aware of.

486. Are you aware of any judge who was a member of an Orange Lodge?—I am not.

487. Would good conduct and regular attendance have been considered a qualification for a Purple man?—It would.

488. Is the Purple considered a reward?—It is.

 489. A sort

Lieut.-Col. *Verner*, M. P.

9 April 1835.

489. A sort of reward of merit?—Yes, for general good conduct.

490. Is it not a sort of higher order, out of which are selected the high officers of the society?—I believe there are officers in the institution who have never received the Purple order.

491. Would you know a Purpleman from an Orangeman by the signs?—The signs are different, certainly.

492. The names are different; the degrees are different; the signs are different; in what does the substantial difference consist?—In signs and words.

493. What are the different signs?—I do not recollect the signs.

494. Does a mere Orangeman know the signs by which the Purplemen distinguish each other?—He does not.

495. So that, not only the signs are different, but one class does not know the sign by which the other class is recognized?—Yes.

496. A Purpleman knows the signs of an Orangeman, but an Orangeman does not know the signs of a Purpleman?—Yes.

497. Did not the Orange society spring very much from Freemasonry?—Its signs were supposed to have been to a great extent taken from Freemasonry.

498. Did not the Orange body exist without any distinction in the first instance?—I do not know how soon the second degree was introduced.

499. Was not the Purple degree instituted, because there were improper persons in the Orange society?—I think it was.

500. The qualification to be an Orangeman was, that the individual should be a good protestant, and a loyal subject?—Yes.

501. Then you must have had some persons among you who were not good protestants or loyal subjects, when you were induced to make that alteration?—I am sorry to say we had.

502. To what lodge do you belong?—The Grand Lodge of Ireland.

503. How many Purplemen are there in that lodge?—I have not the slightest idea or recollection.

504. You have been asked how many magistrates in Armagh are Orangemen, are the greater proportion of them Orangemen?—I should say not.

505. Are there any secrets which are divulged to the Purple, and which are kept from the general Orange Lodge?—None, except the words and signs.

506. The Purple order have never any meetings from which the general body of Orangemen are excluded?—No.

507. They never meet in deliberation and exclude the Orange body?—No.

508. They never have any proceedings without the concurrence of the general body of Orangemen?—Never.

509. Are there any secrets either among the Purplemen or the Orangemen, except the words and signs?—None.

510. Are you an Orangeman or a Purpleman?—Both.

511. Do you recollect either of the signs?—I do not.

512. When are the signs ever used?—Whenever it is necessary to use them.

513. Is the reason you have not the signs, the being known so much among them that you are not required to use the signs, but that they may be required of others, where not so well known?—Yes.

514. Is it not possible that you may fall in, in some part of Ireland, with an Orange Lodge in which you would not be known?—It is.

515. Then you would be excluded from that Lodge?—I am pretty well known; I think no lodge would exclude me.

516. If an Orangeman were to use the names and signs by which he was to be recognized, should you recognize him?—I think I should.

517. Of what use are words and signs which you, the grand master, do not recollect, and have not availed yourself of?—They are useful to those who are not circumstanced as I am.

518. Do not the generality of Orangemen know those words and signs?—They do.

519. What is the object of keeping them secret; why are secret words and secret phrases employed in the society?—To protect the society from the intrusion of those who are not members.

520. Excluding them from lodges, you mean?—Yes.

521. Do you not think the country might be placed in circumstances in which it would be absolutely necessary for every member of the body to know the sign?—It was so once; I recollect the period perfectly.

522. That

Lieut.-Col. *Verner*, M. P.

9 April 1835.

522. That necessity does not exist at present?—Not to the same extent.

523. Is that the reason why you and other great officers belonging to the Orange Society do not recollect the signs and pass words now?—I do not think it so necessary.

524. Are the signs and pass words still secret?—Yes, they are.

525. Do you ever change your words and signs in the society?—We do.

526. After having disclosed them, you may immediately change them?—We may.

527. You have already stated, that a resolution of the Grand Lodge has been passed in the year 1824, calling upon the Orangemen not to join in processions; are you aware that similar resolutions or declarations from the society have been made at different times?—Yes, they have, I have instances before me.

528. Are you aware whether any encouragement has ever been given by the leading body of Orangemen to the lower classes to march in procession upon certain anniversaries?—Formerly they were encouraged; latterly discouraged.

529. How do you account for those bodies not having obeyed the order which emanated from the lodges?—The forbearance shown by the Government towards the processions of Ribandmen and other societies.

530. Are there more description of lodges than one; are there any lodges called Black Lodges?—None.

531. Can a lodge be formed without the permission of the grand master?—No; they must get an order from the grand lodge,

532. Have you any corresponding officers, so as to communicate between the grand lodge and the different lodges?—We have.

533. Are the officers of a country lodge bound to obey the orders of the grand lodge?—The rules will show how far they are required to do so.

534. Do the Purplemen hold meetings distinct from the Orangemen?—Merely for the initiation of persons to that degree of the order.

535. Have not the Orangemen in general got arms?—Many of them have.

536. Have they arms in their possession?—What they have are in their possession.

537. Are the Catholics of Ireland armed?—So it has been stated by the Member for the city of Dublin. They have frequently paraded and gone in procession with arms.

538. Have not the magistrates the power of depriving nearly every man of his arms, unless he has a certain property and is registered?—They have.

539. As an officer of the Orange society, you know nothing of their being armed?—I do not.

Lunæ, 13° *die Aprilis*, 1835.

EDWARD JOHN STANLEY, ESQUIRE,

IN THE CHAIR.

The Rev. *Mortimer O'Sullivan*, called in; and Examined.

Rev. *M. O'Sullivan.*

13 April 1835.

540. ARE you a member of any Orange society?—I am.

541. What situation do you hold in it?—I am one of the chaplains of the institution.

542. At what period did you become a member of an Orange society?—About two years since; at the close of the year 1832 or the beginning of the year 1833.

543. Can you give the Committee any information of the earlier period of Orange societies, the period of their institution, and their progress at that time?—I can give some information from historical sources and some from traditional.

Rev. *M.O'Sullivan.*

13 April 1835.

544. At what period were the Orange societies first established?—In the year 1795.

545. What was the cause of their institution, and what were the objects they had in view?—The objects they had in view were self-defence, the maintenance of the Protestant religion and of British connexion. The immediate causes were the disorders of the country, which rendered life insecure and threatened to overpower the law.

546. Can you state any peculiar circumstances at that time more than any other, which called for the establishment of that society?—Yes; the system of Defenderism had spread itself all over the north of Ireland and had extended into other provinces, and had become connected with the United Irish Society.

547. Can you inform the Committee what was the character and description of the Defenders?—Their associations were, at first, altogether of a local character, and seemed totally unconnected with any thing religious or political. I am persuaded that their character will be more fully understood when it is considered, in conjunction with the circumstances of the country, and if the Committee please, I will go back to the account of some earlier disturbances. It is remarkable that there were no troubles of any magnitude in Ireland since the Revolution, until the landing of the French at Carrickfergus. Thurot descended there in the year 1759 or 1760, and in that year the outrages of the Levellers commenced in the south of Ireland. In about three years afterwards these disturbers changed their name, and their outrages became methodized into what was called the Whiteboy system. It was in the year 1762 that the name Whiteboy was adopted. In the year 1763 Ulster became disturbed by the rising of the Hearts of Oak, and a little later by the tumults of the Hearts of Steel.

548. When did the Hearts of Steel begin?—Two or three years after that time. They were not put down until 1773.

549. What was the difference between the Hearts of Oak and Hearts of Steel?—The Hearts of Oak arose to resist a species of corvée which prevailed in the country, requiring that each farmer should labour for a certain number of days on the public roads, I believe six days in the year, and give also their horses' labour for so long without hire. The rising of the Hearts of Steel was occasioned by the depopulation (it might be called) of the estate of an absentee nobleman, who, when the leases of his tenants had expired, insisted that fines should be paid on their renewal. The tenants occupying the lands were willing to pay increased rents, but had not the means of paying fines, and they were put off the estates in very great numbers. The natural consequence was, that the peace of the country became disturbed. There were very severe Acts passed by the Legislature, one of which provided that the trial of offences should take place, in certain cases, in other counties than those in which they were committed, and some of the accused were brought up to Dublin and tried there.

550. Were there any religious differences at that time?—No.

551. Are you aware that Arthur Young, in his tour through Ireland, gives an account of the Whiteboys, the Hearts of Oak, and the Hearts of Steel?—Yes, he does.

552. Are you aware whether he does not attribute the origin of the Whiteboy system to the tithes?—He does not.

553. You will not have any objection that the book should be produced?—None in the world.

554. Are you aware of the date of the Act commonly called the Whiteboy Act?—I am not.

555. Are you aware that the Act contained in it a recital with respect to tithes?—I am aware that there was such an Act passed in, I believe, 1777. The point of difference between the honourable member and me is, that according to my statement, Arthur Young does not attribute the origin of the Whiteboy disturbances to tithes. From general recollection, I would say that he attributes their origin to excessive rents and the enclosure of commons. When the Whiteboy system became diffused, tithe was one of the objects against which its force was exerted. I beg to state to the Committee, that Arthur Young is not an authority on which, with respect to those disturbances, I would very much rely. I am still stedfast in my belief that he does not attribute the disturbances to tithes; but I would mention one fact to show how little his authority is to be relied upon as to the chronology of Irish insurrection. Arthur Young, in combating the notion that French influence had produced the disturbances in Ireland, makes use of an argument

37

Rev. M. O'Sullivan.

13 April 1835.

argument to the effect that such a suspicion was proved to be groundless, by the date of the disturbances, which in no instance took place until the year 1760, which was long after the landing of Thurot at Carrickfergus.

556. Are you aware that Mr. Grattan calls the Whiteboy Act a tithe bill?—I have no doubt he does, because, I am sorry to say, Mr. Grattan, eminent and deservedly distinguished as he was, was guilty of most disingenuous practices and assertions with respect to tithes.

557. What is the date of the Whiteboy Act?—The only Acts I remember with respect to tithe occasioned by the Whiteboys are those of 1776 and 1777; I think there were two Acts passed.

558. The Act passed, it appears, in the year 1776?—Perhaps it was so.

559. The origin of the system you attribute to what occurred in 1762?—Yes.

560. That Act, therefore, would not prove that the origin of the system was connected with tithes?—Certainly not.

561. Will you proceed in your statement?—I would beg to submit to the Committee, that if it be thought a matter of consequence to establish my position, that the Whiteboy system had not its origin in tithes, I may be permitted to cite authorities, not, of course, from Protestant writers, in my favour, if it shall be found that Arthur Young's testimony is what the honourable member for Tipperary states, and at variance with what I believe it to be.

562. In what county did the Hearts of Steel begin their operations?—I believe in Antrim. The state of Ulster had been, prior to 1760, so perfectly tranquil that there was scarcely any military there, and that the disturbances which then arose created the necessity for bringing troops from other parts of Ireland. I will pass now from that date to the date when the disturbances between the Peep-of-day Boys and the Defenders took place, and I beg to avail myself of the permission of the Committee, that if I am guilty of any inaccuracies in dates I may correct them. The commencement of the system of Defenderism was apparently of a local and personal character rather than religious or political. At a fair in the north of Ireland, I think the fair of Port Norris, there was a pugilistic encounter between two individuals, both of them Presbyterians; a Roman Catholic was the second of one of these men, and it was said, by some unfair assistance given by him to the person whom he seconded, the antagonist was overcome and severely beaten. In consequence there was a challenge given by the vanquished party to have a second encounter. They met at another fair, numbers crowded in on either side, and that which had been at first a duel became enlarged into a general fight. After various encounters and outrages, associations were formed of a parochial nature, parish against parish, and were called Fleets; the naval war was then in its pride. As yet there was no visible religious distinction; the associations formed were Presbyterians and Roman Catholics conjointly, but gradually one of these parties became subject a good deal to Roman Catholic influence, and religious or sectarian acrimony gave a new character to the factions. What I have stated is matter of history; I am about to add a circumstance which assisted much in creating divisions among the disturbers, and which, I believe, is simply traditional. The associations were, as I have already stated, called Fleets. At first they were distinguished by local denominations; one was the Bawn Fleet; one the Nappuck; one, in which two districts were united, and which certainly was not exclusively Roman Catholic, called its members Defenders. Some alarm and suspicion appear to have been caused by a title given to one of these fleets, which consisted exclusively of Roman Catholics, it was the Brass Fleet. In the north of Ireland the vowel *e* is pronounced broadly, and, from the result of my inquiries, I have no doubt that the name was regarded as a corruption of "the Brest Fleet," and as indicating the agency of French influence. It would appear that there was a great falling off of the numbers of the Presbyterian party, and that to prevent or allay suspicion the nomenclature of the Roman Catholic associations was changed, the name Brass Fleet was given up, and that of Defenders adopted. There appears to be considerable doubt whether they were the aggressors at the time when the mutual aggressions of Peep-of-day Boys and Defenders commenced. I never have been able to satisfy myself, but think it not impossible that the Peep-of-day Boys were incited to commence their aggressions at this early period, 1784, under the notion that they were enforcing the Popery laws.

563. Are you aware that the Peep-of-day Boys had any authority for enforcing that?—No, I am not aware that they had; I believe they were altogether of the humbler

Rev. M. O'Sullivan. 13 April 1835.

humbler classes in society, and that they had neither authority nor association. I do not believe there was any thing like a regular organization, but that every body who at an early hour in the morning attempted forcibly to take arms was set down as one of those who were called Peep-of-day Boys.

564. Were they established at that period in consequence of the establishment of the Defenders?—All persons were called Peep-of-day Boys, of whatever description they were, who went to take arms. Morning was chosen as the time for these outrages, from a feeling that at a later hour in the day the arms might be put out of sight.

565. Were they established in consequence of the Defenders, or did they exist before that time?—I believe I have already stated that I have never been able to satisfy myself in such a manner that I could inform the Committee which party was the aggressor in the earlier troubles, those which took place about the year 1784.

566. If the object of the Peep-of-day Boys and the origin of their name came from their seeking the arms of the Defenders, must not the Defenders have existed and armed themselves before the name of Peep-of-day Boys existed?—There are doubts whether the arms in possession of the Defenders were furnished to them from Thurot's fleet, or whether they were obtained by other means; I have found it impossible to ascertain the priority of aggression at this period; there were aggressions committed by persons called Defenders, and aggressions of persons styled Peep-of-day Boys, styled so from no other reason than that the crime of taking arms was perpetrated by them at an early hour in the morning, but whether those individuals were Presbyterians or Roman Catholics I have never found it practicable to acquire information. There is no doubt, however, that at the second appearance of the Defenders and Peep-of-day Boys we can ascertain who were the aggressors. The disturbances of 1784 gradually ceased, partly because of some decisive measures adopted by the Government, but still more from the influence of the volunteer system. An interval of comparative tranquillity followed from 1784 to 1790 and 1791, and there is no doubt that the Defenders commenced their aggressions then by taking the arms of the Presbyterians and other Protestants in the north of Ireland. It may perhaps throw some light upon the question as to the priority of aggression at the earlier period to know, that the Peep-of-day Boys in the north of Ireland have been alluded to as Presbyterians in the year 1785, and that it has been said, I mean said by Roman Catholics, that they retaliated in the north for the outrages of the White Boys in the south, and that because the disturbers in the south disarmed the Protestants, the Presbyterians in the north proceeded as a retaliation to disarm the northern Roman Catholics.

567. You have stated that in 1790 the Defenders commenced aggressions by taking the arms of the Protestants?—Yes, we have the authority of a Parliamentary Inquiry for it; and the Peep-of-day Boys who had been reduced to tranquillity were aroused again.

568. At that period were the Defenders composed exclusively of Catholics, and the Peep-of-day Boys composed exclusively of Protestants?—Of what were called Presbyterians as contradistinguished from the Church Protestants.

569. Were there no members of the church?—It would be very rash to say that there were not; they have been described as principally Presbyterians. At that time, it appears certain that the Defenders were the first aggressors, and that, in the year 1792, their outrages had spread very widely over various parts of the country, and were of a very abominable nature. In the year 1793 a Select Committee of the House of Lords of Ireland reported that a certain body in Dublin called the Roman Catholic committee had held negotiations with the Defenders, and assisted them upon their trials. It was an inconvenient time for the Roman Catholics that such statements should be made, and accordingly we have a defence from them in reply, in which they state, that the circumstance by which they became most connected with the Defenders' society was, the having addressed them for the purpose of composing them to peace. There was also an address, I believe, from Dr. Troy, at that time Roman Catholic archbishop in Dublin, to the Defenders, recommending quiet to them, and it may be considered a proof that the Defenders were the authors and movers of the aggression in the north to find that those addresses from the Roman Catholic committee and from the Roman Catholic archbishop had the effect of producing tranquillity. The volunteers also addressed them, but their influence had, at that time, altogether declined; and indeed,

deed, it was owing to their want of power that the disturbances in the north of Ireland had recommenced. It is, therefore, to be attributed only to the interference of the Roman Catholic archbishop and the Roman Catholic committee that the north became quiet, which is as much as to say, that the moment the Defenders abstained from outrage the country became tranquil.

570. Did the volunteers consist of any particular religious body?—No, in the north of Ireland they were mostly Protestants; it was some time before a Roman Catholic would venture to offer himself as a candidate for admission into a volunteer corps.

571. Was that from any difficulty to get admission?—Yes; it was supposed there would be an unwillingness to admit them. The Committee will remember that the penal laws were at that time, so far as regarded Parliamentary enactments, in their unmitigated rigour.

572. In the period of 1793 the north became completely tranquillized?—I do not state that the north became completely tranquillized, but that the Catholic committee asserted that it had become so in consequence of their address to the Defenders.

573. Have you reason to think that their assertion was in point of fact borne out that the north of Ireland was at that period tranquil?—I have no reason to doubt it. My knowledge is derived principally from Plowden and from Thomas Addis Emmett.

574. For what period did the supposed tranquillity continue?—I cannot say. In 1795 the disturbances commenced again. Very strenuous exertions were made by the United Irish Society to tranquillize the north of Ireland, and it appears to me very remarkable that those societies in Belfast seemed to have taken the Peep-of-day Boys as well as the Defenders under the protection of their government. There seems to have been some secret machinery by which they moved the contending parties and kept them in a state of collision until the time when it suited their purposes that the two should coalesce for one common object.

575. When did the United Irish Society commence?—I believe in 1791.

576. Who was supposed to be the originator of it?—I believe the first club was instituted by Wolfe Tone in Belfast.

577. Did they consist chiefly of Protestants?—They are said to have consisted chiefly of Presbyterians. In 1795 we find the county disturbed again, and we find that something like the old feuds were renewed between the contending parties. There were various skirmishes, various engagements. At length there was a challenge from the one party to the other. I have not been able to ascertain who gave the challenge, but at a place called the Diamond the parties met in very considerable numbers, and engaged in battle.

578. Where is Diamond?—In the county of Armagh.

579. Did the parties at that period still retain the distinguishing names of Peep-of-day Boys and Defenders?—I think they did.

580. Did the United Irishmen take any part in those disturbances?—I look upon it as a very remarkable circumstance, and a curious coincidence, that a note, addressed to Wolfe Tone from Belfast, dated on the very day when the parties met at the Diamond, I think the 21st of September 1795, speaks of some emissary sent from the United Irish Club to reconcile the feuds between the Peep-of-day Boys and the Defenders in the county of Armagh. "Such a man," I forget the name, "has gone to appease the feuds between the Peep-of-day Boys and the Defenders in the county of Armagh, which really has become of great magnitude," and there is in addition, "Armagh has always been a plague to us."

581. When did the Fork Hill affair take place?—I think that was in 1792. The Defenders and the Peep-of-day Boys, so far as I could learn, were the parties who met to fight at the Diamond, and at this time they were discriminated, widely discriminated, by religious distinctions. In the battle the Peep-of-day Boys were superior, and there was an agreement entered into between a Roman Catholic priest and a gentleman of the county, pledging themselves, on the part of the two contending factions, that they should thenceforward be at peace.

582. In what did this battle originate?—I cannot say; the country was for some time in a state of great distraction and alarm Respectable persons, advanced in years, have assured me that their dangers were very great, and that shots having been often fired into their houses at night, it became not unusual for Protestants, before retiring to rest, to place their beds among the barricades, by which they endeavoured to secure the windows. It is not wonderful that, in a state of things like

Rev. *M. O'Sullivan.*

13 April 1835.

like this, men so harassed should be desirous of trying the issue of a decisive combat.

583. Were they successful in establishing this truce?—No; on the day after the truce was made the Roman Catholics violated it; the Protestants retired, and the Roman Catholics, in very great numbers, attacked the village; then the conflict ceased to be a matter entirely between the Peep-of-day Boys and the Roman Catholics. Protestants in the neighbourhood, of all denominations, united for the defence of the town, and a second and a very sharp engagement took place. In this also the Protestants were successful, and on the battle day the first Orange Lodge was formed.

584. Did this first Orange Lodge consist of Protestants of all descriptions, or merely Presbyterians?—I believe the first Orange Lodge consisted exclusively of members of the Church of England. The first engagement at the Diamond was between the Peep-of-day Boys and the Defenders; the second was one in which Protestants of all denominations associated for the defence of the country, and the members of the first lodge, I believe, were of the Protestant establishment.

585. This was the first organization of the Protestants of the Church of England in the north?—Yes.

586. The Protestants of the north, you say, took very little part in the engagement the first day?—I cannot discover that they took much.

587. Can you state what were the rules and regulations of the first Orange Lodge formed at Diamond Hill?—No. Full information as to the rules shall be laid before the Committee. I have joined the Orange society from strong compelling necessity, and have attended to the general interests of the body, but have not a recollection of those rules.

588. Can you state the professed object of the persons who formed themselves into that association?—The professed objects of those who formed this association were, that they should assist each other for mutual defence; that they should assist each other in maintaining the laws; that they should assist each other in maintaining the Protestant religion; and that they should be in all things faithful and obedient to the King.

589. You say that they were bound to be obedient to the King, was not there a condition attached to their allegiance to the King?—There was, at one time, a condition that Orangemen should be, in all cases, obedient to the King so long as he maintained Protestantism: finding that those words were not in exact accordance with the oath of allegiance, or that they were susceptible of an objectionable interpretation, that oath was discarded, and the oath of allegiance substituted.

590. And all conditions omitted?—Yes, except the conditions in the oath of allegiance.

591. At what time?—The first time I find the change noticed is in the year 1812 or 1813; I think I can produce to the Committee one of the addresses of the Orange Institution declaratory of the change which had taken place.

592. Was there any oath taken for the extermination of Roman Catholics at any period?—No, there was not.

593. Was not it rumoured by the adversaries of the Orange Lodges that there was such an oath?—It was.

594. Does not Plowden incline to the belief that such an oath was taken?—Yes, Plowden appears to countenance it.

595. He states that there is no document by which to prove it?—There was an engagement taken of a directly contrary character; that although Orangemen were an exclusive association, and did not admit Roman Catholics to be members of their body, they would defend the well-conducted Roman Catholics and hold themselves bound to protect them.

596. At what period was that alteration made in the condition of the oath of allegiance?—My evidence of it is not of an earlier date than 1812 or 1813. It is that of an address from the Grand Lodge.

597. Of what date?—1812 or 1813; it states that although the obligation of an Orangeman, taken as Protestants take an oath in the spirit of truth, never should be supposed to have a meaning at variance with the oath of allegiance, yet, as an uncandid interpretation has been put upon it, we have thought fit to substitute the oath of allegiance in its place.

598. At what period was the oath of allegiance substituted?—I do not know.

599. You

599. You are aware it was made matter of complaint against the Orange society that the oath of allegiance was conditional?—From what I have stated, I apprehend it must have been so.

600. Are you aware that Mr. Wynn, who was a member of the Cabinet just dissolved, proposed a resolution in the House of Commons declaratory of the illegal nature of the Orange institutions?—I was not aware that Mr. Wynn did; but I take for granted, from the address to which I have referred, that there must have been some observations made upon it.

601. You are not aware that he called it an illegal society?—I am quite aware that it has been called illegal. There was a petition from the Roman Catholics at a very suspicious time, the time of Doctor Drumgoole's speech—a speech which did much to extend the Orange society, and to quicken the spirit of alarm in which Protestants felt that they must support it.

602. That was in 1812?—It was in December 1812.

603. As the King of England, at His coronation, swears to uphold the Protestant religion, do you conceive that they alluded to the violation of the original contract by James II., or some such future violation when they introduced that condition into their oath?—I really cannot speak to what they intended. There was no oath or declaration required when I joined the society, and, therefore, it was not a matter for my consideration. I take for granted, from the authority to which I have referred, showing that they substituted the oath of allegiance as soon as they found an objection made to the other, that their intention was to uphold the principles of the Revolution.

604. Does the Orange institution allow any oath or declaration to be made by its friends?—I believe not.

605. You have been two years a member?—Yes.

606. Had you an opportunity of knowing the character of the society before you joined it?—I had an opportunity of knowing numerous individuals who composed the society, and the character of its operation, and the effect was to remove strong prejudices which I had entertained against it, and to satisfy me that that, or some such confederation, was necessary for the preservation of the Protestant interests in Ireland.

607. Were there any circumstances which induced you to become a member of the Orange society?—Yes, the very alarming state in which Protestants and their interests were placed at the time.

608. You refer to 1832?—The close of the year 1832, or the beginning of the year 1833.

609. What were the circumstances of the year 1832 which made you consider that the Protestants' interest was placed in great hazard?—I should observe, that from the time of the passing of the Act for the removal of the Roman Catholic disabilities, it became more manifest than it had been before that the destruction of Protestantism in Ireland was contemplated by the Irish Roman Catholics. Of course, the Committee will not understand me as speaking of individuals. Day by day the evidences of this hostility were becoming more and more manifest. Immediately after the passing of the measure for the removal of Roman Catholic disabilities, the agitation commenced for the repeal of the Union; proposals to form volunteer associations were published; and it became apparent that the same species of intimidation which had been found successful upon a former occasion was to be employed, in order to the extorting from England a repeal of the Union. I feared that the Protestants of Ireland could no longer depend upon England to guard them, or to resist these endeavours. I became convinced that England was greatly deceived as to the state of Ireland, and might never become thoroughly sensible of the perils to which Protestants were exposed, until it was perhaps too late to protect them, and that if there were not a very strong confederation, such as should embrace the great majority of the Protestants in Ireland, the consequences would be exceedingly disastrous. It became fixed in my mind that the efforts to effect the separation of the two countries were likely to be successful, and I felt it to be essential to the interests of the Protestants of Ireland that they should all become united into a defensive confederation. I thought it little less than madness that they should suffer themselves to be divided into parties, one section favouring and one opposing some speculative political opinion, and was convinced that the object to which all their energies and attention should be directed was the becoming confederated into one great body for the purpose of self-defence. I was satisfied that if they were so confederated,

Rev. *M. O'Sullivan.*

13 April 1835.

they would be able to prevent the repeal of the Union, or to avert, if it were carried, its disastrous consequences, and give time for England to see their perils, and to assist in their defence.

610. By what means would such an association prevent the repeal of the Union taking place?—If Irish Protestants were all united in one body, the members they would be able to return to this House would at least equal the number of members returned by the Roman Catholics.

611. You believe that it was with a view of establishing a great political body, for the purpose of returning Members of Parliament in your interest?—I was not stating that as the object had in view, but I think that it should be among the objects of those who might become united.

612. You stated it was your opinion that the Protestants of Ireland should become a great political body to return those of their own religion to Parliament, in contradistinction to Catholics? That they should become a great united body for the purpose of Protestant protection; when united as one body, I thought the measures most advisable to adopt would become plain to them.

613. You stated that their object was to return Protestant Members to Parliament?—Yes, that that should be one of the objects of Protestant confederation. I was not speaking of the Orange confederation, but of what I conceive the confederation ought to be.

614. By what means would such an association prevent the repeal of the Union taking place?—Irish representatives in Parliament favourable to British connexion would be numerous enough to counteract the efforts of those who were opposed to it. It was in my mind of importance, in the alarming position of Protestant affairs, that there should be a general combination, by which the British legislature should be assisted in withstanding efforts for the dismemberment of the empire, and warned against bad measures, and by which the Irish Protestants might be enabled to guard against the disasters which might arise from misgovernment. I desired, also, the maintenance in the country of a local combination, calculated to afford security to life and property, and not designed to give offence, and I looked upon the Orange society to be suited for such a purpose. I saw that the north of Ireland in which the Orange societies extensively prevailed was tranquil, and I saw reason to believe that its tranquillity was owing to the Orange institution. As to the general fact that the north of Ireland has been tranquil, that life and property are more secure there than in other parts of the country, and outrages far less frequent and revolting, it need not rest on the testimony of any interested individual. Any honourable member who will do the Irish Protestants the justice to inquire into their case can satisfy himself. He can ascertain what is the amount of military force required in the north, what is the strength of police; he can ascertain the state of the calendar of crime, of coroners' inquests, of Judges' charges, and if it be apparent that Ulster is almost wholly free from outrage, and that there has been a species of tacit recognition of the tranquil and peaceable state of that province in the small military and police force stationed in it,—a recognition conceded not only by those governments which might be considered as favourable to Protestants, but by Whig governments as well as the Tories,—the tranquillity of Ulster cannot any longer be disputed. That such testimonies have been offered in its favour, it is in the power of any honourable Member to satisfy himself. I not only saw the country tranquil, but had reason to believe that its peacefulness was mainly owing to the conduct and the combination of the Orange societies. I found that from the year 1760, when, after the landing of Thurot the first disturbances commenced in Ireland, up to the year 1798, Ulster was very much disturbed and disaffected. Its character was at the time such as may be known from a passage in one of Wolfe Tone's papers, contained, I think, in a paper found on Jackson, who was appointed as delegate to France. "The force necessary may be not more than 20,000 nor less than 10,000 men. Suppose them 10,000; 7,000 should land in the west, and having secured and fortified a landing place, should advance into the middle of the country. At the same time 3,000 should land immediately at the capital, and seize on all the stores and such persons as might be troublesome. In that event, the north would rise to a man." Such was the character of Ulster in 1794. Towards the close of the year following, the Orange society was formed. The Rebellion took place in 1798; and in 1803, when Russell, a man of very popular manners and strong claims upon the good-will of the people went down to try whether he could excite insurrection in the north, to second Emmett's attempt in Dublin,

Dublin, his utmost efforts were not able to procure more than 14 followers. When the Orange institution became organized, the character of the north altered, and from that time to the present, 34 years from the date of the Union with England, notwithstanding the various tumults and disturbances which have taken place in different parts of Ireland, there never has been an application of the Insurrection Act to the north, nor a necessity for it. I looked therefore upon the tranquillity of the north and the power of the Orange society as not merely co-existing, but as connected to a great degree in the relation of cause and effect, and having found in the society, after the strictest inquiry, no ground of offence, either from the dispositions of the members or the character of the system, I looked upon it that the critical circumstances of the time demanded of me the joining myself with the body. I do not at all mean to say that I consider it as unfit for a clergyman to take part in politics of a certain description; I look upon it that where the permanency of a religious ministration is threatened, he is bound to take his place in the defence of the Church, and give such assistance as he can render; but my pursuits had been so widely estranged from every thing of a political character that it was with great difficulty I consented to their being interrupted. There were various manifestations of danger to the Protestants of Ireland; there were many instances in which they were waylaid and assaulted, in which their clergy were murdered; there were some instances in which the clergy were driven from their glebes, and, in short, a repetition of the same species of atrocities by which the south of Ireland has been disordered at the time when the Whiteboy system prevailed: Protestant clergy were murdered, they were assaulted, they were impoverished. The fact of a man's being a Protestant clergyman was considered a sufficient reason why he should not be permitted to recover his debts, and his being the creditor was held a sufficient reason why the debtor should not be permitted to pay. This seemed to indicate clearly enough a hostile purpose. But there were warnings of a still more striking character. It may be in the remembrance of many of the members of the Committee, that in the summer of 1832 signals were systematically conveyed throughout all Ireland with very alarming circumstances; lighted turf was carried from the house of one Roman Catholic to another, and the whole country was affrighted at the excitement and the order with which in the dead of night these symbols were borne and some mysterious message conveyed. In my neighbourhood, where Protestants and Roman Catholics dwell near each other, it frequently happened that the signal was given at the door of the Roman Catholic, the Protestant's door being next to it.

615. In what county was that?—In the county of Tyrone. This occasioned a very considerable alarm: a door was knocked at at midnight, individuals were heard hastily rising, and then there was a person from that house despatched to convey the signal further. The rapid movements of parties along all the roads kept the alarm of the Protestants alive; their doors were scarcely in any instance knocked at, perhaps in none; and this, in a county where the houses are very close and numerous, and where those of Roman Catholics and Protestants are very commonly joined, required considerable skill and arrangement: the consequence was what might have been expected—universal alarm. In the house of every Protestant in the country some one person kept watch during the night, and apprehensions were felt that there would be an attempt at a general massacre. An evasive answer from one of my Roman Catholic parishioners quickened my suspicions; he was a very intelligent person, and one from whom I would have expected prudent conduct. I spoke to him about these signals, and expressed my surprise that a man of his good sense would lend himself to the raising such alarms in the country. It was not possible for him, he said, to disobey, when the priest had given him an order to perform this duty. On the following Sunday the Roman Catholic clergyman not only disclaimed having any part in the affair, but pronounced a strong censure on those who were said to be engaged in it; and when I asked my informant why he had deceived me, I found from the hesitation of his manner he was concealing much more from me than he had made me acquainted with. I was not surprised, therefore, that among my Protestant parishioners the greatest possible alarm should prevail, or that from the rumours they heard and the conduct of their Roman Catholic neighbours they were goaded almost to madness. In such a state of things, in a district where there were scarcely any resident gentry and no magistrate, I thought it an indispensable duty that I should take a decided part in advising with the most influential members

Rev. *M. O'Sullivan.*

13 April 1835.

of the Orange society, and I soon found that it was my wiser course, and that it involved no impropriety to secure the fullest claim upon their confidence by becoming one of their body.

616. Are you aware that the signals to which you refer were not confined to that county, but extended throughout Ireland on the same particular day?—In the north, I imagine they were a little later than in other parts of Ireland.

617. What do you apprehend to have been the object of the transmission of burning turf?—There were, I apprehend, various objects; one that there might be a satisfactory ascertainment of the speed with which signals could be conveyed; and another object, I am persuaded, was to keep up in the Protestant mind such alarm as should increase the disposition to emigrate.

618. The turf signal began in the south?—It did.

619. The emigration of Protestants was generally from the north of Ireland?—There was also emigration in the south.

620. That was comparatively to a very slight extent, was it not?—Perhaps it was.

621. If the object was to produce emigration, is it not natural that it should begin in the north?—It is not at all unnatural that alarms should begin in one place which were intended to reach another.

622. Is not the number of Protestants in the south much smaller than in the North?—Yes.

623. This is only a conjecture?—I know that the signal created very great alarm.

624. Upon what do you ground that conjecture?—I see that the tendency of the measure was to produce an alarm which should quicken the impulse to emigration; and I think there is nothing unnatural in concluding, that that which was its tendency was its object.

625. Has it had that effect?—I am quite sure it has not in my parish. I believe it has had elsewhere.

626. Are you aware of the fact that it did produce very great apprehension upon the minds of Protestants?—Yes.

627. Was not it called the Holy Fire in the south?—I believe it was.

628. Are you aware of its having produced any terror among the Protestants of the south of Ireland?—I am.

629. You can, however, but guess what its object was?—Certainly; I know that its effect was to produce great alarm. I know that the very great degree of alarm it spread through Ireland quickened the impulse to emigration; and I think it most reasonable to conclude, that that which was the tendency of that measure was one of its purposes.

630. Is the person living who gave you that information respecting the instructions of his priest?—Yes.

631. Do you believe that man can safely give evidence against his priest?—It was not my intention to convey to the Committee an impression that the priest had given any such instructions. My impression was, that the priest had not; and it was that which gave so much consequence, in my judgment, to the man's evasive answer. I thought he must have been conscious of some secret of more than ordinary magnitude, or else he would not have involved the priest's name in his endeavours to conceal it.

632. Was it in the year 1832 these signals were carried?—Yes, in May or June, I think.

633. Have you ever known of any transmission of fire previously?—I cannot call to recollection any such.

634. Did you ever know any thing of that sort take place in Ireland before?—I cannot call to mind. We have historical testimony as to the massacre of 1641, which is said to have been preceded by fiery signals, but I do not know that they were of the same nature as these.

635. They were signals from hill to hill, were they not?—I think probably they were.

636. Do not you think that fires from hill to hill would communicate the signals much more quickly?—They would not discriminate the houses. The late signals have been called a parade of organization. In reference to the degree in which Roman Catholics are prepared, some remarkable statements have appeared in the public prints, one of which compares them to a regiment distributed into separate quarters, but ready at one blast of the trumpet to rise and rush on their enemies.

637. Catholic

637. Catholic emancipation was carried on the 13th of April 1829; you were opposed to that measure?—I was.

638. Did you publish any tracts or writings against that measure?—I think not. I was not opposed to the measure of emancipation; I had views upon the subject not favourable to the measure then carried, but which were not directly opposed to what was called Roman Catholic emancipation.

639. Your objection was not so much to the thing itself, as to the manner in which it was carried?—My objection was to the manner in which it was carried. My opinion was, that, previously to the granting their claims, there should have been an inquiry into the tenets of the Roman Catholics, so that there should be acquired such a knowledge of their tenets as should enable the Legislature to contrive an oath by which their consciences could be bound.

640. Are you not acquainted with the tenets of the Roman Catholics?—I believe I am.

641. Did you not give evidence before the Committee of the House of Commons unfavourable to Catholic emancipation?—I recollect giving evidence before the Committee, and declining at the time giving an opinion. I had had an impression on my mind, that a measure by which Roman Catholics could safely be released from their disabilities might easily be contrived. The testimony of their bishops convinced me that there were difficulties in the way of an adjustment for which I had not been prepared.

642. You gave your evidence in the year 1825?—Yes.

643. Your evidence was afterwards published in a separate volume, by Mr. Stilligan, the bookseller?—I cannot undertake to say. Dr. Phelan and I prepared and published a digest of all the evidence, and I believe one or two booksellers in Dublin did print in separate pamphlets his evidence and mine.

644. You concurred in the views taken by Dr. Magee, did you not?—I could not well undertake to say; for though I was honoured with the favourable notice of that distinguished and lamented prelate, I do not recollect ever to have entered into communications with him formally or at large upon the subject of the Roman Catholic claims.

645. You did not enter the Orange society until the year 1832, Catholic emancipation being carried in the year 1829?—Yes.

646. You have stated that the north of Ireland, generally speaking, has been extremely tranquil; are you not aware that a great number of crimes have arisen from the processions of both parties in the north of Ireland?—I am aware there have been collisions between the Orangemen and those who opposed their processions, and that crimes have been committed.

647. The Orange processions at least have been the occasion of violation of the law, attended with bloodshed, in the north of Ireland?—Yes; Orangemen, in their processions, have sometimes been attacked; but still, I would repeat, the character of the north is tranquil, and I have not the slightest doubt an inquiry would prove that there have not been so many outrages committed in any one county in Ulster, from 1800 to 1835, as have been perpetrated within two years in the county of Tipperary.

648. You mentioned that there was a very small force in the north of Ireland; are you not aware there is a very large body of yeomanry?—There was, but I believe it has been gradually diminished.

649. There was a body, and so large a body as 18,000 armed yeomanry in the north of Ireland, was there not?—There was; and the conduct of that yeomanry, though they were almost all reputed Orangemen, was such, that they assisted in keeping the peace rather than require a strong additional force to keep them in check or overawe them.

650. Did you ever read the charge of Judge Fletcher, delivered in 1814, at the Assizes at Waterford, on the tendency of the Orange societies?—I think it very likely that I have, though I cannot recollect it. I set but little value on Judge Fletcher's charges; for I have seen them, in cases where Protestants, and especially Orangemen were concerned, inconsistent and opposed to the evidence taken on the trial.

651. Do not you think that Judge Fletcher should be as impartial a witness as to the tendency of the Orange societies, as yourself, who are a chaplain of that society, and therefore interested in its favour?—If my judgment of the society had been formed subsequently to the period of my becoming chaplain, it should be but little regarded. The opinion which I have submitted to the Committee is not that

Rev. *M. O'Sullivan.*

13 April 1835.

of a partisan; it was formed from what I had opportunities of seeing when I was neither connected with the Orange institution nor favourable to it, but had been prejudiced against the society by reading such statements as the charges of Judge Fletcher.

652. Do not you think that Judge Fletcher would be as competent to decide upon the tendency of Orange societies, and upon the administration of justice, he having gone the assizes in the north of Ireland, as yourself, who have not directed your attention to proceedings in courts of justice?—I believe the honourable member knows very well that Judge Fletcher has been looked on as a person of strong party bias, as one of the most decided opponents of Orangemen, and as a man whose temper and prejudices influenced him too strongly.

653. Will you mention any instance in which Judge Fletcher exhibited a feeling against the Protestants, he being a Protestant himself?—I could refer to the trials which took place at Lifford in that same year, or the year preceding that to which the honourable member has alluded.

654. The charge delivered was in the year 1814?—I am not certain whether the question alludes to that charge in which the conduct of the Irish landlords was so severely censured.

655. You are aware that he stated that in consequence of the Orange procession in the north of Ireland, justice could not be done to the Catholics put on their trial?—I should think it not at all unlikely that he did, though I do not recollect it.

656. Did you read any account of the trial which took place in Cavan at which Judge Burton presided, in which Roman Catholics were tried for taking part in a procession, and Orangemen were also tried; and that the Roman Catholics were all convicted, and the Orangemen were all acquitted?—Does the honourable member mean processions taking place at the same time?

657. The question was as to processions on two different days?—I really cannot undertake to say that I have such remembrance.

658. Are you acquainted with any instances in which Orangemen have attacked Ribandmen walking in procession?—No.

659. You do not know any thing about that transaction?—I have no such remembrance as would justify me in stating it to the Committee. I have a general remembrance upon my mind of some newspaper comments at the time when trials for party offences took place in Cavan, and an impression that they were unfavourable to the Protestant parties, and that they were unjust; but I have no more than that general remembrance.

660. Are you aware that the present Chief Justice Bushe, after some Orangemen had been acquitted in the north of Ireland, exclaimed, "Thank God, it is your verdict, not mine?"—No, I am not.

661. Have you directed your attention to the effects produced on the administration of justice by the Orange society?—In some particular instances I have.

662. Have you taken the trouble to ascertain the opinions of the Judges of the land as to the effect of Orange societies?—I examined such testimonies as I thought myself most competent to examine, and most likely to give me correct information. It is probable that among those testimonies may be the opinions of the Judges of the land, but I cannot say that I have particularly consulted and studied them. I had opportunities of personally witnessing the effect of the Orange institution, and saw that it was conducive to tranquillity and order.

663. Do not you conceive an extensive organization of the Protestants on the one hand is likely to produce an extensive organization of the contrary character on the other?—That organization has already been produced.

664. Before you became a member of the Orange society, were oaths used?—They were formerly.

665. There are still pass-words or signs?—There are.

666. Are there degrees in the Orange society; Purplemen and Orangemen?—There are.

667. Do you think there is any organization of the Roman Catholic body that has a similar character?—Not of the Roman Catholic body at large; but I believe there is an organization in societies almost co-extensive with the rural population of the Roman Catholics in Ireland, and I believe that there is in this organization a party which has had for its object the destruction of Protestantism and Protestants.

668. By the destruction of Protestants, do you mean the massacre of Protestants?—I do.

669. Do

Rev. M.O'Sullivan.
13 April 1835.

669. Do you believe that is the feeling which prevails on the part of the Catholic body?—I believe there is a strong party among the Roman Catholics of Ireland who have not merely the feeling, but the purpose to extirpate Protestants.

670. Do you think that the Roman Catholics thirst not only for the life of Protestantism but of Protestants?—When I speak of Roman Catholics, I am not to be understood as speaking of them individually; but I do believe that the great mass of the rural population is well organized, and fully prepared for any effort of violence which it shall be called upon to make.

671. How long has it been so prepared?—I cannot undertake to say how long it has been so prepared.

672. Four, five or six years?—My impression is that it has been prepared, perhaps I might say, 20 years.

673. Then you must have conceived that some counter association on the part of the Protestants was necessary long before you became a member of the society?—Unquestionably; I conceive it is that counter organization which has prevented the hostile body from obtaining its ends.

674. Do you conceive that the Roman Catholic gentry, and those of better station, are members of such an association with such objects?—I should be very sorry to assume that they were.

675. Were not a number of Protestant gentlemen members of the Catholic Association?—They were.

676. The Orange societies are composed of an entirely different class from the Roman Catholic organization to which you refer?—Yes, different in class, different in spirit.

677. Do you not conceive, if the Protestant organization were extended so far as you have expressed your desire that it should, that would have the effect of enlarging the counter organization on the other side?—No; I think it would have a contrary effect. I am persuaded, that to a considerable extent Roman Catholic gentlemen would attach themselves to it and take shelter under it. Many of the Roman Catholic gentry in Ireland look upon the state of Ireland as I do; they know that, although we should be first sacrificed, they would not be left long after us.

678. Do not you think, that if the Orange society is formed for the returning Members to Parliament, the efforts of the Catholics on the other side would be great?—They might; but I beg to observe I never said it was formed for any such purpose as returning Members to Parliament.

679. Did not you say that you thought a society ought to be formed for the purpose?—That the members of a society formed for the purpose of Protestant defence would have an influence in returning Protestants.

680. Did you not say that you conceived it would be important to the interests of Protestants that an organization should be formed among Orangemen favourable to the return of Protestant Members to Parliament?—I do not believe I said so; but I do say that the state of Ireland is such as to render it indispensably necessary, if Protestants hope to live, that they shall become united, and that one of the results of that union would be the returning Members to Parliament in such numbers as should enable them to counteract the efforts of members who should exert themselves to effect a repeal of the Union. I add also, that if there were a combination such as I contemplate, so far from disposing Roman Catholic gentlemen to stoop to any subserviency to parties embodied and active for general destruction, it would encourage and enable them to come out from the agitation which distracts the country, and join themselves with what is reputable, with the friends of justice and order. I believe, if the Protestants became united, they would be a safeguard to the respectable Roman Catholic gentlemen, who would be glad to avail themselves of their protection.

681. Do you not conceive that an organization for the return of Protestant Members to Parliament, or Members of Parliament in the Protestant interest, would produce efforts upon the other side?—I have said no; and I say no; but I beg it to be understood that I have never, from the commencement of my examination, spoken of a society for the purpose of returning members. I said I thought there should be a combination, because Protestant existence is not secure in Ireland without it, and I stated that one of the objects in which it was likely to be successful would be the sending a sufficient number of representatives to this country to acquaint England with our state, and to counteract the efforts of our adversaries.

Rev *M. O'Sullivan.*

13 April 1835.

682. By Protestants, do you mean the maintenance of the Established Church?—I do not, but I conceive that the maintenance of the Established Church should be one of its objects, and a prominent one.

683. You came to this country with Mr. Boyton?—I did.

684. You attended some public meetings in this country?—I did.

685. You took an active part in their proceedings for some time?—I did; until, as I thought, bound to take such a part, I had been more than ordinarily abstemious from politics.

686. Until you entered the Orange society in 1832 you took no part in its proceedings?—No.

687. Were you present when Mr. Boyton said at Bristol that if a Protestant gentleman looked from the windows of his house at night upon the surrounding country in Ireland he would see the houses on fire, and would find the country bearing a resemblance to that in the vicinity of Birmingham?—I do not think that it was at Bristol Mr. Boyton made use of any expressions like those, and I do not think that any where he made use of expressions that could justify that report.

688. Did you read a report of that kind in the Evening Mail?—No, I was too much engaged. I can tell the Committee what Mr. Boyton did say. He stated, at Liverpool, that there was a time in Ireland when such a picture as the honourable member has drawn was exhibited; and I recollect, when in Limerick, it was said to be an act of ordinary occurrence, before retiring to rest, to look out from the house-tops and count the number of fires visible in the country.

688*. Have you ever attended the Orange Lodges?—Yes; I have.

689. Is there a drum kept in the Orange Lodges?—No; I have never seen a drum in an Orange Lodge.

690. Have you ever heard a drum beaten in the Orange Lodges?—No; I have at processions.

691. Have you ever heard a drum beaten in an Orange Lodge at night?—No.

692. Have you seen shots discharged from an Orange Lodge?—No; I recollect a drum being beaten to summon the neighbourhood when it was reported that a party was coming to attack the parish in which I reside, and the inhabitants assembled in consequence near the parish church.

693. Are you aware of the Orangemen being reviewed in 1797 by General Knox?—No; I know nothing of that review except what Colonel Verner mentioned.

694. Are the Orangemen generally armed?—Many of the Protestants are.

695. Do not you believe that most of the Orangemen of Ireland may be converted to military purposes with facility?—I think if the country required their services and the King commanded, there is not an Orangeman I am acquainted with who would not stand to his post and encounter every danger.

696. Do not you think the Catholics would generally do the same as well as the Protestants?—No; I think certainly not.

697. You conceive the Orange society a powerful organization in favour of English connexion?—I believe all its members are in favour of English connexion.

698. Do not you conceive that the association may be a powerful auxiliary, and may become a powerful antagonist?—Unquestionably.

699. Is it not conceived dangerous, generally speaking, in any state to encourage a powerful organization which may be converted to military uses?—I conceive it dangerous to encourage any unnecessary organization.

700. Nothing but extreme necessity could justify the organization of the Orange society in your mind?—Exactly.

701. A difference of opinion may be entertained whether the necessity exists?—A difference of opinion will be expressed whether it exists. I doubt whether any person well acquainted with the state of Ireland can entertain such an opinion.

702. Do you consider it a necessary evil?—I cannot call it an evil; but I admit that associations tending to political objects ought not to be unnecessarily encouraged. Extreme necessity justifies the organization of Orangemen.

703. Are you aware that the volunteer system of 1782 was regarded by England with great jealousy?—I am quite aware that the volunteer association became an object of great jealousy.

704. That society was originally formed for the defence of Ireland?—It was; and England gave a grant of 16,000 muskets towards arming it.

705. In the course of a short time it became formidable, though the country had regarded it as an useful auxiliary?—In the course of time it became formidable.

706. A very

706. A very short time?—I believe so.

707. There are pass-words and signs used by the Orangemen, are you acquainted with them?—I think it probable, if a sign were proposed to me, I could return the proper answer; but I have found it so unnecessary to keep a memory of the signs, that I cannot undertake to communicate them. It is one of the rules of the society that our signs are not to be written.

708. Are you a Purpleman?—I am.

709. What is the distinction between a Purpleman and an Orangeman?—The Purple is the higher order; an order into which a member cannot be immediately admitted. He passes through the grade of Orangemen, and under ordinary circumstances must undergo a year's probation before he is eligible for the Purple order.

710. Is it from the Purple that the officers of the society are selected?—I think I was an officer of the society before I was a Purpleman.

711. A chaplain?—No; I was what is called a member of committee.

712. What are the committee-men?—Members of committee have the privilege of attending all Lodges and voting at them.

713. Are all the Lodges through the country affiliated?—A member of the committee may attend all the Lodges through Ireland.

714. The members of the Lodges are affiliated?—I should rather answer in my own words.

715. Do you understand the meaning of the word affiliated?—That there was a connexion between the Lodges. Every Orangeman is admissible, and may attend at every Orange Lodge, and if he attends as a member of the committee he can vote.

716. Do you not consider the Orange Lodges as affiliated?—I really cannot say. I would not adopt that term. If the honourable member will be so good as to explain the sense in which his question is proposed, I shall, perhaps, know how to answer it.

717. Do you understand the meaning of affiliated societies?—No, I do not know what meaning the honourable member annexes to the word; I have stated to the honourable member, that in replying to him I am anxious that my answer shall apply not merely to the words, but to the sense of the question.

718. What meaning do you attach to affiliated societies?—I suppose, connected together.

719. Are the Orange societies affiliated according to the sense of the words which you have given?—I am ready to state any or all particulars by which Orangemen are connected, but would rather leave it to the honourable member to say whether this constitutes affiliation. I will state every thing belonging to the Orange societies with which I am acquainted; but I seriously and most sincerely state, that I do not understand in what sense I am to receive and answer the question.

720. Who is the Grand Master of the order?—I believe Lord Enniskillen is the Grand Master in Ireland; the Duke of Cumberland in this country.

721. What are the powers of the Grand Master?—I do not exactly know.

722. Has the Grand Master the power, or has any body, any committee, or any officer in the Orange society, the power of calling out the Orangemen in military array?—Certainly not. No officer in the society has the power of calling upon the members of the society to do any thing which is not strictly legal.

723. Is the Orange society a military society?—Certainly not.

724. Have they been in the habit of walking in processions with military incidents?—They have walked in processions, with flags and military music.

725. Is there any power vested in the officers of the society to call out the Orangemen of Ireland, to get them assembled together?—I have read the rules of the society, and find them recognizing no such power. I beg to state that the Grand Master of the society could call a meeting of a Lodge.

726. Can he call a meeting of any Lodge?—I do not know that he can.

727. Can he call any meeting of your Lodge?—I do not know any law to that effect.

728. Can he call a meeting of two Lodges?—I am not aware that he can; I should think not; but the rules of the institution will give the Committee much more accurate information than I can give upon the subject.

729. You state that in the year 1812 the oath of the Orangemen was changed?—I believe it was.

Rev. *M. O'Sullivan.*

13 April 1835.

730. The condition of the oath was, that the King should support Protestantism?—The condition of the oath which had been previously taken was to that effect.

731. By Protestantism, do you mean the Established Church?—I believe the condition contemplated rather what was called Protestant Ascendancy, than the maintenance of the Established Church. Originally, Orangemen were almost exclusively Church of England men; but a number of Presbyterians were induced to join them; and the character of the society became, in consequence, somewhat changed. I can state, if it be desired, the circumstance which led to the junction between the different descriptions of Protestants.

732. You do not conceive that the Protestants of the Established Church merely are identified with the sense in which they have used the word Protestants?—I do not think that could be the meaning of the Orange society at any time; certainly not of late years.

733. So that if the King should assent to the total subversion of the Established Church, the Orangemen would not be released from their oath of allegiance?—No man, from the circumstance of being an Orangeman, could be released from his oath of allegiance.

734. From their oath?—I would not undertake to say what my own opinion would be if I were sitting in judgment upon the oath previously taken by the Orangemen. I would not have put upon it such an interpretation as should make it identical with the oath of allegiance. I am in the habit of construing obligations of so solemn a kind very strictly.

735. Do you conceive that the same necessity now exists for the continuance of the Orange Association which led to its institution?—I do.

736. You have mentioned that two different sorts of organization have existed in Ireland, the Protestant and Roman Catholic; do you conceive their objects are similar, or in a degree essentially different?—The organization which prevails among the Roman Catholics to which I have alluded, is an organization which I believe contemplates the destruction of Protestants, and the resumption of the forfeited estates.

737. Do you particularly allude to the Riband society in Ireland?—Substantially, whatever may be the name under which it is known at present.

738. Have you ever seen a copy of the oath which is taken by the members of that society?—I have; the Committee will find copies of various oaths in the Appendix to the Report of the House of Commons Inquiry in the year 1824, and I believe 1825. They can find them also in a Report of Evidence taken in the year 1831. There are five different oaths given.

739. Do you recollect the trial of Heenan for Ribandism in Dublin in the year 1822?—I recollect to have read the report

740. Do you recollect the Riband oath given in evidence upon that occasion, and quoted by Lord Plunkett, who was then Attorney-General?—I have not in my mind the precise words of that oath; but there is one particular in which all agree, and that is, that they contemplate the destruction of the Protestants.

741. Do you conceive that a Roman Catholic organization exists for the return of Roman Catholic members of Parliament?—I do not think it exists especially for that object; there are clubs, called Independent Clubs, which attend principally to the representation. I do not think that any organization exists especially for that sole purpose, although it is regarded as one of the most effectual means for attaining the great end.

742. Do you conceive the Roman Catholic a political as well as a religious system?—It has assumed a political aspect in Ireland.

743. Do you consider that without the exercise of a very great organized influence so many members representing the Roman Catholic interest would have been returned as have been in the present Parliament?—No, I think not.

744. You have said that one of the results of the organization of the Protestants would be that it would lead to your having probably one-half of the Members of Parliament for Ireland in the Protestant interest; do you mean that by defending the persons and property of Protestants the Protestant property would have its due influence, that that would be the mode in which that result would be obtained?—Such protection would of course be very serviceable; I should hope also that Protestant Members who lose sight of their real interest in the divisions which now unhappily prevail among them would then be separated from

from the Repealers, and acting with those Protestant members who desire to maintain British connexion.

745. Do you mean that the Protestant organization is in its organized form, and by that organization enabled to operate upon the election of Members of Parliament?—I think Members of Parliament themselves would be parts of this organized body, and that instead of giving votes and making efforts which may ultimately tend to their own ruin, they would be engaged to uphold principles by which their rights and properties would be protected.

746. Do you conceive that the majority of the Irish constituency consists of Catholics or Protestants?—I do not know exactly, but I should rather think that according to the late registries it consists more of Roman Catholics.

747. How would any association of Protestants have any effect upon the votes of the majority of the constituency of Ireland to return Members to Parliament favourable to Protestant plans?—I think it more than probable that they could secure a number of members equal to those opposed to them.

748. Do you not think that many Roman Catholics, if they felt that they would be well defended, would vote for Protestant members who have voted for Roman Catholic members?—Yes, I do.

749. Have you paid attention to the state of emigration from Ireland lately?—Not sufficiently to give direct information upon the subject.

750. You stated that emigration increased at the time there was the greatest tendency to agitation?—I believe it did.

751. Do you know any particular case within your own knowledge where that has happened?—I have spoken with individuals about to emigrate, and with many who were deeply concerned for themselves and others on the subject of emigration, and have learned in a manner to convince me that a principal reason with many for leaving their country was to be found in their apprehensions.

752. You cannot speak to any other part of Ireland where the Catholics are in greater numbers than the Protestants?—I cannot speak of them with such accuracy as to give evidence of the fact, but I have understood, indeed it is quite notorious, that in the south and west of Ireland, Protestants have emigrated because they were in peril. The Palatines settled there have been very much persecuted, and a formidable attack was made on one of their villages; I believe the assault was kept up for the greater part of a night.

753. The Palatines were Moravians?—They are not now; they have joined the Church of England.

754. In your own parish is there a spirit of private animosity between the Catholics and the Protestants?—No; a different and a better feeling prevails, under influences very much calculated to oppose it. The people generally are social and neighbourly, and the Protestants charitable, without distinction, to the poor of every creed. I have looked upon it as worthy of note, that this kindliness has not been embittered by the mortification and disappointment they endured at the passing of various offensive Acts of Parliament, and the taunts with which Roman Catholics often provoked them.

755. Do you know of your own knowledge that the Catholics did taunt and joke the Protestants on the passing of the Roman Catholic Bill?—Of my own knowledge I cannot call to mind that I ever heard the taunts.

756. Have you heard them complain of them?—Yes, frequently; but they would not revenge themselves upon Roman Catholics in their power. In distributing the public charity, the amount of collections made in church, I have repeatedly seen a Roman Catholic, because in more distress, preferred, and preferred at a meeting composed principally, indeed almost exclusively, of Orangemen.

757. Are not Protestant farmers who are Orangemen very few?—No.

758. Down to what class in society do the Orange society take in members?—To persons of the humblest rank, I believe, if they are men of good conduct and dispositions.

759. Does the Orange Lodge in your district embrace the county, or only the parish?—There are three or four Lodges in the parish.

760. Can you give the Committee the relative proportions of the gentry and the lower classes in your Lodge?—In my parish there are scarcely any gentry. The parishioners are, for the most part, of the class called small farmers, and of this class, of course, the Orange Lodges are principally composed.

Rev. *M. O'Sullivan.*

13 April 1835.

761. You spoke of the charitable distributions; do you know any instances in which the church distribution of money exceeds the revenue of the clergyman?—In some Dublin parishes.

762. You know that it does?—Yes.

763. Do you know that to be the case in the country districts?—Not to so great an extent.

764. The question refers to the country town districts?—I am quite confident that in Belfast the collections greatly exceed the income of the clergy.

765. Do you know how it is in the town of Armagh?—No, I do not; the income of the parish of Armagh is large, that of the deanery is small.

766. Is it your belief that in many cases the sum distributed from the church among Roman Catholics exceeds the income of the clergyman?—I should think that in many instances it does.

767. You were understood to speak of a certain period when you mentioned that the society was of a defensive character; do you mean to say it has been all through of a defensive character?—Yes.

768. You mean to say that it so continues to the present time?—Yes, strictly and purely of a defensive character.

769. Are you aware that it ever assumed an aggressive form?—I believe never.

770. There has been a report which implied that it was to be of an aggressive character, if not of an exterminating character?—I never heard of any thing of the kind. I have in my hand a Ritual, which was sent me from Dublin, and which has been since printed in the Dublin University Magazine.

771. When was that ritual adopted?—It has been very long.

772. Is it the only ritual?—It is the only ritual for the admission of Orangemen.

773. Is it the same for the admission of Purplemen?—I believe it is. "The applicant shall be introduced between his two sponsors, namely, the brethren who proposed and seconded his admission, carrying the Bible in his hands, with the book of rules and regulations laid thereon. Two brothers shall precede him. On his entering the room, a chaplain if present, or in his absence a brother appointed by the master, shall say the whole or part of what follows: 'O Lord God of our fathers, art not thou God of heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth thy people which thou hast redeemed. Thou hast guided them in thy strength unto thy holy habitation. Lord, thou wilt ordain peace for us, for thou hast wrought all our works in us. O Lord our God, other lords have had dominion over us, but by thee only will we make mention of thy name. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel, in the isles of the sea.'—During the reading of these, the candidate shall stand at the foot of the table, the brethren all standing also in their places, and strictly silent. The master shall then say, 'Friend, what dost thou desire in this meeting of true Orangemen?' and the candidate shall answer, 'Of my own free-will and accord, I desire admission into your loyal institution.' Master. "Who will vouch for this friend that he is a true Protestant and loyal subject?'—(The sponsors shall bow to the master and signify the same, each mentioning his own name.) Master. 'What do you carry in your hand?'—Candidate. 'The Word of God!' Master. 'Under the assurance of these worthy brothers, we will trust that you also carry it in your heart! What is the other book?'—Candidate. 'The book of your rules and regulations.' Master. 'Under the like assurance, we will further trust that you will study them well, and that you will obey them in all lawful matters. Therefore we gladly receive you into this order. Orangemen, bring to me your friend.'—The candidate shall then be brought by his sponsors before the master, the two brothers standing at each side of the centre of the table; during this the chaplain or brother appointed shall say, 'Many shall be purified, and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Blessed is he that waiteth and cometh to the thousand three hundred and thirty days; but go thou thy way until the end be; for thou shalt rest and stand in the lot at the end of the days.'—The candidate shall then kneel on his right knee, and the master shall invest him with the decoration of the order, an orange sash. Then the chaplain or brother appointed shall say, 'When thus it shall be in the midst of the land, among the people thou shalt be

as

as the shaking of an olive tree and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord; they shall cry aloud from the sea. When the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills, and the people shall flow into it; and this shall be for a token upon thine hand, and for a frontlet between thine eyes; for by strength of hand the Lord brought us forth out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.' Then the master shall say, 'We receive thee, dear brother, into the religious and loyal institution of Orangemen, trusting that thou wilt abide a devoted servant of God and true believer in his Son Jesus Christ, a faithful subject of our King, and supporter of our constitution. Keep thou firm in the Protestant Church, holding steadily her pure doctrines, and observing her ordinances. Make thyself the friend of all pious and peaceable men, avoiding strife and seeking benevolence; slow to take offence and offering none, thereby, so far as in thee lieth, turning the injustice of our adversaries into their own reproof and confusion. In the name of the brotherhood, I bid thee welcome, and pray that thou mayest long continue among them a worthy Orangeman, namely, fearing God, honouring the King, and maintaining the Law.' Then the master shall communicate, or cause to be communicated, unto the new member the signs and pass-words of the brotherhood, and the chaplain or brother appointed shall say, 'Glory to God in the highest, and on earth peace, good-will towards men.' After which the brother shall make obeisance to the master, and all present shall take their seats, the certificate of the new brother being first duly signed and registered."

774. What is the 1,330 days?—It is mentioned in the last chapter of Daniel.

775. It does not happen to come from the 68th Psalm?—No.

776. Is there any extract from the 68th Psalm in which the 23d verse, "That thy foot may be dipped in the blood of thine enemies," is referred to?—No, no such thing. The imputation of such a sign to the Orangemen was formally retracted.

777. Are the rituals frequently printed?—They are not frequently printed.

778. Is not there a different ritual for the Purple?—I believe not.

779. You were understood to say that there is nothing of an exterminating or sanguinary character in the principle of the association?—Nothing whatever.

780. Is it the duty of Orangemen to protect all His Majesty's subjects of all persuasions against any persons who violate the law?—Yes, its members, according to an expression attributed to the Duke of York, when the rules of the Orange society were laid before him, are all pledged to act as special constables.

781. Are you aware that it ever was, or is now, any part of the object of organization of the Orangemen to influence elections?—No, I never knew any such object.

782. You do not mean, by the evidence you gave, to say that it forms any part of the object of the organization of Orangemen to influence elections?—Certainly not; I do not think any answer I have given will bear such an interpretation; if it do, I beg leave now to correct it.

783. You were understood, at one period of your evidence, to be giving what passed in your own mind as that which you thought at the time was a desirable object to bring about in Ireland, a Protestant confederation, and you mentioned a variety of objects which might be attained by that; amongst those you mentioned the influencing of elections?—Just so.

784. But you do not attribute that to the Orange society?—No, nor did I so much insist upon the probability that such a confederation would influence elections prospectively as that it would embrace among its members individuals already Members of Parliament, who would, by becoming aware of the dangers to which Protestants are exposed, act in future more wisely than they have acted hitherto.

785. Are you aware that there is a very considerable corporation among the Roman Catholics to influence the elections of members?—I believe there is.

786. Persons considered to be in the interest of the Roman Catholics?—Yes; in one of the letters of the honourable member for Dublin, he proclaims that every one who does not vote in the manner he directs is an Orangeman.

Rev. *M. O'Sullivan.*

13 April 1835.

787. Do you not know that the Roman Catholic clergy throughout Ireland have been exceedingly active and influential on the subject of elections?—I believe they have.

788. Are you aware of any rules or regulations of the Orange society that are not printed and before the public?—No; I believe there are no rules that are not printed and before the public.

789. Do you know of any Lodges that call themselves Black Lodges in connexion with the Orange society?—There are no such Lodges in connexion with the Orange society, but it is a very curious fact, that upon one or two occasions when there were very strong efforts made against the Orange society by the Roman Catholic body, there were attempts also made to corrupt the institution by the intrusion of some vitiating ceremonies. In the year 1813, when the Roman Catholic body prepared a petition against the Orange society, it is remarkable that there was also something like division in the body itself; one party endeavouring to introduce new and offensive rules and regulations, and prevented from effecting their purpose only by the very strong counter check of the superior authorities in the society. At the time when the Repeal agitation flourished, and efforts were made to seduce the Orangemen into a participation with the Repealers, there was an attempt in my neighbourhood to form what was called a Black Lodge, and under very suspicious circumstances. There was some reason to believe that, had the attempt been successful, the Black Lodge would have soon become changed into one of those (as they were called) Union Lodges, where the principles of paying half-rents and no tithes, and effecting a repeal of the Union, were recognized and inculcated.

790. Why was that called the Black Lodge?—I do not know. In 1813 there had been attempts to introduce a system which was put down by the energy of the institution, and I looked upon it as a remarkable circumstance, that, in seasons when agitation prevailed so extensively, the Orange society should be assailed at the same time by efforts within to contaminate it, and without for its overthrow.

791. What is the peculiarity of the Lodge they attempted to establish in your parish, called the Black Lodge?—There was but one attempt made, that I could learn, to establish it; that there was much mystery thrown around it, and it appeared not unlikely to serve as an instrument by which Orangemen might be drawn off from connexion with the general body, and be tempted into more injurious confederations.

792. What is the name of the parish?—Killyman.

793. Are you rector of the living?—Yes.

794. When were you appointed?—In 1830.

795. Do you know this paper to be an authentic document of the proceedings of the Orange society?—[*The proceedings of the Grand Orange Lodge of Ireland, held at their rooms, No.* 85, *Grafton-street, Dublin, on the* 12*th,* 13*th and* 14*th of November* 1834, *being shown to the Witness.*]—Yes.

796. Do you find there any resolution on the subject of Black Lodges, and if so, have the goodness to read it?—It is in these terms: "We refer to your consideration the propriety of disavowing, by a resolution to that effect, any connexion with Lodges calling themselves Black Lodges, or any other name not provided for in our rules, and repudiate the practice of granting degrees, such as Royal-arch-purple, or Purple-marksman, or whatever the titles may be, which are not in accordance with the regulations and principles of the Orange institution."

797. Have there been such things as Black Lodges in existence?—There were said to be some such Lodges.

798. Do you believe that there are such Lodges in existence?—Not as part of the Orange institution.

799. Do you believe that there are such Lodges in existence?—I have no means of knowing that.

800. Do you believe it?—When the honourable member asks me, do I believe it, will he not accept my answer, that I have no reason to believe it.

801. You find a resolution there against societies calling themselves Black Lodges?—Yes; and whether this resolution had the effect of totally preventing the continuance of any Black Lodges, I do not know.

802. Do you believe that they ever existed?—I know of one which existed, but only one.

803. That resolution is in the plural —Yes.

804. Did

804. Did they belong to the Orange society?—By no means. What I intended to convey with respect to Black Lodges is, that they are not the excrescences of Orangeism, but contrivances for the purpose of causing distractions in the society, or diversions from it. Rev. *M. O'Sullivan.* 13 April 1835.

805. Have the Orange societies any funds belonging to them?—I believe not; the members of the Grand Lodge pay each a guinea a year to defray the necessary expenses; but the state of the funds is given here. I believe we are very poor.

806. Did you ever know an Orangeman who voted for a Catholic candidate?—I have heard of Orangemen voting in Dublin for a Roman Catholic candidate.

Jovis, 21° die Maii, 1835.

JOHN WILSON PATTEN, ESQUIRE,

IN THE CHAIR.

The Rev. *Mortimer O'Sullivan*, called in; and further Examined. Rev. *M. O'Sullivan.* 21 May 1835.

807. YOU have stated in your former Evidence, page 38, that the Orange Society is not designed to give offence, though exclusive; how do you justify the exclusion of Roman Catholics?—The principle of exclusion was not hostile, but cautionary. A main object of those who framed the Orange Society was the support of the Protestant religion; they apprehended that the Church of Rome must desire its destruction, and therefore, as a caution, Roman Catholics were excluded. There were also especial reasons for their exclusion. At the time when the Orange Society was instituted the great majority of Roman Catholics in the county Armagh, in which the Orange Institution commenced, were enrolled in the Defender system. The oath of the Defenders had already become an oath of fealty to France, and it was very natural that the Orange Society should reject from its body a class of persons, the great majority if not all of whom were sworn by oaths that rendered it impossible they could take in sincerity the engagements of Orangemen.

808. From an utter incompatibility of views?—From an utter incompatibility of views. This was, as it might be said, a local necessity. Besides this, there was what Orangemen considered an incompatibility in the Roman Catholic system; they looked upon it that the Roman Catholic religion was in its nature intolerant, and that it held the doctrine of the right of persecuting and even putting to death for what was called heresy, and also held the doctrine that members of the Church of Rome could not be bound by any obligations, even the obligation of an oath, if the interests of their church required that it should be disregarded. Looking upon those peculiarities of the Romish system, it naturally followed that Orangemen were not disposed to admit into their body professors of such a creed.

809. You stated, that before you joined the society you had prejudices against it; what caused those prejudices?—From the time when the Orange system commenced it was a subject of calumny. Its object having become apparent to be the maintenance of the connexion with England and the support of Protestant institutions, it was esteemed a matter of very great importance to render it hateful in the eyes of the people; accordingly from the very commencement of the Orange Institution, from its first organization to the present day, it has been the mark for every species of calumny that could be employed against it. Having had an opportunity of seeing many of those calumnies, having seen few replies, for it is matter of regret and complaint that the Orange body was not sufficiently vigilant and industrious in the vindication of its character, I was misled, as many others have been, and became possessed of the notion that there was some ground for calumnies, which I found on inquiry to be altogether without foundation.

 810. You

Rev. *M. O'Sullivan.*

21 May 1835.

810. You say, at the time you joined the Orange Societies you looked upon the tranquillity of the north and the power of the Orange Societies as not merely co-existing, but as connected to a great degree in the relation of cause and effect, which do you consider was the cause?—The Orange Institution certainly. The state of the north previously to the formation of the Orange Society was a state of continued tumult and disorder. From 1763 to 1798, Ulster, and especially Armagh, was in a state of continued tumult; it was, in fact, on an application from the magistrates of the county of Armagh, that the Insurrection Act was first put in force. It could not therefore be that the tranquillity of the country caused the Orange Institution, but from the time it became prosperous the country became comparatively tranquil, and from that day to this the north has remained in what may be called a state of quiet, in a state very unlike that to which unhappily the other parts of Ireland are condemned.

811. Do you know what account Arthur Young, in his Tour through Ireland, gives of the Whiteboys?—Yes; I have a note of what he says.

812. He was at that time supposed to be an extreme liberal?—Yes. This is the account he gives of the Whiteboy disturbances: "They began in Tipperary, and were owing to some inclosure of commons which they threw down, levelling the ditches, and were first known by the name of Levellers; after that they began with the tithe proctors, who were the men that leased the tithes of the rector, and those proctors either screwed the cotters up to the utmost shilling, or re-let the tithes to such as did. It was the common practice with them to go in parties about the country, swearing many to be true to them, and forcing them to join by menaces, which they often carried into execution. At last they set up to be general redressers of grievances, punished all obnoxious persons who advanced the value of lands or hired farms over their heads, and having taken the administration of justice into their own hands, were not very exact in the distribution of it; forced masters to release their apprentices, carried off the daughters of rich farmers, ravished them into marriages, of which four instances happened in a fortnight. They levied sums of money. Many," he says, "had subsisted without work, supported by those contributions." "The barbarities they committed were shocking. One of their usual punishments, and by no means the most severe, was taking people out of their beds, carrying them naked in winter on horseback," he might have added, with furze on the saddles, "for some distance, and burying them to their chin in an open field with briars, not forgetting to cut off one of their ears." He then speaks of the rapid communication of intelligence among them as to the movements of the gentry. He speaks of the manner in which witnesses against them were terrified; he speaks of the stronger exertions that were made against them; and he says that the result was to produce something like tranquillity.

813. Is not there a passage in which he speaks of the barbarities committed by landlords, coupled with actions for tithes?—There is.

814. He says that they are fit only for the meridian of Barbary?—I am not quite sure whether that is the expression, but it is scarcely possible to use stronger language than Mr. Young employs, when speaking of the oppressions the poor had suffered from the landlords.

815. In consequence of the tithes?—I will read what he says on the subject of tithes, if it is desired: "This table," speaking of a tithing table, "does not contain any proof that tithes in Ireland are unreasonably rated, but that there are abuses in the mode of levying them is undoubted. The greatest that I heard of were the notes and bonds taken in some parts of that kingdom by the proctors for the payment of tithes, which bear interest, and which are sometimes continued for several years, principal and interest being consolidated until the sum becomes too great for a poor man to pay, when great extortions are complained of, and they formed the grievance which seemed most to raise the resistance of the rioters, called White Boys. The great power of the Protestant gentlemen rendered their compromises very light, while the poor Catholic is made, in too many instances, to pay severely for the deficiencies of his betters." I have not taken down the passages respecting the grievances and oppressions of landlords referred to, but it is impossible for any language to be stronger, or for any thing written at that day to be more instructive, with, perhaps, the exception of one passage, extracted by Hardy from the letters of Lord Charlemont.

816. What is the date of that work of Arthur Young?—In 1780; it is the London edition in quarto.

817. Those

817. Those you have read are two distinct passages?—Yes; I took down the passages that justified my answers to the honourable Member, when I was last before the Committee. The most remarkable feature in respect to this account of the White Boys is this (I beg to be understood as admitting all that the honourable Member can claim as to the strength of Mr. Young's complaint against the extortion of landlords, and as to the effect of the penal laws.) "The disturbances of the White Boys, which lasted ten years in spite of every exertion of the legal powers, were in many circumstances very remarkable, and in none more so than in the surprising intelligence among the insurgents wherever found. It was universal and almost instantaneous; the numerous bodies of them, at whatever distance from each other, seemed animated with one soul."

818. You stated in your former evidence, that the commencement of the system of Defenderism was apparently of a local and personal character rather than religious or political, do you mean to suggest that the real origin was different?—Yes; at least I mean to suggest, as my own persuasion, that the real origin was different. I am very strongly inclined to believe that, in all Irish disorders, there is one cause apparent and another effective. I believe that, frequently, one of the modes of preparing for an extended movement by which the law is threatened and the Government embarrassed, is by exciting some local dissension, by exciting one party against another. Many persons appointed to administer the laws of Ireland, magistrates and gentry, seem to have taken up a notion, that whenever the people are at variance with each other, wherever there are party feuds and dissensions, the country is safe from commotions or conspiracies of any magnitude; but, so far as my observation has extended, I would say that, in almost every instance, these factious feuds are only the discipline by which an organization is preparing for some movement against the state, or feuds into which an effort against the law, when checked, is broken up; so that still the country may be kept in a state of agitation and the minds of the people remain unsettled. So long as they can be held apart from habits of quiet industry and their minds kept in a state of excitement, they will be the readier instruments for purposes of agitation.

819. Is it true that in the year immediately preceding the rebellion of 1798, there were fewer riots at fairs and among local parties than ever had existed in Ireland?—Yes, I believe there was such a calm while the preparations for insurrection were in progress. I would beg leave to read, in confirmation of my belief, that the causes of the earlier disorders were not all apparent, an opinion expressed by Lord Charlemont, and recited in his life by Mr. Hardy. He says, "I will not venture to assert that French intrigue may not sometimes have interfered to aggravate and inflame the fever already subsisting. We well know the usual policy of that Court to seek and increase disturbance. We have reason to believe that secret service money is never refused where there is a possibility of its producing only even distant and precarious effects, neither can we suppose there is a country on earth where agents may not be procured for money, and more especially in the south of Ireland, where religious prejudice, present distress, and a sanguine though fallacious hope of relief co-operate with avarice, and almost serve as an excuse for venality. In a country so hostile, it is by no means improbable that the Court of France may have been tempted to tamper with an unhappy and discontented people, and one fact, the truth of which I cannot doubt, would almost induce me to believe, that on one occasion at least, a small sum of French money was hazarded in Ireland."

820. What was the date of that?—I think that passage occurs in one of Lord Charlemont's letters about the year 1775.

821. Do you conceive the desire of recovering the forfeited estates had any share in the production of the White Boy discontents?—Arthur Young does not say that the desire of recovering the forfeited estates had any share in producing these discontents, but he mentions a circumstance which shows he ought not to have overlooked that desire among the elements of Irish disorders. I will read the passage; "It is a fact that, in most parts of the kingdom, the descendants of the old land owners regularly transmit by testamentary deed a memorial of their right to those estates which once belonged to their ancestors. From hence it results, that the question of religion has always in Ireland been intimately connected with a right to the possession of the landed property of the kingdom, and has probably received from this source a degree of acrimony not at all wanting to influence the superstitious prejudices of mankind." I find in various instances, that this expectation of recovering the forfeited estates has manifested itself.

Rev. *M. O'Sullivan.*

21 May 1835.

822. From whence did you extract that?—From Arthur Young's Account of Ireland, part the second, page 31, quarto edition, London, 1780. I find repeated references to the feeling in Woolfe Toone's Memoirs, and I find him strongly complaining in his Journal in March 1796, when France was thinking of sending over an emissary to procure distinct information as to the state of Ireland, that an individual was selected, a Capuchin Friar, who, to his other disqualifications, added the indiscretion of entertaining such expectation. "Mochat mentioned, that the fellow had some notion of the resumption of the forfeited estates. That would be a pretty measure to begin with."

823. Is that his own observation?—It is.

824. You understand that as condemnatory of it?—Yes; that it would be impolitic to begin with. Woolfe Toone relied more upon the Dissenters of the north than upon the Roman Catholics, and thought that such a measure as this would be an exceedingly injudicious one to have prematurely disclosed, or, as he says, "to begin with." I find, however, the measure with which it would be inconvenient to begin, was accounted at a more advanced stage of disorder, a very proper measure to have adopted, and in a book called the Catechism of the United Irishmen, I find a question and answer.

825. When and where was that published?—I am dependent upon my own note for this passage. The book is one which I have in Ireland, and unfortunately I have not taken the publisher's name or the place of publication, if, of which I have some doubts, either is given. I should not offer this as of much consequence, if it were not that other documents more available and to the same purport can be produced.

826. Is it capable of any proof, that that was the catechism of the United Irishmen?—I cannot undertake to say. I find in the Report of the Secret Committee of the House of Commons, references to this desire of possessing the forfeited estates. One passage is quoted as from the Union Star, in the Report of the Secret Committee in 1798. It is this; "Look at what are called Acts of Parliament, – the 17th of Charles the 1st, confiscating three millions of acres at one sitting, and selling them to English adventurers, on the conditions of having and holding them by exterminating the ancient Irish proprietors. Remember that the lapse of years does not justify any right in your masters to retain the property of your fathers. The Star does not unjustly advise a thought that would injure the proprietors of an estate acquired by mercantile or mechanic industry; the Star only aims at those properties wrested from our murdered ancestors by English perfidy."

827. From whence is that?—It is from the Union Star, and is recited in the Appendix to the Report of the Secret Committee of the House of Commons in Ireland, in 1798.

828. Did you ever hear of any Roman Catholic objecting to an estate he was about to purchase, on the ground of its having been confiscated property at any period whatever?—I cannot say that I ever did. On the contrary, I remember Mr. O'Connell's stating in evidence in the year 1825, that the incident of forfeiture was an additional reason for making the purchase, because it facilitated the discovery of title. I recollect, however, having heard more recently, that a notary public in Dublin, I believe Mr. Bruce, in advertising an estate for sale, had actually stated as one of the inducements to purchase, that it was not one of the forfeited properties.

829. Did you see that?—No; I learned it from a gentleman of strict veracity, who was concerned about the purchase, and to whom Mr. Bruce made the statement. He was inquiring whether a sale had been or was likely soon to be effected, and the notary said, "Look to this, you see I have advertised it in the most tempting form." My friend mentioned the circumstance to a gentleman of very extensive information, and asked had he ever heard of its being regarded as an inducement to purchase, that the land has not been forfeited, and his friend said to him, "Are not you aware that there is that feeling; I look upon it as a desirable valuable purchase; take care, I shall have it."

830. Was that lately?—Yes, within the last two months.

831. Were those persons who attached additional value to the property you refer to, Catholics or Protestants?—They are both Protestants; but neither were persons of what had been called Protestant politics.

832. You never saw any intimation of that kind in an advertisement of property?—I never did.

833. You

833. You must feel that a solicitor or a barrister in very extensive practice, to whom the titles of estates are submitted, and who are consulted upon the safety of the purchase, would be much better qualified to form a judgment upon the subject than you, a Protestant clergyman?—I by no means think so. I think the question is to be decided by a knowledge of the state of the country and of the feelings of the people, and not by a knowledge of those technicalities in which the professional studies of the lawyer give him more advantage.

834. You have been asked whether you have known instances in which the circumstance of an estate not having been forfeited, was considered as an incident favourable to its security; you said you had heard of one instance; must not barristers and solicitors in extensive practice, be much more competent to judge how far that circumstance is taken into account in the case of purchases?—Most assuredly, as to the fact how far the incident is taken into account, but I would beg leave to say that the circumstance to which the honourable Member alludes is one, which, had it not been, as I conceived, called for by the honourable Member's question, I never would have thought of introducing as a portion of evidence before this Committee. My views with respect to the feeling entertained by the people as to the forfeited estates, are not such as contemplate an expectation on their parts of actual and direct resumption. In reply to a question proposed to me, as to whether I thought this expectation contributed to produce tumult or disorder, I stated my opinion that they did. I was proceeding to give proofs that such expectations had from time to time been advanced and encouraged, and it was then my object to state to what extent, and how I conceived they put property in Ireland to peril, and contributed to keep alive a feeling of discontent, and promote the disturbance of the country.

835. Are not you aware that almost every Roman Catholic who holds property in Ireland, derives that property through the medium of forfeiture?—To a great extent.

836. Can you mention an instance where a Roman Catholic holds property, excepting through that medium?—The only instance which at this moment occurs to me is, that of Mr. O'Connell, who stated, if I remember right, in one of his speeches, that his paternal property had never been forfeited.

837. That is the only instance you know of?—Yes.

838. Are you aware that Lord Clare states that every foot in Ireland had been forfeited three times?—I believe he does.

839. It follows therefore, that every Roman Catholic now in possession of property holds forfeited lands?—I conceive so.

840. By the same account you have referred to, was not the whole of the property of Ireland confiscated?—Almost all. There were various cases in which the property did not suffer actual confiscation. There were instances in different parts of Ireland, and I believe, in the case of the Duke of Ormond, there were many properties surrendered to him, which he allowed to remain in possession of the previous occupants.

841. Is not by much the greater part of the landed property of Ireland in the possession of the Protestants?—By far. Nine-tenths or perhaps nineteen-twentieths of the fee.

842. Do not you conceive Roman Catholics are every day acquiring property in Ireland?—Yes, I do.

843. In trade and in the various professions?—Yes.

844. And the property which they acquire is held by the same title by which Protestant property is held?—Exactly so.

845. Every day, therefore, is giving a security to Catholic property and Protestant property at the same time?—I should not consider the question fully answered, if I did not state one circumstance more. The titles appear to me not altogether the same, inasmuch as I believe there is a principle, and if the honourable Member for Tipperary thinks it of importance to ascertain it, I believe I can bring proof that there is, which provides, according to the tenets of the Church of Rome, that the Roman Catholic sufferer, in a great movement by which property changes hands, may be reimbursed for his losses, while the heretic cannot. I beg to say that I speak of doctrines having no especial reference to the case in Ireland, but establishing a general principle applicable to the case of Ireland and to all similar cases.

846. Upon what authority do you allege that is a principle adopted in the Roman Catholic church?—I stated to the honourable Member, that if he desires it,

Rev. *M. O'Sullivan.*

21 May 1835.

it, I think I can furnish him with the proof; I speak now from a vague and general remembrance, and would not undertake to say at the moment upon which of two or three different principles I would rest my position.

847. Do not you think you ought to be slow in making a statement of that, which by Roman Catholics would be considered as a serious charge, on vague remembrance?—Therefore I am slow, at least conceived I was so; the honourable Member asked me a question; I gave a partial answer in reply, and added, that the answer according to the best of my judgment would be incomplete and partial, unless I stated also an impression upon my mind, which may be correct or incorrect, but as to which, if the honourable Member desire, I will endeavour to obtain, and have no doubt I can obtain satisfactory evidence. With respect to the expectation entertained of resuming the forfeited estates, my view is this. I do not mean to state that there is any settled plan in existence (I have no direct evidence of any such), for the recovery of those estates, nor do I believe that the views of those who think themselves aggrieved by forfeiture are very definite. Looking to the tenure on which property was in old times held in Ireland, and to the nature of succession, it is evident that there can be no very clear or distinct notions entertained upon the subject; and if it were not for such testimonies as those of Arthur Young and some others who have corroborated his statements, I should have doubted whether so distinct and definite expectations of resumption were strongly cherished. But I look upon it, that there is in the minds of the people at large such a persuasion of injustice in the titles of the present occupants, as altogether to separate in their minds between the obligation from conscience to respect the rights of those proprietors, and the legal necessity of paying debts contracted to them. In fact, I think that precisely the same persuasion prevails with respect to landed property in Ireland that has been found effectual for the destruction of the tithe system. With respect to tithe, it was acknowledged on all hands that there was a legal obligation to pay; that the tenant who came into the occupancy of a farm, took the land with its accompanying engagements, that the proprietor who bought had an allowance in the rate of purchase for the amount of tithe, and that, therefore, both in the proprietor and in the tenant, there was a legal necessity for paying, and as would be said under other circumstances, a conscientious obligation also. But there was spread through the minds of the people, a feeling that conscience was not concerned in paying for what was accounted the support of an alien church, and the result was, that tithes eventually ceased to be paid in those parts of Ireland in which Roman Catholics had greatly the preponderance. I look upon it, that the expectation with respect to the forfeited estates may be productive of not dissimilar consequences. The notion is vague, but it is unsettling. It keeps discontent alive, and affixing the idea of injustice to the occupancy of those who are now proprietors, releases from any obligation of conscience, and renders it merely a matter of prudence how long their claims shall be respected. I do not think there are many instances in Ireland in which persons could come forward, and trace up by a conclusive line of evidence, a title to the property held by its present possessors; but there is, I believe, in the minds of many, a persuasion that they may ultimately benefit, by feelings which shall at some time create general disorder, and at least, shall withdraw from the landed proprietors of Ireland, the power to enforce their rights. It is said that the danger of an unsettlement is less, because many of those landed proprietors who now occupy are Roman Catholics, and that many of those who claim are Protestants. I remember seeing lately in a list of claimants, or of those who have a right to claim, the name of the Rev. Charles Boyton. I do not think, however, that circumstances of this nature afford any security. There is a reference to this question of the forfeited estates, and an indication of the state of feeling respecting them in a Belfast paper, the Northern Herald, August 23d, 1834.

848. What is the nature of the paper?—I believe it is a Roman Catholic organ. So far as I can judge, its politics are of the Roman Catholic school. The writer of the article is speaking of an Act of Parliament introduced by Lord Althorp.

849. Is it the leading article?—It is quoted from the Newry Examiner.

850. In point of fact, this presents the evidence of the opinion of two newspapers?—Yes.

851. Have you got the newspaper here?—I have not.

852. Is

852. Is that the whole of that article?—I cannot undertake to say whether I have taken the whole.

853. Does your memory enable you to state whether it was quoted merely in order to refute it, or as approving it?—As approving of it, certainly.

[*The Witness was directed to withdraw.*]

The Committee determined that the paragraph be not received in evidence.

[*The Witness was again called in.*]

854. Have the goodness to proceed with your statement?—I believe I was saying that I looked upon the notions respecting the forfeited estates in Ireland to be dangerous, principally from the unsettlement of the minds of the people which they affect, and their separating between the ideas of conscientious obligation and prudential or legal necessity. Discontents of a similar character, and having as little to justify them, have been productive of tumults which seem to have ended in the virtual abolition of tithe, and the people think they have reason to expect that, in time, they shall succeed in exonerating themselves from all burthens of whatever kind connected with their occupancy of the land. It has been observed, that many Roman Catholics are proprietors of land in Ireland, and there are Protestants who would be among the claimants for a share of the forfeited estates, but I believe it is very well known also that there are Roman Catholics who have property in tithes, and yet that did not protect tithe property. I consider the discontent which has been gratified by the manner in which the rights of the clergy are set aside, to be of precisely the same character as that which the notions respecting forfeited estates are calculated to produce, and cannot think of any argument employed in the one case which is not equally applicable to the other, so far as the object may be to keep alive a spirit of disorder, and to aggravate the character of Irish disturbances.

855. Are you aware, that in many parts of Ireland the lower class of the Roman Catholics retain the title deeds of the estates which they assert belonged to their ancestors?—I believe they do, but I imagine rather with reference to cases of more recent possession.

856. Have you read the evidence of Colonel John Irwin, of the county of Sligo, before the Committee of the House of Commons on the State of Ireland, in the year 1825?—I have.

857. Do you recollect his mentioning a fact upon that point?—I have a general remembrance of it.

858. Did you ever hear that Mr. Dowell O'Reilly gave notice in the Roman Catholic Association, of a measure with respect to the titles of the proprietors of the forfeited estates?—I do not recollect the name, but I recollect that there was such a notice of motion given.

859. Was that motion entertained?—I believe not; I believe it was immediately discountenanced.

860. Are you aware of any hints having been lately thrown out, with respect to the present possessors of landed property in Ireland not being the rightful possessors of it?—I suppose the honourable Member alludes to Mr. O'Connell's late speech in Dublin, in which he justifies his calling for a system of poor laws for Ireland, on the principle that he is not invading the rights of persons whose possessions are secured by any venerable antiquity, or by the justice of their titles. He speaks of the confiscations, and the manner in which the present proprietors in Ireland have become possessed of their properties, as if it justified the application of a different principle from that which it would be just to apply in other cases.

861. Have you got that speech here?—No, I have not.

862. Have you any other grounds for judging that is the case?—If the question be do I recollect any other testimony to the same effect recently offered, I should say that I do not immediately recollect any thing of moment, unless perhaps a passage in Mr. Wise's Political Catechism might be considered so. The catechism was published, I think, in 1829. I have not a note, I have only a memory of the expression to which I advert.

863. You have only your memory of the other?—No more.

Martis, 26° die Maii, 1835.

JOHN WILSON PATTEN, ESQUIRE,

IN THE CHAIR.

The Rev. *Mortimer O'Sullivan*, called in; and further Examined.

Rev. *M. O'Sullivan.*

26 May 1835.

864. HAVE you the newspaper which contains a report of a speech from which you were, when you were last examined, making a quotation, the speech of the honourable and learned Member for Dublin?—I have not here, but can produce it if the Committee desire.—[*The Witness, by desire of the Committee, withdrew and returned with the paper.*]

865. Will you read the passage?—This is from the Dublin Evening Post of May 5th, 1835.

866. What is the character of that newspaper?—It has always been accounted the principal organ of the Roman Catholics; it was regarded so at the time that the Roman Catholic Board was in existence. It is opposed to Mr. O'Connell upon the subject of the repeal; but I have the Weekly Freeman's Journal here, which is also a Roman Catholic paper, and I shall read its report of the speech. Mr. O'Connell says, "It is now my duty to bring the first thing in the list of notices to the attention of this Association. It relates to a subject upon which I have thought with the most painful anxiety,—examined with the most careful attention, and upon the abstract demerits of which I have long since formed an opinion, an opinion which more than once forced me to the verge of retraction, and the force of circumstances now bind me to act to a certain extent, even against my own judgment; Sir, it refers to the question of poor laws. In the abstract I am unfavourable to them; I deny and deliberately deny that any one human being can have a right to the property of another. I have always been of opinion that a period might arrive when it would be imperatively necessary,—when the state of the people would imperatively demand that the question of the right of individual property should no longer stand in the way when that right threatened so many serious evils and crimes, and that anything in the nature of abuses in the superior authority of the state should be checked and controlled for the good of society. I adhere still to my principle, that the subject of poor laws admits qualification, as it always admitted it. The question is, whether or not the time has arrived." I have read this memorandum so far, because it appeared to be the opinion of the Committee that I should not only state the part of the speech to which I referred, but also the context. "The state of landed property in Ireland is most anomalous. There is no country on the face of the earth having landed property, so circumstanced as that of Ireland. Lord Clare at the disastrous period of the Union, said that Ireland had been forfeited three times over. It was a great loss to Ireland that she was not treated as the enemy of England. Ireland would have been conquered to be sure, but then she would have enjoyed the rights even of the conquered. The rights of property would have been untouched, though the rights of the conquerors to propose laws and raise a tributary tax would of course exist. We were treated,—it is ludicrous to say we were not treated,—as an enemy by England; but we were not treated as a civilized nation would treat her enemy, for we were treated as the worst of slaves without being subjects, or the benefits of being so. Accordingly confiscation followed,—every species of confiscation, and we have the authority of Lord Clare for it, that Ireland was forfeited three times over. The result has been, that those who had the most influence obtained the conquest land, and nine-tenths of the land now belongs to persons who do not reside in the country, who know nothing about it, except by the reports of their land agents to them as absentees, drawing away the resources and the annual produce of the country. I will take Lord Fitzwilliam, (of Wicklow) for instance, who I mention as one of the best absentees, merely to show the principle of action in Ireland. He draws from the country 50,000*l.* a year, the produce of the labour of the people and of the soil, which they are deprived of to the same fullness and extent, as if the people themselves were struck with palsy and unable to labour, and that the land was covered with barrenness and unable to produce. I state this, in order to show the fell principle of absenteeism in Ireland, and that in proportion as Ireland produces, her absentee landlords are enriched,

enriched, while the people's condition is deteriorated. In the present year the price of agricultural produce was so low, that it was necessary for the people to send a much greater quantity of produce to Liverpool than usual. For instance, a tenant was this year obliged in the payment of his rent, to give three barrels of wheat where two sufficed before, which was an intolerable pressure on poor farmers. If there be one cause of rural crime, one cause more emphatically calculated to create White Boys and White Feet, from which spring burnings, murders and dilapidations, than another, that cause is to be found in the expulsion of the peasantry from their houses. The evidence repeatedly taken before Committees of the House of Commons, brings out this fact triumphantly, that there is not a White Boy outrage committed that does not take its origin in the clearing of lands and the turning out of the poor wretches houseless upon the country, perhaps to the extent of 70, 80 or 90 individuals at a time from one or two farms, with no choice but to perish from famine, or if they received sustenance at the charitable hands of their neighbours for a while, ultimately die of the typhus fever. In this way is the pestilential disorder created and extended, and even at this crisis the typhus is making fearful ravages in the country." Then, "It is in such a state of things that the fell fiends of Orangeism exult. That infernal faction, gloating upon the vitals of the country, rejoice in seeing farms belonging to popish inhabitants converted into sterile wastes. The people will not only be reduced by dying of starvation, but of typhus, produced by their poverty, and many no doubt will suffer death by the wild and savage revenge of the unfortunate creatures whom they turn from their possessions. There are those also who will perish on the scaffold, and justly, for committing those murders, in revenge for being turned from their places of abode. By these four ways will the country be depopulated. Such is the future prospect of Ireland from the Orange faction. Who can deny that it is a frightful prospect, and one demanding in an imperative voice some immediate remedy. Shall I then, under these circumstances, if I appeal for poor laws be inconsistent? But I will bear the taunt of being inconsistent, before I would maintain a speculative principle of any kind. Can I reflect with patience on this state of things and allow them to continue. I get shoals of letters on the subject, which in themselves are a proof that I should not, as far as it is possible, to prevent their continuance. What say the agents of the Orange landlords to the poor tenants when they complained of being turned out, and say, 'we have paid our rents, we have performed our contract, we have violated no law, why then put us out?' 'Go to O'Connell' is the reply. Well then, let them come to me; their cries have come to me; their miseries have come to me; the tyranny of their landlords has come to me, and here I declare my determination, if I possibly can, to check their persecutors and prevent the devastation of the people. You may depend upon it I will not be found sleeping, for the cries of the people from the oppression of their landlords would prevent me, if I were even inclined. The Orange faction will not relax; and I am resolved that an immediate call shall be made on the Legislature for a speedy provision for the poor. I owe it to the people in another point of view." This is the speech to which I have alluded. The Committee will remember that a question was proposed as to my remembrance of any recent statement on the subject of forfeitures in Ireland; I said I did remember a recent statement, in which Mr. O'Connell justified his intended measure of poor laws, on the ground that the lands held by the aristocracy of Ireland were not held by the same titles as lands in other countries. The passage which I find in the Weekly Freeman is this, in the report of the same speech.

867. In the Evening Post is there any thing further?—I find nothing in the Evening Post more to the purpose than what I have read; I now refer to the Weekly Freeman's Journal: "The question is now, whether the period for this qualification has arrived. I think the period has arrived. There is no property on this earth"—

868. What qualification does that refer to?—I will read the previous part: "I deny that any human being has a right to the property of another. If that position was supported the principle upon which the entire system of social order rests would be periled. There is injustice in that which would deprive any man of the benefit of that peculium which he may have accumulated by his own industry, or which he inherits from his ancestors. I think, admitting the question of right to the property of another would be a solecism upon social ordonnances upsetting the rules of society, and would throw you back several centuries to a general community of

Rev. *M. O'Sullivan.*

26 May 1835.

property. Now such a state is much more subject to inconveniences than one regulated by a well-organized rule of government. Still there must be situations, I admit, in the different changes of society, when you can no longer adhere to the established principle, when the consideration of abstract theories or principles of right is for a time laid aside, and that great and general principle, '*Salus populi suprema lex*,' is adopted and acted upon. At all periods of English history, the question of the right of property was invariably admitted. Now with regard to the poor laws in England, in the working out of their present system, many frauds and great harshness have been frequently committed, checking the general flow of that christian benevolence which they were originally instituted to preserve, and frequent and many evils have been produced by their exercise. The period at which poor laws first originated was one of the grossest violations of all the rules and establishments of the social condition; many were of opinion that the qualification of ordinary property should no longer stand in the way of a suitable provision against that penury which would otherwise threaten the entire destruction of the fabric of civilized life, and that the legislature was bound to interfere in a matter of such importance to the existence of the state. The question is now, whether the period for this qualification has arrived. I think the period has arrived. There is no property on this earth which is circumstanced in a manner similar to Irish property. At the time of the Union Lord Clare gave it as his opinion, and as an undoubted historical fact, that the land of all Ireland had been forfeited three times over. It was a loss to this country that she was never treated as a conquered nation. If such had been the case the rights of private property would have been respected. When I say treated as a conquered nation, of course I must be understood to mean as civilized victors treat the vanquished; nay, so extraordinary has been the history of this ill-fated country, that we have been frequently declared to be rebels before we were properly subjects." The Committee will perhaps recollect that my reference to the speech of Mr. O'Connell was made in reply to a question which was proposed as to a recent speech. I gave my answer, that Mr. O'Connell, in his motion upon the subject of poor laws for Ireland, made a distinction between the tenure upon which property was acquired in Ireland and in other countries, and, upon that distinction, grounded a justification for proposing to introduce a system of poor laws.

869. Would you draw any inference from that of a disposition on the part of the Roman Catholics to resume possession of the forfeited estates?—Certainly not from that alone. I believe the Committee have not forgotten that I made this distinction in speaking of the clamour respecting the forfeited estates in Ireland. I regarded it, not so much as it implied a wish or an expectation on the part of the people that they should actually resume the distinct properties, but rather as it was likely to have upon their minds an injurious effect in disturbing, and indeed, destroying that respect for settled title which must be of considerable importance in conducing to the peace of any country. My statement with respect to these discussions respecting forfeited estates in Ireland, was not that they implied any settled purpose, or any organized plan to obtain possession of the forfeited estates, but that, while the people looked to no such precise and definite object, the effect of discussions upon such matters, was to keep alive in their minds discontent, and to prevent them from respecting the settled rights of property.

870. Are you aware that Lord Clare, not only stated in the House of Lords but published in a pamphlet, his speech upon the Union?—He did.

871. And that in that pamphlet he stated the historic fact alluded to by Mr. O'Connell in that speech?—He did; and Lord Clare stated it as a matter which demanded a distinct system of government for Ireland. Upon it his Lordship mainly grounded his vote in favour of a legislative union; and when I find the argument by which Lord Clare justified his vote in favour of that measure, of a Union so forcibly put forward by the individual who has taken the most prominent part in endeavouring to effect the repeal of the Union—it would be very natural if I went even further than I did go in my inferences, and thought there was some more importance to be attached to the honourable and learned Member's speech than I had previously ascribed to it.

872. As to the amplitude of your opinions, you must be aware that whatever value you set upon them yourself, they will be valuable to the public according as they are founded upon reason. Do you think it was a good argument for Lord Clare to use, upon the question of passing the Union, that Ireland had been unjustly treated in her landed property up to that period?—I do not know that Lord Clare

Rev. *M. O'Sullivan*

26 May 1235.

Clare stated it had been unjustly treated. I have no remembrance of such a passage in his speech, and I beg also to state that it is not because I set any undue value on my opinion I express it. I conceive myself bound to state my opinions, if asked them; and I beg to deny the justice of charging me with attaching undue importance to them.

873. Then do you mean to say that having in your recollection that Lord Clare described that as the mode in which Ireland had been treated theretofore by England, he did not suggest, and stated to have been an act of gross injustice?—I do not remember. If the Committee thinks it a matter of any consequence, I can procure Lord Clare's speech.

874. Were you examined in 1825 before the House of Lords?—I was.

875. Did you read the evidence which Mr. O'Connell gave in 1825?—I did; and I believe I showed I had done so by referring to certain parts of that evidence.

876. Do you know of any other means that have been taken for instilling into the minds of the Irish a desire to recover the forfeited properties?—A circumstance which I have seen noticed, appears to me of more importance now than I before thought it. The Calendar for this year published by the Roman Catholic church in Ireland, proposes as subjects of discussion for the conferences in Leinster, many questions respecting the title to property—how it is to be acquired in law, how it is to be respected in conscience. It does appear to me that more importance than I was at first willing to ascribe to it should be attached to that species of coincidence, if not concert, which I perceive between the arguments recently employed by the honourable Member for Dublin and these directions of the Roman Catholic prelacy in Ireland.

877. Will you show the concert which you say exists?—I will read the following extract from the Calendar respecting the questions to be discussed: "Quæstiones in Collationibus Theologicis, hoc Anno 1835, per Provinciam Lageniæ discutiendæ. 1 ma Conferentia:—Quænam virtutes cardinales? Quare nam ita vocantur? Quid est prudentia? Quæ vita prudentiæ opposita? Quid est justitia ut virtus cardinalis? Quomodo justitia dividitur? Quæ est justitia commutativa? Quæ verò distributiva? In quo differt justitia à virtutibus aliis moralibus? Quod subjectum justitiæ? Quæ partes justitiæ? Quotuplici sensu jus accipiatur? Quid est ergo jus? et quomodo dividitur? Quid est dominum, et quotuplex? Quid est subjectum dominii? Quale dominium Dei? et Christi ut hominis? Quid dominium uxorum et filiorum familias? Quale dominium religiosorum et clericorum? Teneanturne clerici ex justitiâ aut ex charitate superflua in pios erogare usus? Item anne possint servatis patrimonialibus de proventibus ecclesiasticis vivere? Quod objectum dominii humani? Quomodo acquiritur dominium? Quæ bona inventa, et cujus? Quid intelligitur nomine thesauri, et ad quem pertinet? Cujus sit alluvio, insula, &c.? De sylvis et pascuis communibus quid dicendum? Quomodo in animalia acquiritur dominium? Venatio anne licita? Quomodo acquiritur dominium rei jam dominum habentis? Quid est titulus? traditio? Quid præscriptio? quo jure? Quæ legitimæ conditiones? Quæ bonæ fidei adversantur? Quantum temporis ad complendam præscriptionem requiritur? Anne præscriptio adversus pupillum? Præscriptio anne transferat dominium in conscientiæ foro? Si lapsu temporis scitur rem præscriptam esse alienam, quid faciendum de fructibus perceptis currente præscriptione? Quodnam remedium adversus præscriptionem? 2da Conferentia:—Quid est ususfructus? Quænam obligationes usufructuarii? Quotuplex usus? Quid servitus? Quid et quotuplex possessio? Quomodo acquiritur? Quomodo verò amittitur? Quid est injustitia? Quis sensus istius regulæ, Volenti et consentienti non fit injuria? An consentiens possit exigere satisfactionem? Injustitia anne peccatum mortale? Quid est restitutio? In quo differt à solutione? Quænam necessitas restitutionis? Quot sunt tituli restitutionis? Ut quis titulo injustæ acceptionis obligationem restituendi contrahat quænam requiruntur? Quid est damnum? Quid et quotuplex culpa? Quænam culpa requiritur ad restitionem titulo injustæ acceptionis? Ad quid tenetur quis ratione contractus? Quinam obligantur ratione quasi contractus? Quinam ratione legis positivæ qualis est obligatio restitutionis titulo rei acceptæ? Qualis ubi quis tenetur titulo injustæ acceptionis? Quantum debet quis restituere titulo rei acceptæ? Quotuplices? rei fructus? An et quales fructus restituere debet possessor bonæ fidei? Quotuplicis generis sunt expensæ? An et quales expensas deducere potest possessor bonæ fidei? Quantum et in quo statu debet quis restituere titulo injustæ acceptionis? Quid si res apud ipsum sit meliorata? Anne juxta valorem intrinsecum vel extrinsecum rei quis restituere debeat? Quos fructus debet restituere possessor malæ fidei?

Rev. M. O'Sullivan, 26 May 1835.

fidei? An deducere possit expensas, et quas, et anne restituere debet omne damnum illatum. 3tia Conferentia:—Quis possessor dubiæ fidei? et ad quid tenetur? Si debitum incertum sit, sive quoad existentiam sive quoad quantitatem, quid faciendum? Anne accepta ob opus malum sint restituenda? Anne accepta ob opus aliunde debitum sint restituenda? Ubi et cujus expensis restituendum? Quomodo restituendum? Quando restituendum? Quomodo peccat ille qui est in mora culpabili restituendi? Quid confessario faciendum qui deprehendit ægrotum usque nunc restitutionem distulisse? An absolvendus qui declarat se restitutionem jussisse hæredibus suis? Cui restituendum? Anne mediate vel immediate? Vero domino, et quænam hujus regulæ exceptiones? Anne sufficit restituere creditori ipsius ad quem res pertinet? Si non possit quis omnibus creditoribus satisfacere, quis ordo servandus? Anne distinguuntur creditores? Quæ justæ causæ restitutionem differendi? Quæ causæ excusantes omnino à restitutione? Anne ingressus in religionem? 4ta Conferentia:—Rubricæ Missalis Romani et Statuta Diœcesana?" I have read these questions now for the first time, and have been led to do so from seeing references to them which were made in a letter in "The Times."

878. What is the nature of that meeting in Leinster?—There are conferences appointed where the Roman Catholic clergy assemble at stated times. Subjects proposed for discussion are made known at the commencement of the year. Those are the subjects to be discussed this year which appear in the Calendar.

879. Theological questions to be discussed?—Theological questions to be discussed, some of which evidently have a reference to legal matters as well as theological.

880. Have you been in the habit of seeing those Calendars for many years?—No, I have not; and therefore any argument I might derive from this one is incomplete.

881. Had you not read it before you produced it to this Committee?—I had not; I saw an allusion to it in an article in "The Times," and barely saw that one or two of the references were correct, but had not read the book before I produced it here.

882. And therefore you ground the gravity which must be attached to a concert between a speech of Mr. O'Connell's and the Catholic clergy upon no authority of any thing you read yourself, except in "The Times"?—I stated in reply to a question which required it, my opinion, and did not desire that the opinion should have more authority than under the circumstances in which it was formed ought to belong to it.

883. But the opinion is grounded upon a document which you never read till you read it here?—No.

884. Are you aware that the Roman Catholic clergy are in the habit of reading Blackstone's Commentaries for the purpose of being able to solve questions relating to property upon which they are consulted by their penitents?—Yes, I know they are; but it appears to me that these ought not to be subjects for theological discussion. I know that at the meetings where Protestant clergy assemble together, such are not the questions discussed.

885. Are you not aware that the Roman Catholic clergy have this duty imposed upon them of compelling penitents to make restitution of property improperly obtained, and that therefore it is incumbent upon them in the execution of that duty, to ascertain how far the law of the land changes the actual right to property independently of what might be called abstract justice. To allude to an instance; a father intends to disinherit his eldest son, who has behaved atrociously to that father; has perhaps beaten him; he carries that intention into effect by a will, with two witnesses only; that will is void in point of law; the eldest son goes into possession. Now, if the eldest son entertains a scruple of whether he ought to remain in that possession against his father's intention, is it not incumbent on the Roman Catholic clergy to know whether that son has a rightful possession according to law?—I should suppose that it is at least of considerable consequence to them to have such knowledge. At the same time, I, for my own part, considering the delicacy of such subjects, am of opinion, that it would be a much wiser regulation if the conference retained a professional adviser to whom they were to refer for counsel in their difficulties.

886. Are you aware that, in point of fact, it is exceedingly common for the Catholic clergy to consult upon those points Catholic barristers, who never take a fee for their opinion?—No, I am not, but I think it would be a natural course to propose

Rev. M. O'Sullivan, 26 May 1835.

propose such questions for the opinion of Roman Catholic barristers, and far more so than to make them subjects for discussion at theological conferences.

887. Do not they necessarily mix up with their duties, and ought they not, as far as they can, to be prepared for that, as well as all other moral duties, in order not to lean upon a tender conscience where the restitution is not due, but the possession legal and rightful?—It appears to me that these are questions which would be much better answered by a Roman Catholic clergyman than by me; I however am quite ready to admit, that if that Calendar be in the same spirit with the Calendars of preceding years, and if they have contained within them such reference to property and to the nature of title as are to be observed in this, there is no such argument, as I have imagined, to be drawn from it; but if it shall appear that this differs from the usual course, and that it is now for the first time that these questions with regard to property are introduced, I would say that the coincidence becomes remarkable between the state of the times, the character of the speech of the honourable and learned Member for Dublin and the Roman Catholic conference.

888. But you do not mean to say, and do not intend of course to insinuate, that this is different from former Calendars?—No; my producing this Calendar was owing to a persuasion that I must necessarily do so, in order to answer fully a question which had been proposed to me.

889. You must have seen, from the active part you have taken in theological politics, the books of Maynooth; the printed Latin courses of Maynooth?—No, I have not; the only one of which I have a remembrance is Delahogue's Treatise on the Church.

890. Could you, at the place where you obtained this copy of the questions in the Calendar for this year, obtain copies of the Calendars of former years?—I should think they could be obtained; I am not quite sure.

891. With regard to restitution in the Roman Catholic church; you are aware that a question frequently arises with regard to the personal representative and the heir at law, in reference to the possession of property; for instance, Catholic clergymen have had property, which has been taken from the family, returned into their hands by the person who took it; and the question has then arisen to whom that property belonged; was it not requisite, in such a case, for the clergyman to have some knowledge of the right of property, in order to determine those questions that occur?—It would be important certainly.

892. Are those disquisitions in Leinster carried on in English, and in public?—No, in private.

893. Have the public any means of getting access?—No, they have not.

894. You stated in your former evidence, that the Orangemen were of opinion that the Roman Catholic system was intolerant, and that the Roman Catholics cannot be bound by the most solemn obligations entered into with heretics; was this opinion mere surmise, or was it grounded upon any tangible evidence?—I will state the evidence upon which it was grounded. The general persuasion was, that it was a doctrine in the Church of Rome that faith could not be kept with heretics. This impression was not correct, and it arose from a misunderstanding of what the real principle is. The principle is, that the obligations due to the Church of Rome are to be considered paramount to all others; and that if any individual contract engagements which might prove prejudicial to the church, he is bound to disregard the subsequent engagement, in compliance with the duties he owes to the more sacred. The case which was relied upon principally as making this matter clear, was that quotation from the Lateran Council, "that oaths are not oaths but perjuries which are prejudicial to the church," and the decree of the Council of Constance. The decree of the Council of Constance I look upon as rendered much more remarkable by the circumstances of the defence set up for it. John Huss, under the safe conduct of the Emperor Sigismund, came to the Council of Constance, and the Council decreed, that safe conduct given to an obstinate heretic by a prince of any dignity, although it were solemnized by an oath, was not to be considered binding. John Huss was burnt. The defence made by the Roman Catholics to the charge founded upon this proceeding was to this effect, that the town of Constance was a free town, and, of course, the Emperor Sigismund having no authority in that town, could not prevent John Huss from being put to death, according to the sentence to be executed by the lay tribunal. Now, I would observe, that in the same proportion as that defence is effectual to vindicate the character of Sigismund, it fixes upon

Rev. *M. O'Sullivan*,

26 May 1835.

upon the Church of Rome more decisively the grave charge which has been preferred against her, by making it more manifest that the decree of the Council was not necessary for Sigismund's vindication. If the circumstances alleged were sufficient to justify the Emperor, the decree was altogether gratuitous, and occasion was shown to have been taken from the circumstance of John Huss's presence and his heresy to enact a principle which was to be of perpetual and general observance. This defence was repeated before Parliamentary committees in the year 1825, by Dr. Murray. In all respects it would seem that the defence was incomplete, and its inconclusiveness was rendered still more remarkable when Dr. Phillpotts, now Bishop of Exeter, produced proofs from Naucleras, that the fact upon which Dr. Murray relied was not fairly stated, the truth being that Constance, so far from being a free town, was selected by Sigismund as the place wherein the council should be held, expressly because he had authority in it. This was stated on the authority of Naucleras, and I believe has never been contradicted. I therefore look upon it that the principle upheld in the Council of Constance was made the more remarkable by the nature of the defence set up by the Church of Rome against it. It would, however, be more to the purpose of the Committee that I should come to a case more directly Irish, and consider the effect of this principle as manifested in Ireland. In the year 1768, an oath was framed which the Roman Catholics, it was supposed, would have taken. It contained this clause, " I do also swear that I do abhor, detest and abjure——

895. From what are you quoting now?—I believe I may say, that the clause I am now quoting is to be found in oaths which have been since taken. I am quoting from an oath proposed to the Irish Roman Catholics in the year 1768. Bishop Butler's Vindication and Dr. Woodward the Bishop of Cloyne immediately occur to me as authorities.

896. Where do you cite that from?—The fact of a negociation respecting this oath is noticed by Butler in his History of the Roman Catholics; but I have not prepared myself with any authority for this clause, because, as the Committee will see at once when I read the passage, there is no disputing it.

897. Have you any authority for the date of 1768?—If the Committee will allow me to read the clause, they will see that there can be no question about it. I can now mention various authorities.

898. Having used the date 1768, how do you authenticate that date?—I authenticate the date by the letter of Ghillini, Archbishop of Rhodes, apostolical nuncio to Ireland, residing at Brussels, a letter addressed in the year 1768 to the Roman Catholic Archbishops in Ireland.

899. Where will that document be found?—In the supplement to Burgh's Hibernia Dominicana, and in a treatise of Woodward, Bishop of Cloyne. This is the passage: " This new oath is reprehensible upon many accounts, and unworthy of Catholic prelates, but it is absolutely intolerable, if we consider the declaration thereunto annexed, namely, that of abominating and detesting from the heart, the doctrine which is there declared abominable and pernicious. To your erudition it must be known, that this doctrine which is asserted to be detestable in the oath, is defended and maintained by most Catholic nations, and has been often followed in practice by the Apostolical See. It cannot, therefore, upon any account, be declared detestable and abominable by a Catholic without incurring by such declaration the imputation of a proposition rash, false, scandalous and injurious to the holy see." " You should from regard to your respectable ministry, forthwith apply with all possible efficacy and prudence, the speediest and fittest remedies for stopping the further progress of so pernicious and so scandalous a misregulation, and for recalling those who have already taken such oath to their proper duty, that they may in the mean time repair the scandal they have given, because that, as in other respects, the oath is in its whole extent unlawful, so is it in its nature invalid, null and void, insomuch that it can by no means bind and oblige consciences."

900. Is that a translation?—Yes.

901. Have you the original in Latin?—Yes.

902. Who translated it?—I do not know whether it is my own or Bishop Woodward's. I can give the original Latin.

903. On the next day of the Committee meeting, can you produce the original Latin?—Yes. The Hibernia Dominicana with the supplement is a scarce book, but if I am not mistaken, it is in the library of one of the Members of the Committee.

Rev. *M. O'Sullivan.*
26 May 1835

904. To what oath does it refer; is it the first introduction of the oath, with respect to faith not being maintained with heretics?—The oath was the oath proposed to the Roman Catholics in 1768; the passage especially condemned has been inserted in subsequent oaths. I do not know whether it is omitted in the last. The passage is as follows: "I do also swear that I do abhor, detest and abjure from the bottom of my heart, that pernicious and abominable doctrine that no faith or promise is to be kept with heretics or princes excommunicated, or that princes deprived by the Pope may be deposed or murdered by their subjects, or by any person whatever."

905. Does what you have read purport to be a commentary upon that oath?—Yes. It is that part of the oath which is most strongly condemned by the nuncio.

Mercurii, 27° die Maii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Rev. *Mortimer O'Sullivan,* called in; and further Examined.

Rev. *M O'Sullivan.*
27 May 1835.

906. YOU spoke of the decree of the Council of Constance; do you mean by "decree" a canon of the Council of Constance?—I am not quite sure whether it was called a canon or a decree; it would be very easily ascertained without referring to Labbe & Cossart, by having here the report for which the honourable Member for Dublin has moved.

907. Do you know as a gentleman of erudition the theological distinction between a canon made at the council, and a decree made at the council, there being laymen intervening?—I do not know whether the honourable and learned Member alludes to the difference between discipline and doctrine. I find in the Council of Trent a certain order of canons; I find also a certain order of decrees. I find that the canons are usually placed under what belongs to doctrine; that the decrees are placed under what usually belongs to discipline. I find also that the canons are frequently accompanied with the clause of anathema to those that reject them; and I do not find that to be so generally the case with the decrees.

908. Are you aware that there are canons of doctrine and canons of discipline?—I believe there are.

909. Are you aware that besides canons of doctrine and canons of discipline, decrees have been issued exclusive of either the one or the other by general councils where laymen intervened?—I know that it has been said so.

910. Are you aware that canons of doctrine, concluding with the anathema, are considered binding upon all the Catholics?—I should say in reply to that question, that the only rule I have to know what is considered binding upon Roman Catholics is their own profession. I find in that which is called the confession or the creed taken by all Roman Catholics, a promise to believe not merely canons and decrees, but to believe all things declared, defined and ordained, "*declarator, definiter et statuta.*"

911. What work do you refer to for these Latin words?—The creed of Pope Pius the Fourth annexed to the Council of Trent. I believe it is published in all copies, at least in all copies that I have seen of the council.

912. Are you aware that the opinions of the Council of Trent with respect to discipline are not at this moment received in all Ireland?—I understand that the decrees of the Council of Trent are received in three provinces of Ireland, and were not received in Leinster until very lately. The honourable Member for Dublin said yesterday in this room that they were received, two or three years since, in that province. I know that Dupin says they are not received in France, and for this reason, that they are considered to arrogate too high a power and to encroach too much upon the law of the land and the prerogative of sovereign princes. He alludes to various particulars in which they thus encroach, which I do not immediately remember.

913. Are you aware that the canons of discipline of the councils are not at this moment received in the diocese of Limerick?—I am not aware. From the creed of Pius the Fourth I learn that they ought to be received. My authority for believing that creed to be received by the Roman Catholics in Ireland is the testimony of the Roman Catholic bishops. In that creed there is a promise to

Rev. *M. O'Sullivan.*

27 May 1835.

receive all things delivered, declared and ordained in the sacred canons and general councils, especially in the Council of Trent. If there be anomalies in the church of Rome it is not for me to explain them.

914. Can you state by session or number what you call the decree of the Council of Constance that you refer to?—If the Committee will allow me to retire for 10 minutes I will bring it, or I will send for it.

915. There are now in the room the Reports of 1825; you said that from those you would show what that canon was?—Yes, I think the Archbishop of Dublin gave it in evidence.

916. And also show what you allege of Dr. Murray's defence?—I should suppose that that is also accessible by me. It is contained, I think, in the last volume of the Reports made by the Committee of the House of Commons, on the State of Ireland in the year 1825. In page 460, I find the decree of the Council of Constance quoted by the Archbishop of Dublin.

917. What you call the canon of the Council of Constance is that which is quoted by the most reverend Doctor Magee, the Lord Archbishop of Dublin in page 460?—I do not recollect having called it a canon; I intended to use a more general term.

918. But it is that which is quoted from Collier in page 460 of the Minutes of Evidence before the Committee of the House of Lords by the Lord Archbishop of Dublin?—No; what I allude to is what I have myself read in the collection of Labbe and Cossart. I stated, as a compendious mode of obtaining it for this Committee, my belief that it would be found in these Reports, as being given in evidence by the Archbishop of Dublin. I have also found Doctor Murray's evidence upon this subject in page 659 of the 17th of May 1825. The question is, "did not the Council of Constance, in the 17th session of it, decree that if any prince or potentate had granted a safe conduct to heretics and confirmed it by an oath, the oath was not to be considered binding if the heretic obstinately refused to renounce his errors!" "That passage has been very much misinterpreted; the argument from it has been answered so often and so triumphantly, that I can hardly suppose that any one who has the common sources of information open before him can now be sincere in drawing an argument from it in proof that Roman Catholics do not consider themselves bound by their oaths and engagements with persons differing from them in religion, in the same manner as they would be if those oaths and engagements were taken to one another. Indeed, in all the occurrences of private or even public life, we find proofs that such an idea is not in reality now entertained by even our severest opponents. We find that our Protestant monarch enters into treaties of alliance with the Catholic sovereigns of Portugal and France, and dreads as little the violation of them as if they were formed with our Protestant ally of Prussia. We find that in the transactions of business, no one doubts the sincerity of Catholics entering into engagements with their Protestant neighbours; and even in courts of justice where life and liberty are at stake, we find that the oaths of Catholics taken to Protestant judges and in Protestant courts, are considered sufficiently valid to decide upon those important objects. But I think there is still another unanswerable proof that we do consider such oaths as strictly binding, because it is only the respect that we feel for oaths of that kind that prevents Catholics from enjoying the highest offices of the state from which they are now excluded, and from taking their seats in those Houses of Parliament at the doors of which they are now supplicating for admission. With regard to the council itself from which this argument is derived, there is no general principle established; it refers to the particular case of John Huss. I need not inform this Committee that John Huss taught doctrines very pernicious to society, which the civil laws as well as the laws of religion condemned. He was cited to appear before the Council of Constance to give an account of those errors, and the King of Bohemia requested the Emperor Sigismund to give him a safe conduct, as it was called, to go to the council, that he might there stand his trial. He himself declared that he was quite ready to prove that he was misrepresented, and that he did not maintain any error whatever which the laws of the land or of religion condemned. In consequence of this application, the emperor gave him a safe conduct to and from the Council, which safe conduct, on being examined, proves to be nothing more than a mere travelling passport, such as is now given so commonly upon the continent to protect the individual possessing it from interruption on the way, and which was particularly necessary in the case of John Huss, who had a number of enemies between Prague and Constance, the road which he was

to

Rev. *M. O'Sullivan.*

27 May 1835.

to travel to appear before the Council. He not only did not fulfil his promise to clear himself of the imputation of heresy, but he even renewed the promulgation of his errors there; the Council declared that those errors were contrary to the Catholic faith, and called upon him to renounce them, and on his refusing so to do, they convicted him as an obdurate heretic, and then declared they had no further power over him, but delivered him to the civil power to be dealt with according to the civil law of the country. Unfortunately the same statute which then disgraced the law books of England, was in force in Constance, and according to that law, he suffered death. There was an outcry afterwards raised against the Emperor Sigismund for not having insisted on the protection which some ventured to say his safe conduct implied, and it was then declared by the Council that there was no violation of faith in this case, even by whatever tie the person giving that passport might bind himself, because he had done all that was in his power; that is, he had given the passport to protect the individual from insult and personal danger on his way to the place of trial, where of course he should be dealt with according to the civil law of the country; and should he be acquitted, to afford him the same protection on his return. But Constance was a free city, over the laws of which the Emperor Sigismund could not be supposed to have control. He was not therefore accountable for not having stopped in a state not belonging to him, the ordinary course of justice in order to save the life of Huss, for this never could have been the intention of the passport. The Council therefore only meant to declare that the promise of protection given to John Huss was not violated, because the Emperor had done what was in his power."

918.* What were those offences against civil government of which John Huss was guilty, to which you have alluded?—The promulgation of his doctrine, that grace was the foundation of power, and that there is no temporal lord, no bishop, when in a state of mortal sin; also, that a king in a state of mortal sin is not king-worthy before the Lord, according to the expression of Samuel to Saul: "Because thou hast rejected my name, the Lord hath also rejected thee; look on thyself no longer as King."

919. That is the passage to which you allude?—Exactly.

920. You spoke of Dr. Woodward, what book of his did you allude to?—His "Case of the Church of Ireland;" it is in the room.

921. Have you the reply to it of Dr. O'Leary?—There was a reply, which O'Leary was supposed to have written under the name of the Roman Catholic Archbishop of Cashel. It was supposed that O'Leary had written Bishop Butler's vindication. If that be the reply alluded to, I have it in the room, but if it be any reply from Dr. O'Leary, in his own name, I have it not.

922. You spoke of Butler's History of Catholics, what book did you allude to?—I made a general reference to Charles Butler's History. I believe the only matter for which I referred to it was, with respect to a date, that of an oath proposed to be taken in 1768. I was asked for an authority, and I think I mentioned Charles Butler's as among the names.

923. Are you aware, that with the exception of the discipline of receiving the eucharist in the two kinds upon the subject of transubstantiation, Huss perfectly agreed with the Council?—I do not think he did. I think there were some other differences.

924. Upon transubstantiation?—I do not know that Huss directly differed from them in transubstantiation. I had not noticed that the word was used in the former question.

925. With the exception of insisting upon the sacrament being received in the two kinds, did he not in every thing else agree with the Council upon the subject of transubstantiation?—I do not know.

926. Are you aware that he perfectly agreed with them upon the sacrifice of the mass?—No.

927. Are you aware that he perfectly agreed with them upon the invocation of saints?—No.

928. Are you aware that he perfectly agreed with them upon purgatory?—No; I should decline stating my opinion, in evidence, as to the points of perfect agreement; there are so many nice distinctions between the opinions of Roman Catholics and those who approach near to them or differ from them, that I would not undertake to say at once how nearly Huss's belief approached to the belief of the Council.

Rev. *M. O'Sullivan.*

27 May 1835.

929. Are you aware that he perfectly agreed with them upon the subject of the mass?—I would not undertake to say.

930. You are not aware of how the fact is?—I have not so exact a remembrance on the subject as would enable me to answer satisfactorily to myself.

931. Are you aware that he agreed with them upon the subject of purgatory?—I would rather not give positive answers to those questions from general remembrance.

932. Do not you know whether you are acquainted with the fact or not acquainted with the fact?—My remembrance of the facts of the case is not sufficiently accurate to allow me to feel justified in stating, as evidence, to this Committee how far Huss agreed or disagreed. Nothing can be easier than to have the production of the Council here to ascertain his agreement; and when there can be so much better evidence than my words as to the belief of Huss and the doctrines of the Council, it appears to me that my secondary evidence is of too little importance for me to be justified in giving it at this moment.

933. Are you apprized whether or not he actually agreed with the Council upon purgatory?—I am not apprized whether Huss did or did not actually agree with the Council upon a subject—that is a general answer which I should wish to make.

934. Are you aware that a history of that Council has been written by a Protestant of considerable talent?—Yes; I know that two histories have been written of the Council of Constance. I remember one of the names.

935. What is the name?—L'Enfant.

936. Have you ever read the controversy between Dr. Milner and Dr. Sturges?—I think it very likely that I have. I have read a great deal of controversy upon the subject, and I may have read that.

937. Are you acquainted with Dr. Milner's Letter to a Prebendary, and his work entitled the End of Controversy?—I am acquainted with the circumstance of his having written those books, and have taken a great deal of pains to examine his End of Controversy. The result of my inquiries was, the detection of so many false and misapplied quotations from early writers, that my interest in the author's works very much declined. I took the trouble of going minutely through two chapters of his End of Controversy; whenever he named the edition which he quoted, I took care to find out the identical edition, and in not more than three cases out of twenty did I find Milner's quotation fairly applied and correctly given.

938. Have you ever published any correction of the mis-quotations of Dr. Milner in his End of Religious Controversy?—I cannot exactly say that I have published it, except in sermons on the subject; I have not been able to prepare my lectures on the subject of the Romish controversy.

939. Did you enter college as a Protestant?—No; as a Roman Catholic. I should beg to state, that at the time of entering college I allowed myself to have my name put down as a Roman Catholic, having been for some time previously, perhaps for a year, estranged from the church of Rome. As soon as I understood the character of the church of Rome I separated from it. I remained for some time without having chosen a form of religious worship; and some short time after I had entered Dublin College, became of the Church of England.

940. You certainly could derive no temporal advantage by entering college as a Roman Catholic, that is quite plain?—No advantage in the University. It is not so plain that temporal advantages might not be obtained out of the University by the condition of being a Roman Catholic.

941. There is no distinction between Catholic and Protestant upon entering as a sizar?—No advantage to one or the other.

942. But when you reach a certain standing, two years standing, then no Catholic could become a scholar?—No.

943. What are the advantages of a scholarship?—The advantages of a scholarship are commons gratis and chambers. I should wish to state the circumstances under which my change of profession was made; for a considerable time I had become dissatisfied with the church of Rome. It had been for some time my earnest desire to be admitted a student in the University of Dublin, and difficulties in my circumstances, my parents being dead, made it desirable that I should obtain admission as a sizar. I was a good deal disturbed by reports of the same kind which prevailed with regard to many Protestant institutions, that I should not have a fair examination if I gave my name in as a Roman Catholic; these reports were spread to create a prejudice against the Dublin College. That which was held

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out as a reason why I should renounce the idea of seeking to obtain an entrance, or else should avow my change of opinion, I acted upon, not very wisely, although perhaps naturally, as furnishing a reason for not avowing the change in my belief; and stated when I came to college that I was a Roman Catholic. I found that, contrary to all my anticipations, the examination was conducted as every thing has been done in Dublin College, with the most perfect fairness and openness. I still, however, had in my mind for some time such feelings as have been said to prevail over the judgment of many individuals as to render them unwilling to renounce the outward forms of a religion with which they did not at heart agree, when there might be some prospect of worldly advantage to be attained by the change. In this state of mind I went to a church in a village about a mile or two distant from Dublin, and heard a sermon preached by the officiating clergyman, Dr. Moore, so suited to my state of mind, not directly in reference to the church of Rome, but generally to the manner in which men, from unworthy considerations, will halt between two opinions, that I became influenced to decide according to my real belief, and in a few months after I received the sacrament in the parish church of Youghal. Previously to my entering the University of Dublin I had been reading the Scriptures, and studying matters of controversy, and had my mind, to a great extent, made up.

944. Have you ever seen the canon of the 15th session of the Council of Constance; are you apprized that by that canon, the Council having decided that the doctrines of John Huss were heretical, they excommunicated him, and expressly declared that their jurisdiction and power over him were at an end?—I remember the declaration; I could not perhaps have said that it was the 15th session, but I remember the form of the excommunication and the declaration.

945. Are you apprized that, as to the defence of the Emperor Sigismund, the Elector Palatine concurred in the sentence with the Emperor Sigismund on account of some doubts as to whom the jurisdiction over the town of Constance, which was called a free town, belonged?—No, I am not aware of that; the only circumstance I remember with respect to the jurisdiction of the town was that which I stated on the Bishop of Exeter's authority; I have not heard that his authority was ever impugned.

946. There was no opportunity to impugn it; Dr. Murray, on his oath, gave the results of his inquiry the other way?—It was in a letter addressed to Charles Butler the fact was stated.

947. You are not aware, that in point of fact the Emperor Sigismund and the Elector Palatine were the only two that concurred in the sentence and judgment?—That the Emperor Sigismund was induced to concur in it I was aware.

948. You cannot state with precision under what sentence it was, spiritual or temporal, that John Huss was condemned to death?—The form of condemnation to death was this: The spiritual power having excommunicated John Huss for heresy, delivered him over to the secular arm, and it was a proposition on this or some similar occasion condemned. I believe, on this, the proposition of John Huss himself, that "doctors affirming that a man to be corrected by church discipline, if he will not reform, is to be delivered over to the secular power, follow in this the Scribes and Pharisees, who delivered Christ himself to secular judgment, saying, 'It is not lawful for us to put any man to death.'"

949. Are you aware that that was the practice of the statute law in England in the persecutions againt the lower orders?—Yes, I believe it was.

950. Did you ever read a letter in which Cranmer, speaking of a heretic who he says fell into the errors of Œcolampædius, advises he should be handed over to the secular arm?—I remember Cranmer having in some instance used it, the prejudice he imbibed in his education remaining strong.

951. Do you find any tenet of the Protestant faith that sanctions that opinion of Cranmer, or that conduct?—No.

952. But you conceive that there is a doctrine or tenet of the Roman Catholic faith still in existence that sanctions the principle of persecution; is that the case?—Yes, it is.

953. At what period of Cranmer's life was this when he gave the opinion respecting the followers of the supposed heretic?—It was with reference to Joan Bowker, of Kent.

954. You said that you believed there was such a tenet of the Catholic church; are you aware that the tenet is indignantly disclaimed, and disclaimed upon oath, by the Catholic prelates and Catholic gentry of Ireland?—I should feel obliged

Rev. *M. O'Sullivan.*

27 May 1835.

if the Committee would not press me upon this subject; it is a subject upon which I have been entrusted with a secret that I feel bound to keep; disclosures will very probably in the course of two or three days be made respecting the Church of Rome and respecting the evidence that can be produced as to the tenacity with which she holds those principles of persecution and intolerance, even to this day. I should fear, if I underwent an examination upon the subject, I might be led into disclosures which I am not authorized to make. A gentleman has written to me, stating that he has made discoveries which are of very great moment; they are connected with this doctrine to which the question alludes, and I could scarcely enter into the proofs that may be required without alluding to them. I admit that the Roman Catholic gentry in Ireland disclaim these pernicious and abominable tenets.

955. And the Catholic prelates in Ireland?—I am not so fully aware of that; so far as the oath taken by the Roman Catholic prelates is of force, they do; but I am not aware how far that oath is limited in its operation and extent by previous obligations incurred to the Church of Rome.

956. In the public examination in the House of Lords, have not the Roman Catholic prelates upon their oath indignantly repelled these as being Roman Catholic tenets?—If I were asked the grounds upon which I would express my doubts, I should refer to those very examinations.

957. You do not know it yourself?—The Roman Catholic gentry in Ireland disclaim those tenets; so far as the oath of allegiance binds, the Roman Catholic prelates disclaim them; but I am not sure how far the oath of allegiance extends, or what are its limitations.

958. Whether true or false, do not they take such oaths that in their terms expressly disclaim those tenets?—They take the oath of allegiance; but I certainly cannot satisfy myself when I say—

959. Did you take the oath that is administered to Roman Catholics upon matriculation at Trinity College?—I do not remember, but rather think not; I think I was not matriculated till long after my entrance.

960. At what time does matriculation take place?—I do not know what time is appointed for matriculation, but I believe it may be effected within a year after entrance.

961. Are you sure that you did not take the oath administered to Roman Catholics upon matriculation?—I have no remembrance of having taken it.

962. Are you not sure to the contrary?—No.

963. How long had you been in the college when you attended the college chapel?—I was not resident in the college until a considerable time after I had entered.

964. When did you formally renounce the errors of the church of Rome, in what year?—I think it was in the year 1810 or 1811; it was in the same year in which I entered college; but it was in the town of Youghal that I received the sacrament in the church of England for the first time; about three months after my entrance into the university. I am not sure whether it was in 1810 or 1811 that I obtained entrance, not being resident in college for perhaps two years after my entrance; I was not attending college discipline.

965. Do you know the fact whether the Catholic prelates in Ireland do or do not, in the terms of the oath which they take, disclaim these doctrines?—Yes, they do in terms.

966. As to the oaths not being binding when made with heretics, did you ever read the answers upon oath given by Dr. Doyle?—Yes, I did.

967. "The power of deposing kings is completely obsolete?—I think comparatively extinct. Not acknowledged?—I have not heard of a divine who has maintained it for a long time; it is a thing we reject at our schools. I have learned theology, and taught it myself for several years. I have defended in public theses, printed and published, that the Pope had no such authority, and that it is decidedly contrary to reason and the public good. You would say the same of an oath being not binding because it was made with a heretic?—Yes, that is too blasphemous to be contemplated." That is the evidence to which you alluded?—Yes.

968. You referred to the evidence of the Archbishop of Dublin, in which the decree was quoted?—I did.

969. Will you read it?—The question is, "How is that shown?" Not merely in the course taken in the proceedings of that council, but in the actual decree which

Rev. *M. O'Sullivan.*

27 May 1835.

which was passed. The decree to which I allude I have got before me, but it may save trouble and time, if leaving the decree to be copied by the clerk, I read the account of it, as given by Collier, the historian. " In the 19th Session," the historian says, " they roundly pronounce that the safe conduct given to heretics by temporal princes to bring them before the council is no bar to the jurisdiction of the church, or the proceedings of the synod; and that notwithstanding any such safe conduct given to heretics by temporal princes to bring them before the council is no bar to the jurisdiction of the church or the proceedings of the synod; and that notwithstanding any such safe conduct 'tis lawful for an ecclesiastical judge duly authorized to inquire into the misbelief of such persons to form a process against them, and to punish them according to the methods of justice in case they refuse to abjure their errors, and that all this discipline may be practised notwithstanding the persons prosecuted came to the council or other tribunal of the church purely upon the strength of their safe conduct. After this they subjoin a very extraordinary clause, that the prince who has given the safe conduct, provided he has done his part is no further obliged by his promise." (Vol. 1. p. 644.) The decree is more formal in the Latin : " Quod non obstantibus salvis conductis imperatoris, regum, &c. posset per judicem competentem de hæreticâ pravitate inquiri. Præsens sancta synodus ex quovis salvo conductu per imperatorem, reges, et alios sæculi principes, hæreticis, vel de hæresi diffamatis, putantes eosdem sic à suis erroribus revocare, quocumque vinculo se adstrinxerint, concesso, nullum fidei catholicæ vel jurisdictioni ecclesiasticæ præjudicium generari, vel impedimentum præstari posse, seu debere, declarat, quo minus, dicto salvo conductu non obstante, liceat judici competenti et ecclesiastico de hujusmodi personarum erroribus inquirere, et alias contra eos debitè procedere, eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiamsi de salvo conductu confisi ad locum venerint judicii, alias non venturi; nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum. Quo statuto sive ordinatione lectis, idem statutum fuet approbatum per dominos Episcopos nomine quatuor nationum, ac reverendissimum patrem Dominum Cardinalem Episcopum Orticusem nomine Collegii Cardinalium per verbum placet." The reason I mention this decree of the Council of Constance is, that it is not merely an application of the principle to the individuals just then concerned, but it is laid down as a regular decree; it is declared and decreed, and remains as one of the decrees of that council.

970. Did not Pope Pius the Seventh sanction the oath of allegiance taken by the people of France to Buonaparte, and thereby virtually release them from their allegiance to the house of Bourbon?—I believe he did.

971. Does not this appear to you to be the revival of the power of disposing of kingdoms and empires?—Yes; I think it is somewhat of that character.

972. Are you apprised that the Pope published a mandate, or a rescript, or bull, showing that his own subjects were at liberty to take the oath of submission, which is called the oath of allegiance to the French, they being in the actual power and possession of his own territories?—I cannot say that I have a distinct remembrance of it, but am inclined to believe he did.

973. Are you apprised that that which was attributed to him as to France, was not attributable to him so extensively as the real rescript which he issued in his own territories?—No; I do not know that.

974. You were required yesterday to produce Archbishop Ghillini's letter to the Roman Catholic Archbishops of Ireland, which you stated was in Burgh's Hibernia Dominicana, are you prepared to put it in evidence?—Yes; I have brought the book. Burgh speaks of the nuncio resident at Brussels having addressed letters which, he says, were golden and worthy of being preserved in cedar to the four Roman Catholic metropolitans of Ireland. (*Vide* Appendix.)

975. Are you aware that those four metropolitans, every one of them, in the year 1775, when that oath was passed by the Irish Parliament, and Catholics allowed to take it, notwithstanding the authority of Ghillini, actually took that oath?—No; I am not aware of that. I know that Archbishop Butler took the oath in 1775.

976. You are aware that all the Catholic nobility and gentry took it?—The great majority did. It was taken by 1,250 persons when the oath was first sent forth. When some relaxation of the Penal Code took place it was taken more extensively.

Rev. *M. O'Sullivan.*

27 May 1835.

977. The first step towards the repeal of the Penal Code was the authorizing allegiance in that form?—Yes.

978. Up to 1775 the allegiance of Catholics could not be testified in point of law without taking the oath which they objected to?—I would not undertake to say that it was the Irish Roman Catholics who objected to the form of oath tendered to them, but that, under the influence of foreign control they did not take it.

979. In 1775 the first step towards emancipating the Catholics was making that form of oath, was it not?—Yes.

980. And you are aware that from 1775 to 1778 there was no actual relaxation of the law?—No actual relaxation.

981. Are you not aware that during that time the Catholic nobility and principal gentry, almost to a man, took the oath?—I believe very generally it was taken.

982. You know that one of the Catholic archbishops to whom Ghillini sent his letter took it?—Yes; my authority for believing that he did, and that others did not take it, I will state. The Committee will remember that one of the expressions in this letter of the nuncio for Ireland was, that the oath was intolerable in consequence of rejecting as pernicious and abominable certain tenets to which he alludes, those of not keeping faith with heretics, and of deposing or putting to death princes excommunicated by the Pope; and also, his declaration that if the oath were taken, it would not bind and oblige the conscience. The oath was not taken at that time, and I know no reason for its being declined, except this letter of Archbishop Ghillini. Subsequently it appears to have been taken; the Roman Catholic bishops in the province of Munster met together, and published a resolution that the oath might be taken, that it was not inconsistent with the principles of the Roman Catholics that it should. In consequence of this declaration, it would appear that the conduct of these bishops was represented in an unfavourable light at Rome, and Archbishop Butler, then residing in the diocese of Cashel, addressed a remonstrance to Rome upon the subject of complaints that had been lodged against him, stating the necessity that there was for their taking some such oath. I should observe, that he alleges in excuse for his exertions on the subject, the suspicions under which the province of Munster especially lay, subject to charges of disaffection and French influence. He states, that certain tenets which might be held safely in other countries, could not be held and avowed safely under a heterodox government. He urged that it was not a matter of faith to hold these doctrines, that the Roman Catholics in Ireland were not suffering for holding matters of faith, but for holding opinions which had been rashly advanced and maintained, and which, however suitable they might be to a Roman Catholic country, were not fit to be brought forward where the government was heretical. In consequence, he appears to have solicited that the Pope should grant a power or a privilege of taking this oath. The Pope gave no such power, and the answers published by Archbishop Butler, as if granting the power he solicited, are in the volume now before the Committee; and it appears clear from them that there is no such power granted to him.

983. What is the volume?—Archbishop Butler's Vindication.

984. You say that oath was not taken from 1765 to 1775?—From 1768 to 1774.

985. Are you aware that the oath was not agreed upon by the Irish Government or the Irish Parliament till 1775?—I find that Ghillini gives here in this letter an oath that was proposed to be taken in 1768. I find that the Bishop of Cloyne copies that oath, and quotes it from Ghillini; and that Archbishop Butler does not at all deny that that was such an oath proposed at that time.

986. But the question is, whether, although it was proposed in 1768, it was assented to or enacted by the Irish Government, or any persons before whom it would be taken, before the year 1775?—No, I believe not.

987. In 1768 it was a mere proposal, in 1775 it was a law?—Yes; it was found that some would take it. The Bishops of Munster were the only bishops, as far as I could learn, who pronounced it compatible with their ecclesiastical engagements and belief.

988. But you are aware that afterwards all the Catholic bishops of Ireland took that oath?—I believe so; I believe all.

989. And every professor of Maynooth?—I believe every professor of Maynooth.

990. And every Catholic layman who had any civil rights to maintain?—Yes.

991. Whatever might be the opinion of Ghillini?—Yes; his opinion was, that the oath would not bind the conscience if it were taken.

992. Are

Rev. M. O'Sullivan.

27 May 1835.

992. Are you aware that an oath which does not bind in conscience by reason of its containing something unjust is considered in the Roman Catholic church as a perjury in itself?—I know that any oath to the prejudice of the church is considered a perjury.

993. Do not you know that every unlawful oath is considered a perjury, whether it be to the prejudice of the church or to any individual to do him injury?—No.

994. Have you ever seen Bishop Butler's Catechism, "What is perjury.—The breaking of a lawful oath, or the taking of an unlawful one"?—Dr. Doyle's representation of the character of Catechisms in Ireland has left them totally destitute of any authority.

995. Where was that representation?—It was given in his evidence, and is contained in the Report now on this table.

996. But is it not your own opinion, as a theologian, that any oath binding you to do a thing in its nature criminal, is a perjury?—No, I do not call it a perjury. I would call it a crime to take it. I do not know whether I should class that crime under the name of perjury.

997. Can you give it a name, the taking an oath to do an unjust act?—I would consider it a very heinous crime.

998. Perjury being a violation of the oath, inasmuch as it is appealing to God to attest any particular thing, whether present or future, is not the violation of that oath committed, if you call God to attest that you will do a wicked act?—I would, for my own part, rather consider it as a sacrilege, or as blasphemy.

999. Then, of course, whoever had a moral sense of an oath, the declaration that the oath was immoral in itself, either against the church or against individuals, should be a reason not to take the oath?—Yes.

1000. And would show the person thus instructed that he was committing a crime in taking that oath?—Yes.

1001. And, of course, the oath being criminal, it cannot be obligatory on the conscience to commit a crime which it purported to bind the person to?—Exactly so.

1002. For example, you do not hesitate to say that if an individual, in an oath of contract, having received a large sum of money for assisting in the commission of any crime thereafter, murder, robbery, debauchery or anything of that kind; that that oath, so far from binding him to do the criminal act, would only make the criminal act more criminal if he performed it in consequence?—It would add one crime to another.

1003. And therefore, of course that oath ought to be violated; in the first place it ought not to be taken, and, if taken, it ought most distinctly to be violated?—Certainly.

1004. Then, of course, in every church and in every religion there must be a class of oaths such as bind; for example, the Whiteboy's, which it is criminal to take, and doubly criminal to keep?—Yes; and it is therefore quite natural that the Protestants in Ireland should feel alarm, and that the Orangemen shall adopt the system of exclusion to which I have alluded, even if they had no other authority than this of the Archbishop of Rhodes, the apostolic nuncio presiding over the affairs of Ireland, for the belief that the oath at present taken by the Roman Catholics is an oath that does not bind the conscience, and the tacit admission of the justice of his censure in the fact that the Pope had withheld his consent to the taking of any oath of allegiance in Ireland.

1005. Did not that letter suggest the taking of that oath to be criminal?—It did.

1006. Did it not suggest the taking of that oath to be an offence against God?—It did.

1007. Did it not condemn every man who should take it?—It did.

1008. Have not the Catholics of Ireland spurned the opinion of Ghillini, and taken it notwithstanding?—They have. Ghillini, the only authorized governor of the church of Rome in Ireland delegated by the Pope, declared that it would be wrong to take, and unjust to keep, a certain oath. The Roman Catholics of Ireland have taken that oath, and there does not appear in existence any document of authority which contradicts this letter of Archbishop Ghillini.

1009. Is the oath to which Ghillini alludes the same oath which was taken in 1774 and 1775?—Very nearly the same.

Rev. *M. O'Sullivan.*

27 May 1835.

APPENDIX.

CXXI. pag. 725. post. lin. ult. subjunge, A.D. 1768.—Excellentissimus et Reverendissimus Dominus Nuntius Apostolicus Bruxellensis, D. Thomas Maria Ghilini, Archiepiscopus Rhodiensis, nobilitate, doctrina, et pietate conspicuus, literas dedid verè aureas, codroque dignas, ad quatuor Hiberniæ Metropolitanos. Eurum porrò tenor ad Archipræsulem Dubliniensem est hujusmodi:

" Illustrissime et Reverendissime Domine.

" Officii mei debitum ergà bonos Càtholicos istius regni. Me caget urgetque, ut excitem Illustrissimæ Dominationis Vestræ Zelum, quo insimul obiram ire studeamus gravissimo incommodo, quod parari significatum mihi fuit, atque in parte etiam executioni mandari, in spirituale damnum istius miseræ copiosissimæ christianæ gentis. Testis omni fide dignissimi retulerunt mihi, ab homini hæretico conceptam, et ejusdem hæretici manu conscriptam quandum formulam juramenti fuisse, cujus exemplar hisce accludo,* atque Catholicis sub eo blando. Prætextu oblatam, ut si tale Juramentum Gubernio præstare non abnuant, rationabiliter sperare possint, fore ut ab eodem Gubernio revocentur, aboleanterque leges illæ pœnales, sub quibus à tam longo tempore ingemiscunt. Additum deindé mihi fuit, non nullos cùm laicos, tùm ecclesiasticos, episcopas etiam, jam illud præstare tam imprudentur non erubuisse, aliosque prætereà paratos fore ad illud præstandum, ut verendum Mihi sit, ne talis ac tanta inordinatio brevi ità dilatetur, ut ferè communis sit evasura."

" Si regimen hanc perniciosissimam invexisset novitatem, exigeretque hujus novi juramenti præstationem comminando Catholicismi exterminium, quatenùs ipsi non præstarent, quanquam nullus foret Catholicus excusatione dignus, qui tam irrationabilii cederet violentiæ, saltem tamen minus indigni commiseratione ij forent, qui ad advertendum periculum, se flecti

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* " Formula novi Juramento, quod Gubernio Hiberniæ præstandum proponitur tùm laicis dicti regni, sub spe quod post tale juramentum revocandæ sint leges pænales, ibi vigentes contrà ipsosmet Catholicos."—" Ego N. N. Promitto ac juro super sacrosanctis Evangeliis sincerissimè coram Deò, et hominibus Mesempter futurum fidem ac fidem suæ Majestati Regi Georgio III. Meque eundum semper defensurum omnibus meis viribus adversus omnes Conjurationes et Molimina quæ attentarentur in suam personam, coronam, aut ejus dignitatem, illudque omne me effecturum, quantum in me erit, ut delegam, et revelem Majestati Suæ, ejusque successoribus omnes proditiones et conjurationes, quas aliquis aut moliretur, aut meditaretur in ipsum, aut in ejus successores. Et juro ac promitto fideleter me propugnaturum omnibus meis virilius successionem coronæ in familia Suæ Majestatis adversùs quamcunque personam juro etiam me abhorrere, detestari, et abjurare, ex intimo cordis mei perniciosam et abominabilem doctrinam, quod non sit servanda fides, aut promissio hæreticis facta, aut principibus excommunicatis, aut quod illi, qui fuerunt à papa privati possint deponi, aut occidi ab eorum subditis, aut a quacunque alia persona. Juro et declara solemniter coram Deo, me hanc facere declarationem et hoc juramentum, juxtà sensum communem et ordinarium, et prout à Legistatoribus Hiberniæ intenditur, sine equivocatione, aut internâ reservatione, et quin aliquam anteriorem à papa obtenuerim dispensationem, aut à quâcunque alia authoritate; et tandem quin, ego credam, me unquàm absolvi posse, aut dispensari ab onere hujus juramenti à papa, aut a quocunque alio, qui declarasset hujusmodi juramentum tanquàm nullum ab initio naturæ suæ esse habendum."—" Alia mihi (inquit nuntius) exhibita fuit formula juramenti, quod ferè cum superiori coincidit. Eam pariter transmittimus, ut omni suâ sagacitate, et prudentiâ possit indagare an hac omnia sint vera, et quatenùs subsistant, curet promptum ac efficax adhibere remedium, meque in omnibus sine mora instructum reddendo. Hæc est.—Etsi conscientiæ causa non audeam solitum præstare juramentum fidelitatis, abjurationis et primatûs, uti à Legislatoribus Hiberniæ præscribitur maximè tamen cupio certam facere Suam Majestatem de mea fide, et fidelitate. Quare, ego, A. B. meâ sponte testor Omnipotentem Deum, et Jesum Christum ejus unicum Filium, quod fidelis ero, et veram præstabo allegianciam, id est, fidelitatem Georgio III. quod que illum pro viribus dependam in quibusvis proditoriis conspirationibus, et ab omnibus quibuscunque machinationibus contra ejus personam, coronam, et dignitatem, quas quidem proditionis, et machinationes sedulò conabor detegere, et detectas patefacere Suæ Majestati, et successoribus."—" Declaro quoque, quod nullus Princeps extraneus, nullus Prelatus, status nullus, nullave potestas ullam habet jurisdictionem, potestatem, superioritatem et præemenentiam temporalem, et civilem directe, vel indirectè infrà limites hujus regni, et cora Deo solemniter profiteor, testor et declaro, me facere hanc declarationem in omnibus, et singulis partibus ejusdem, in plano et ordinario verborum sensu, quemadmodùm intelliguntur à legislatoribus hujus regni absque ulla evasione, equivocatione, aut qualicunque mentali reservatione et in super absque ulla dispensationè, jam tum obtentâ sivè a papa, sivè ab alio quavis auctoritate Sedis Romanæ, aut cujuscunque personæ; neque credo, me posse absolvi à vinculo hujus declarationis, nec in toto, nec in parte, et si papa declarasset, totum fuisse ab initio irritum et inane."—" Tertia quoque (prosequitur nuntius) exhibita mihi fuit formula juramenti, quæ meam pariter debet excitare vigilantiam."—" Alterum juramentum à clero et populo præstandum. Tametsi credo Papam esse Episcopum Romæ, et esse Christi Vicarium, habentem, jurisdictionem spiritualem in tota Ecclesia Catholica, persuasus tamen sum, eum nullam habere temporalem potestatem directè, vel indirectè, super res et causas temporales hujus regni, te ejus jurisdictionem non esse extendendam nisi ad causas spirituales, et censuras hinc ego A. B. ex Corde coram Deo, et hominibus subscribo quatuor propositionibus, quibus subscripsit Clerus Galliæ, anno domini 1682."—" 1°. Papa, aut Papa cum concilio, nullam habet auctoritatem super temporalia regum aut Subditorum."—" 2°. Omnià concilia generalia juxta quartam et quintam sessionem Concilii Constantiensis, sunt super papam et possunt, si expedit, eum deponere, aut reformare."—" 3°. Apostolicæ potestas Papæ regulanda est per canones apostolicos, salvis tamen libertatibus Ecclesiæ Hiberniæ, prout à lege statutum fuit antè, annum domini 1527."—" 4°. Etsi Papa possit declarare articulos fidei, ejus tamen decreta non sunt irreormabilia quosque confirmatio fuerint in concilio generali."

Rev. *M. O'Sullivan.*

27 May 1835.

flecti paterentur, verùm quod Catholici, qui longo jam tempore pati consueverunt summa cum ædificatione, eximiaque Constantia Leges pœnales vigentes, utique severes, sed non contrarias professioni, et Exercitio Catholicæ religionis, et toleratas ab ipsis usque huc, cum incredibili animi submissione, nunc sponte sese offerant, id suadente, ac suggerente homine e pseudore-formatorum grege, conficere actum publicum, qualis iste est, multis capitibus summè reprehensibilem, is foret excessus omnium maximus, et adeo intolerabilis, et scandalosus ut S. Sedes, Custos Integritatis nostræ Religionis, nullà tenus eum posset dissimulare, quin potiùs gravi, ac publicâ censurâ constringere cogeretur." " Pluribus rationibus vituperabile est, et indignum præsulibus Catholicis, novum juramentum, sed et prorsùs intolerabile, si spectetur illa protestasio, quam habet adnexam, videlicet, Abominationis, ac detestationis ex corde ejus doctrinæ, quæ, veluti abominanda, ac perniciosa declaratur." " Notum esse debet eruditioni suæ doctrinam hanc, quæ detestabilis asseritur in hoc juramento, eam defendi et propugnari à plerisque Nationibus Catholicis, eandemque in praxi pluries secutam fuisse Apostolicam sedem. Quà propter nequaquam ea potest, uti detestabilis, ac abominanda à Viro Catholico declarari, quin talis assertio notam incurrat propositionis temerariæ, falsæ, scandalosæ, et S. Sedi injuriosæ, prætereà se sacramento adstringi, prout nova præscribit formula, semper futurum fidum, ac fidelem suæ Majestati, idque posteà explicatur, juramento affirmare juxta sensum .. per leges Hibernicas intentum, valdè est, " Mihi dubitandum, quod quemadmodum leges Anglicæ et Hiberniæ, recognoscunt regem, uti caput ecclesiæ et fontem omnis ejus spiritualis auctoritatis ità qui præstat tale juramentum, promittetque suæ Majestati fidelitatem juxta præscriptum Hiberniæ legum, possit et ipse recognoscere regem, uti caput ecclesiæ et fontem ejus spiritualis auctoritatis. Si fortè hæc esset, aut esse posset talium verborum intelligentia, dominatio vestra illustrissima et quilibet alius ex ipsis Catholicis animadvertere debet, hunc esse errorem manifestum, ac directè contrarium principiis religionis Catholicæ, quæ unicum agnoscit caput, et fontem totius spiritualis auctoritatis, Romanum nempè Pontificem, atque hinc apparet quantum etiam ex hoc capite culpabile foret, atque detestandum tale juramentum, quoniam deus in testem, et vindicem erroris per illud assumeratur." " Cum itaque adeò irregulare et reprehensibile sit hujusmodi juramentum, quis, quæso, animo revolvere poterit quo acerbissimo dolore percellendus sit pientissimus animus sanctissimi patris, cum primum ad aures ejus pervenerit, Catholicos Laicos, Ecclesiasticos, et etiam episcopos, sese obtulisse aut minimè repugnantes sese ostendere in præstando regimini, à quo non postulatur tale juramentum quin prius S. Sedem interpellaverint, ejusdemque Oraculum audierint juxtà laudabilissimum spiritum filialis observantiæ ac subordinationis debitæ Vicario Jesu Christi, eorum pastoris, et capitis et ejus conformitatis, quam quilibet centro unionis Catholicæ servare debet, quod singulari eximiàque veneratione professa est inclyta natio Hibernica cum tanta gloriâ sui nominis immortalis."* " Propter has rationes mihi facile suadeo, quæ ad nos delata sunt, in omni sua parte vera non fuisse. Nihilominus ne in re tam gravi officio meo de esse videar, muneris mei indispensabilis esse duxi, hæc ad illustrissimam dominationem vestram scribere, ut suam pastoralem zelum excitem quatenùs si supramemorata vera existant, ratione sui spectabilis ministerii, omni cum efficacia ac prudentia, promptiora, ac magis apta incunctanter afferat remedia, queis ulterior progressus tam perniciosæ et scandalosæ inordinationis impediatur, revocetque ad propria officia ut interim datum scandalum reparent, eos qui jam tale præstibissent juramentum, quod cæteroquin, quem admodum in tota sua extensione est illicitum, ità naturâ suâ est irritum, ac nullum nullusque valoris, ut minimè conscientias adstringere et obligare possit. Ipsa deindè curet oportet modis omnibus, qui sibi opportuniories, ac efficaciores videbuntur, et suæ prudentiæ magis conformes, ut episcopis suis sufferaganeis ostendat, et eorum organo omnibus fidelibus, qualem reatum nova hæc juramenti formula adnexum habeat, et quam grave peccatum perpetrarent ij, qui illud vel præstare paratos se præbeant vel malò etiam infortunio jam præstitissent." " Hinc omnes incitare debebit, ut vigentes pœnales leges, quas hucusque tam laudabili constantiâ pertulerunt, et perferre pergant, potius quàm ut ab ijsdem sese eximant, confugiant ad medium adeò illicitum, et peccaminosum, cum tanto damno propriarum animarum, ac ipsius religionis quæ sensim sine sensu ità minorabitur, ut peritura sit in corde istorum Catholicorum, si secuti exemplum propriorum pastorum adeò benignes aures præbebunt carni, et sanguini, ac magis audient fallaces suggestiones inimicorum nostræ sanctæ Catholicæ religionis, quam veram, et salutarem doctrinam veri eorum Pattis, et supremi pastoris, quod absit. Et dum pro nostri animi consolatione quam citissima, et plenissima expectamus responsa, quemadmodum secus zelus in re tam gravi sese prodiderit, singulari decimur estimatione."

" Illustrissimæ et reverendissimæ dominationis vestræ observantissimus famulus,

" *Thomas Maria,* Archiepiscopus Rhodiensis,

" Bruxellis 14 Octobris 1768." " Nuntius Apostolicus."†

" Archiepiscopo Dublinien."

[The above is translated by the Bishop of Cloyne as follows :]

" The

* Confer literas apostolicas Pauli Papæ V. in Hibernia Dominicana, cap. 17, Num. XI. & XXV. pp. 613 & 629.

† Aliam præclarissimi ejusdem nuntii apostolici epistolam videre est in supplemento hoc, p. 826.

Rev. *M. O'Sullivan.*

27 May 1835.

"The most excellent and most revered Lord, apostolical nuntio at Brussels, Thomas Maria Ghilini, Archbishop of Rhodes, of distinguished nobility, learning and piety, sent truly precious letters, worthy to be preserved with cedar juice, to the four metropolitan prelates of Ireland. The purport of that addressed to the Archbishop of Dublin is as follows: 'Most illustrious and most reverend Lord, my official duty towards the good Catholics of the kingdom of Ireland, compels and urges me to excite your most illustrious lordship's zeal, in order that we may conjointly study to counteract a most grievous mischief, which as I have been informed is prepared, and even partly carried into execution, to the spiritual detriment of that wretched though very numerous Christian nation. I have been assured by witnesses of the highest credit, that a certain form of oath has been conceived by a heretic and drawn up by that same heretic's hand, (a copy of which I inclose) and that it is held out for the acceptance of Catholics under this insinuating pretext, that if they refuse not to take such an oath to Government, they may reasonably expect that Government will repeal and abrogate those penal laws under which they so long groan. And I have been further informed, that already some of the laity and ecclesiastics, and even of the bishops, have not been ashamed so imprudently to take it; and also that others are preparing to take it, insomuch, that I am apprehensive a misregulation of such a critical and important nature, may in a short time spread so widely as almost to become general. If administration indeed had introduced this most pernicious novelty, and required the taking of this new oath under a threat of exterminating Catholicism, provided it were not taken, although no Catholic would be excusable who should give way to such unreasonable violence, yet such persons would be less unworthy of compassion, as yielded in order to avoid the danger. But that Catholics who, during such a length of time have been accustomed, with the highest edification and exemplary constancy to submit to the penal laws in force, severe indeed, but not contrary to the profession and exercise of the Catholic religion, and hitherto borne by them with incredible submission, should now voluntarily offer themselves, by the persuasion and instigation of one of the herd of false reformists, and execute a public act of this nature, which is most highly reprehensible, upon many accounts, would surely of all enormities be the greatest, and so intolerable and scandalous, that the Holy See, the guardian of the purity of our religion, could in nowise overlook it, but would rather be compelled to correct it by a severe and public censure. This new oath is reprehensible upon many accounts and unworthy of Catholic prelates, but it is absolutely intolerable, if we consider the declaration thereunto annexed, namely, that of abominating and detesting from the heart, the doctrine which is there declared abominable and pernicious. To your erudition it must be known, that this doctrine, which is asserted to be detestable in the oath is defended and maintained by most Catholic nations, and has been often followed in practice by the apostolical see. It cannot, therefore, upon any account be declared detestable and abominable by a Catholic, without incurring by such declaration the imputation of a proposition rash, false, scandalous and injurious to the Holy See. Besides, whether he be inviolably bound as the new form prescribes, to be always true and faithful to His Majesty, which is afterwards explained to affirm upon oath, according to the sense intended by the laws of Ireland, is to me a very dubious point. For since the laws of England and Ireland recognize the King as head of the church, and the fountain of its spiritual authority, he who takes such an oath and promises to be faithful to His Majesty, according to the prescription of the laws of Ireland, might also recognize the King as head of the church and the fountain of its spiritual authority. Should it happen that such expressions either were or could be so understood, your most illustrious lordship and each of the Catholics themselves ought to take notice that this is a manifest error, and directly contrary to the principles of the Catholic religion, which acknowledges only one head and fountain of all spiritual authority, namely, the Roman Pontiff. And hence appears from this further consideration, how culpable and detestable such an oath would be, since by it God would be introduced as a witness and avenger of error. Since then an oath of this nature is so irregular and reprehensible, let me ask you who can conceive with what extreme bitterness of grief the most pious mind of the most holy father must be affected, so soon as the account shall reach his ears. That the Catholic laity, ecclesiastics and even bishops have either voluntarily offered themselves, or showed not the smallest repugnance to take such oath to Government, by whom it is not required without previously recurring to the Holy See, and listening to its oracular decision, according to the most laudable spirit of filial obedience and subordination due to the Vicar of Jesus Christ, their pastor and head and of that conformity to the censer of Catholic union, which every person ought to observe, and which the renowned Irish nation has with singular and distinguished veneration professed, so much to the glory of its immortal name. For these reasons, I readily persuade myself that the information communicated to us was not true in every particular. Nevertheless, in order that in a matter of such moment I may not appear deficient in my official capacity, I thought it my indispensable duty to write thus to your most illustrious lordship, in order to excite your pastoral zeal, since if the above-mentioned facts be true, you should from regard to your respectable ministry, forthwith apply with all possible efficacy and prudence, the speediest and fittest remedies for stopping the further progress of so pernicious and scandalous a misregulation, and for recalling those who have already taken such oath to their proper duty, that they may in the mean time repair the scandal they have given, because, that as in other respects the oath is in its whole extent unlawful, so is it in its nature invalid, null and of no effect, insomuch that it can by no means bind and oblige consciences. Your lordship should in the next place take care by all such methods as shall to you appear most expedient and effectual, and most agreeable to your discretion,

Rev. *M. O'Sullivan.*
27 May 1835.

discretion, to signify to your suffragan bishops, and by their instrumentality to all the faithful, what criminality this new form of oath has annexed to it, and how heinous a sin they commit who either hold themselves in readiness to take it, or unfortunately have already incurred the guilt of taking it. In consequence of this, your lordship should encourage all persons to continue their submission to the penal laws in force, which with such laudable constancy they have hitherto borne, rather than from the motive of emancipating themselves from these laws, to have recourse to means so unlawful and sinful, attended with such loss to their own souls and to religion itself, which will by imperceptible degrees be so weakened, that it will at length perish in the heart of those Catholics, if following the example of their own pastors, they shall lend so indulgent an ear to flesh and blood, and hearken rather to the fallacious suggestions of enemies to our holy Catholic religion, than to the genuine and salutary doctrine of their true Father and supreme Pastor, which Heaven avert! and whilst for our souls' consolation we expect your answer as speedy and full as possible, according as your zeal shall manifest itself in so weighty a matter, we subscribe ourselves with singular respect,

" Your most illustrious and most reverend Lordship's
" most obedient Servant,
" *Tho. Maria,* Archbishop of Rhodes,
" and Apostolical Nuntio."

" Brussels, 14th October 1768.
To the Archbishop of Dublin."

Lunæ, 1° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Rev. *Mortimer O'Sullivan,* called in; and further Examined.

Rev. *M. O'Sullivan.*
1 June 1835.

1010. ARE you acquainted with the relation in which Roman Catholics and Protestants are placed in Hungary by the decree of the Hungarian Diet?—I could not undertake to say that I am minutely acquainted with it. I would beg to say, that I am very unwilling to give evidence on matters which I consider unconnected with the purpose for which I have been summoned here. I have come to give evidence with respect to the state of the Orange Institution, and to explain the grounds upon which its exclusiveness is justified. If, in my endeavour to discharge this duty, I have been under the necessity of alluding to certain tenets and doctrines of the church of Rome, I have done so not as matter of general controversy, but as matter indispensably necessary to be considered in the defence of the Orange Institution. If it were the object of the Committee to enter into controversy upon general matters of the Church of Rome, of course I should have notice of their intention, and would be willing to answer any question which should be proposed to me; but the subject is so very extensive and the lines of distinction by which approved doctrine is discriminated from condemned, are so very minute and shifting, that it would be rashness to pronounce upon them without steady and careful, and perhaps I should add, recent consideration. It was not as matter of controversy that I referred to Roman Catholic doctrine, but because the consideration of it was essential to the defence of the Orange Institution. When I have referred to doctrines declared in earlier times, it was not in consequence of the ancient decree I referred to it, but because of the reasoning by which it is at the present day defended, and because I conceive it can be proved to be in actual existence and operation in the Church of Rome in Ireland.

1011. Have you not founded some of your opinions as to the necessity of maintaining the Orange Society upon the doctrines which you have attributed to the Church of Rome in general?—Only so far as they are maintained and avowed in Ireland.

1012. Do not you believe that in all countries in which the Roman Catholic religion exists, the same moral doctrines are professed by Roman Catholic divines?—I have no means of knowing. The moral tenets in the Church of Rome must be so dependent upon the admission or the rejection of those principles which concern or follow from the doctrine of the Pope's infallibility, that it is very difficult to say. I must therefore confine myself to the case respecting which I have been under examination.

1013. Did you not found the exclusion of the Roman Catholics from Orange societies upon the ground that it is the principle of the Roman Catholic church, that oaths at variance with its interests are not binding upon them?—That that is the principle of the Roman Catholic church in Ireland, and I referred to an ancient document which I thought conclusive upon the subject, not simply because of the

Rev. *M. O'Sullivan.*

1 June 1835.

decree of the Council, but because of the defence of it which has been made by the Roman Catholic bishops in Ireland.

1014. Then are the Committee to understand that your evidence is confined to what you conceive to be the opinions entertained by the Irish Roman Catholics, and that you do not mean to convey that those opinions are maintained by the Roman Catholic church in general?—The Committee are to understand, that in whatever I state with respect to the grounds on which the Orange system is justified in its exclusion of Roman Catholics, I refer solely to what can be shown to be the doctrine or the tenet of the church of Rome in Ireland; and that if at any time I shall, in the course of my examination, state a general principle which cannot be brought home to the church of Rome in Ireland, I shall have been incorrect in bringing it forward.

1015. Did not you say that you did not conceive property held by Protestants was as secure as the property held by Roman Catholics, although the Roman Catholic property is held by virtue of forfeiture as well as the Protestant?—I think I stated, I do not know that I stated positively, that if the Committee wished I could produce proofs of the correctness of such a distinction. I said that I could not give an answer fully to a question which had been proposed to me, unless I stated, in addition to the general answer, that, according to my impression of the principles of the church of Rome, (and here I confine myself strictly to what I have said before, and state that I must be wrong if those principles cannot be proved to be of force in Ireland), there may be compensation made to Roman Catholic possessors, and that Protestant possessors can have no expectation of compensation, in case of there being such a revolution as to make Ireland a Roman Catholic country.

1016. Did you not undertake to adduce proof that such a principle existed in the Roman Catholic church?—I dare say I did.

1017. Do you conceive that you have adduced proof to show that it is a principle in the Roman Catholic church that compensation shall be awarded to the Catholic for his loss, and that no compensation shall be awarded to the Protestant?—I do not think the Committee has asked me to produce proof, but I will state the general grounds upon which I made the assertion.

1018. Do you mean to produce any documents (not your own judgment or opinions) to show that that opinion was well founded?—Of course that was what I meant; I meant to produce a document.

1019. Did you not state that you had a vague recollection that such a principle existed?—Yes, I did.

1020. And you were then asked whether upon a vague recollection you were prepared to found so strong a charge?—As well as I recollect, I was asked, Is it not wrong that you should be incautious in advancing such a charge on vague recollection, and I replied I was not incautious, for that I stated it as no more than a general impression. I would not state a general impression without what I considered good ground, and if the Committee please, I will state the foundation of my opinion.

1021. Will you give the proof which you undertook to adduce?—If I remember rightly, I gave to the honourable and learned Member for Tipperary the option to demand of me that I should produce proof, and he did not make the demand, but I am quite willing now to state the grounds of my persuasion, as I would have stated them at the time I made the assertion.

1022. The Committee do not ask for your individual opinions but for your theological proofs, or for your political proofs of the assertion, that there is a principle in the Roman Catholic church that would give compensation to Catholics and not give compensation to Protestants?—There is a bull of I think Benedict the Fourteenth, in which he very extensively considers the question as to what should be done with respect to lands which had belonged to the church, and having been in the possession of infidels had reverted to lay individuals.

1023. Will you produce that bull?—I will produce the document to which I refer. I trust it will be in the remembrance of the Committee, that when the question was proposed to me I stated my willingness to look for, and had no doubt I should procure proofs.

1024. Have you any other document to refer to for that tenet but the document you have mentioned, and if you have, what is that document?—I would refer to Dens's Theology, in which one of the principles is laid down.

1025. Will you produce that for the same purpose?—I will, or I will produce what is more to the purpose, the Appendix to the Report of the Commissioners of

of Education Inquiry, the 8th Report, in which documents to which I refer are to be found, and the opinions of the Irish Roman Catholic divines upon them.

1026. Those are documents before Parliament?—I suppose so. This was not a parliamentary committee, but a commission.

1027. Then for the bull of Benedict the Fourteenth, you mean to refer to the Report of the Commissioners of Education?—I will not state positively that it is the bull of Benedict the Fourteenth; but for the document to which I refer I shall produce the report.

1028. In what time was that commission?—It was in 1826.

1029. Are there any other proofs?—At this moment I recollect no other; but the Committee will bear in mind that I am asked the question, not having had any expectation that it would have been put, and not having any previous direction from the Committee to produce my documents.

1030. Can you adduce any evidence to justify the impression on the minds of the Orangemen as to the intolerance of the Church of Rome as one of the grounds for their excluding Roman Catholics from their societies?—I shall quote proofs also for that from the books to which I have referred.

1031. Are there any other books to which you would refer on that subject?—I should refer to the Breviary of the Church of Rome and to the Roman Missal.

1032. Can you refer to the notes of the authorized version of the Douay Testament?—Yes, I can. I think the question must have reference to the Testament published in 1816; if I am right I can refer to it; I shall when I am under examination on that subject refer to it, and also to the Maynooth Class Book.

1033. Did you refer to the Catechism of the Council of Trent for any of your proofs on this subject?—Yes; the Catechism of the Council of Trent is certainly received in Ireland.

1034. The Committee are not quite satisfied with the evidence about the pre-contract which you spoke of; you brought the Committee down to 1758, have you any other reasons upon which you ground your opinion that a pre-contract exists on the part of the Roman Catholics with their church, which prevents their entering into other contracts which would be binding where the interests of that church would seem to forbid it?—It was in 1768 that Ghilini's letter was addressed to the Roman Catholic Metropolitans in Ireland. According to that letter, it was set forth with all the authority of the papal legate, the apostolic nuncio for Ireland, that if any Roman Catholics took an oath in which they renounced as unchristian and abominable the tenets that faith was not to be kept with heretics, and that princes excommunicated by the Pope might be deposed and murdered, such oath was to be accounted null and invalid, and did not bind the conscience. This declaration of Ghilini (so far as I could learn, indeed I believe I may positively say) was never contradicted by any superior authority, and accordingly may be assumed to remain in force, and to give notice to the Protestants of England and Ireland that oaths of allegiance such as those that have been taken ought to have been declined, and that if they were taken they are not binding on the conscience. Now I shall beg to compare with this case the conduct adopted by the Roman Catholic prelacy and priests with respect to the rite of confession, and the justification of it advanced by Dr. Doyle. For this also I must refer to the Parliamentary Reports. I find in the evidence of the Right Rev. James Magaurin, in the Commons' Committee, March 25th, 1825, page 273, the following questions and answers: "Are not the parties who commit a murder generally known to the priest?" and he answers, "I do not think they are. Supposing it were stated to him in confession, would the priest think it consistent with his duty to divulge any part of a communication which was made to him in confession?—I no not think he would. Supposing he was made acquainted with an intention to commit murder in the way of confession, would he think himself authorized to make any communication upon that subject?—He would exert himself to prevent the crime being committed, but any communication made to him in confession is inviolable, he cannot divulge it. Supposing it related to a crime not actually perpetrated, but about to be perpetrated, in that case is the communication made inviolable?—If a crime is intended, and if it is made known to him in confession only, he cannot divulge it, he is to use his influence with the individual so far as he can to prevent the crime being committed, but what he hears in the way of confession is inviolable. Would he be authorized to give notice to the party whose life might be in danger?—No, I do not think he would; we believe it is of divine

Rev. *M. O'Sullivan.*

1 June 1835.

divine institution, as such inviolable in its secresy. Might he not disclose so much of it as would prevent the perpetration of the crime without committing the person who has made the confession?—He could not divulge any part of it; it is his duty to prevent as far as he can the crime."

1035. Will you read the rest of that evidence?—"In point of fact, are communications of an intention to commit offences like murder ever made in confession?—I am not aware that they are. So that the whole of your answers on this subject have been founded upon an hypothesis which you have never known to occur?—Confession is a declaration of crime, it is a declaration of sin committed. What is the object of confession; that is, what does the penitent in exchange for confession on his part require to receive from the clergyman?—Absolution of his sins. Is it possible for him to receive absolution from the priest whilst he acknowledges an intention to commit any offence?—He cannot; it is impossible. Therefore both according to your own experience and according to the nature of the communication, it is utterly impossible that a communication can be made expressive of an intention to commit a crime?—I cannot suppose a person with an intention to commit a grievous crime offer himself for confession. Might not an individual, in confessing a criminal intention on his part, give to the clergyman to whom he comes for absolution information of a crime intended to be committed by others; in that case what would be the course taken?—I should imagine, if any communication of that kind was intended, it is given out of confession." I have simply to observe upon the latter part of this evidence, that it does not at all affect the principle which the former part authoritatively affirms. The principle asserted by the Roman Catholic bishop is this, that he would not, if he discovered in confession an intention to commit a crime, reveal that intention, so far as to protect the intended victim. I was thinking of reading from Doctor Doyle similar testimony; but it is, perhaps, unnecessary.

1036. What part of Doctor Doyle's evidence were you going to read?—Page 396 of the Lords' Evidence, "When crimes, such as murder or treason, are revealed in confession, is the confessor bound not to disclose that?—He is bound not to disclose it in any case whatever. Has not such disclosure been allowed at Rome?—Never. Not in the case of a conspiracy against the Pope?—No, that statement has been made; it is a matter which I have taken pains to ascertain. It is said by Du Thou, in his History, that it has been allowed in France?—I would not believe, on the authority of Du Thou, nor any authority whatever, that it could have been allowed; for we hold universally in the Catholic church that the revealing of any secrets confided to the priests in confession is contrary to the law of nature and to the authority of God, in respect of which no pope or council can dispense or exercise any authority unless to enforce such law. Would not such a regulation, were it adopted, defeat its own purpose, as far as connected with the security of the state, by preventing the habit of confession on those subjects?—Altogether; but by leaving it as it is the abuse of it is impossible; because when a criminal comes, if he should come to make known his crime to the priest, the latter endeavours to dissuade him from it, if not perpetrated, and to repair, if it be done, the injury he has committed, as far as it is in his power. If, however, it were once allowed to the priest to reveal the confession, under any circumstances, no criminal would come to him. Would a priest think himself justified, in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?—No, he cannot, more than the means he uses with the individuals themselves. Could not he warn the person against whom the crime is intended to be committed?—He cannot; we adopt, with regard to the secret of confession, an expression of St. Augustin; his Latin is very bad, but it expresses our sentiment very strongly, 'Plus ignorat quod sacerdos a peccatore audit quam quod nescit.'"

1037. Will you proceed with your proofs?—I adduced Dr. Magaurin's and Dr. Doyle's evidence to prove that a Roman Catholic priest becoming acquainted with any crime in confession would not feel himself at liberty to make such a disclosure as should prevent crime, however heinous, or protect a meditated victim. Now Dr. Doyle had this question proposed to him in the Lords' Committee, page 500: "It has been sometimes proposed by those who have had apprehensions of danger from conceding the Roman Catholic claims, that Roman Catholics should be called upon when they take the oath of allegiance to the King, at the same time to swear that they will make known to His Majesty any treason or treasonable designs which they may know to be meditated against him, from what you have now

informed the Committee you could not take such an oath?" Dr. Doyle had taken such an oath, and this is his answer: "The secrets communicated in confession are such as we are supposed to become acquainted with as ministers of the sacrament of penance, and in that capacity we do not consider ourselves bound by the oath of allegiance which we take to reveal secrets committed to us in that way." This is what I look upon as most important—"and as our rite of confession is known to the laws, and our doctrines with regard to it universally acknowledged to exist in our church, the oath which binds us to discover any treason against the State or against His Majesty which may come to our knowledge, does not oblige us to reveal any thing with which we may become acquainted in sacramental confession." The part of the oath of allegiance as given in by Dr. Magaurin, to which I refer, is this: "and I will do my utmost endeavour to disclose and make known to His Majesty and his heirs all treasons and traitorous conspiracies which may be formed against him or them." From this it is evident that the Roman Catholic priests and bishops take an oath by which they bind themselves to do their utmost endeavour to make known treasons determining at the time they take that oath that they will not disclose any confessional communication, or even give such general information as might prevent the success of treason, if their knowledge of it arose in confession. Dr. Doyle assumed that the rite of confession, as observed in the church of Rome, was known to the laws. Perhaps he was correct in the assumption. He adds, "and our doctrines with regard to it universally acknowledged to exist in our church." I believe I may say with great confidence that not only were Protestants unacquainted with the doctrine of secrecy, as represented in the evidence of the Roman Catholic bishops, or of the extent to which it was observed, but that they are, to this hour, without sufficient information on the subject, no one of the Roman Catholic witnesses having produced or referred to a single document recognized by their church as authority to establish it. With the exception of one solitary passage quoted from St. Augustin, they left it dependant on their own unsupported assertion, and alluded to no statute of their church, no canon, no principle which could be regarded as of authority to bind them, for the proof that their doctrine was such as they stated it to be upon the subject of confession.

1038. In their examination were they asked to produce any statute, canon or canons, can you say positively whether they were or were not?—I cannot say; I merely assert that they did not do so. They assumed that their doctrine respecting confession and the secrecy necessary to it was known to the laws, and on this assumption, without making any declaration on the subject to the legislature or the Government, thought themselves justified in taking an oath, one particular clause of which they knew they could not keep at the time they took it. The principle laid down by Ghilini and publicly stated, should be regarded as furnishing a better justification for violating contracts subsequently made, inasmuch as it afforded a plainer and more authoritative warning that such contracts ought not to be made, and, if made, ought not to be considered binding.

1039. You have said that no superior authority has ever abrogated that document of Ghilini's, do not you consider the declaration of the Roman Catholic Archbishop of Ireland as superior to that of Ghilini's?—No, certainly not.

1040. Why not?—Ghilini was the apostolic nuncio appointed to direct them; if he had stated any thing contrary to the tenets of the Church of Rome he would have been, I take it for granted, rebuked by his superior the Pope; he has not been rebuked by his superior the Pope, and the bishops in Ireland never directly censured his interference, nor have they ever had the sanction of the Pope for those declarations to which the question alludes.

1041. Is the declaration of a certain number of bishops in any particular country considered as the voice of the church?—I believe in no country; least of all I apprehend in Ireland.

1042. The declaration therefore of a certain number of bishops at a certain time would not be considered as a declaration of the church binding the Roman Catholics of Ireland at any subsequent time?—Certainly not.

1043. There were three grounds, if the Committee understood right, upon which you considered that Roman Catholics might justly be excluded from the Orange Institution without subjecting the members of Orange Lodges to the charge of hostility and intolerance. First, that there was a pre-contract entered into by them with their church, which was more binding, and was paramount to any subsequent contract; secondly, that in your opinion the Roman Catholics of

Rev. *M. O'Sullivan.*

1 June 1835.

Ireland have instilled into them by their church, principles which were intolerant of the Protestant principles; and thirdly, that they were subject to such influence of the priests, that if they joined an Orange Lodge they would be always liable to be compelled to leave it again; upon what evidence is grounded your idea that the influence of the priests is so binding and so cogent upon the Roman Catholic laity, do you found it upon the nature of the sacraments?—I do not remember having made any statement with respect to the priests; but I can believe that they may exercise a very considerable influence over the minds of the people by the ministration of the sacraments.

1044. What evidence would you give to that point?—I cannot charge my memory with any statement which I offered on this subject.

1045. Do you consider that through certain of the doctrines and sacraments of the church, the Roman Catholic priests exercised such an influence over the Roman Catholic laity as would render any compact they enter into with Orangemen in a common cause invalid and not binding?—I should think that the priests by the sacrament of penance could exercise very considerable power over the people. There is an expression, if I remember right, in the Council of Trent, in which the priests are desired to represent themselves to the people as gods.

1046. Do you think you could produce any evidence upon that point from the catechism of the Council of Trent?—Yes.

1047. You said that previous to your joining the Orange Society you had entertained prejudices against it on account of certain calumnies, will you state what was the nature of them?—The calumnies against the Orange Institution were of the most offensive character. They were accused, (perhaps I should mention the document from which I am to produce my proofs, it is a report of the Parliamentary Secret Committee in Ireland) the Orangemen were accused of being bound by an oath to exterminate Roman Catholics, and of having designed to burn Roman Catholic chapels. The excesses and crimes of the party against which they were confederated were imputed dexterously to the Orangemen themselves.

1048. Have you any evidence to adduce in support of this?—The Secret Committee's Report in 1798 gives evidence. It was a subtle contrivance of the times, that some of the crimes perpetrated at that time should be committed under such circumstances, that they might be imputed either to the Orangemen or yeomanry.

1049. You alluded in your former evidence to a speech of Dr. Drumgoole, what was there remarkable in it, or in the time in which it was spoken; have you produced the speech?—No; it is alluded to in the evidence of Dr. Cook, moderator of the Synod of Ulster, in 1825.

1050. What were the facts of the case with respect to the party trials which took place in Cavan in 1832?—I believe the facts to have been——

1051. Were you at the trials?—No.

1052. What was the circumstance that led to the junction between the different descriptions of Protestants in 1798?—A discovery of the atrocities which were perpetrated in Wexford, where the rebellion had at that time assumed a character of religious acrimony. In one instance a very large number of Protestants, including many females and infants, were burnt to death under circumstances of the most abominable nature, in a barn at a place called Scullobargue. A gentleman at that time residing in Ireland, who has since been Chief Justice of Ceylon, Sir Hardinge Gifford, examined and inquired carefully into the circumstances, and he having ascertained the truth of an affidavit made by a person of the name of Grundy——

1053. Do you know this of your own knowledge?—It was stated to me.

1054. Was there such a man in existence as Sir Hardinge Gifford in 1798?—He was afterwards Sir Hardinge Gifford. I understood I was to state what I had heard. I learned the circumstance from Dr. Gifford, the brother of Sir Hardinge Gifford; he stated that his brother had had a great many copies of this affidavit printed and circulated through Ulster, and that the effect was to detach the dissenters in the north from the general conspiracy, and caused them to coalesce with the Protestants of the Established Church.

1055. Do you conceive that those party processions which are said to have created of late years so much ill will between Protestants and Roman Catholics, originated with the Orange Institution, or that they existed to a considerable extent before the origin of the Orange Lodges?—I can refer to Sir Jonah Barrington's History of the Union for proof that there were three anniversaries celebrated by Protestants, the birth of King William and two victories in the middle

Rev. *M. O'Sullivan.*

1 June 1835.

middle of the last century. When the Orange Institution was formed, it was determined, I believe, to celebrate one anniversary and only one. I believe I may also state, that preceding anniversaries were not considered as offensive in the least to Roman Catholics. The Honourable Member for Dublin stated as much before the Committee in 1825, and expressed himself to the effect, that in the same proportion as Government relaxed the strictness of the disabling statutes, the Roman Catholics became more sensitive to what they considered insult. The Orange Institution, instead of appointing a new celebration discontinued two, and it is a remarkable and an interesting fact, that the Orangemen never thought of commemorating the day of that battle which occasioned the formation of their first lodge, selecting as the anniversary to be honoured a day of national rejoicing, in the celebration of which Roman Catholics had been used to join. Their own triumph they never celebrated, but the triumph of civil and religious liberty they did.

1056. Was not the celebration of those processions considered so little to be at variance with the laws, that the garrison of Dublin formed part of them and fired round the statue of King William?—I believe so. Wolfe Tone mentions as matter of triumph, that there was not such a display in the year 1792, and he attributes it to the new principles which had been introduced among the volunteers.

1057. Do you know at what time that custom was given up of the military going with the procession?—He mentions, that the first day it was discontinued was in the year 1792.

1058. It has never been revived since?—I cannot undertake to say.

1059. Have you had an opportunity of referring to Judge Fletcher's charges?—Yes, and perhaps I may be permitted to say, that on the first day of my examination I made a reference to the assizes of Lifford, I should beg to be allowed to correct that for the north-west circuit of that year.

1060. You referred, in the former part of your evidence, to the charges of judges, have you any charges of judges which you could lay before this Committee relating to Orange Societies?—What I stated was, that the Committee could inquire into the state of the north of Ireland, and find it described in charges of the judges of assize; I had not adverted especially to representations of the Orange Society.

1061. You stated in your former evidence Russell's attempt to excite insurrection in the North; on what authority did you make that statement?—Plowden's.

1062. Of what religion was Russell?—I believe he was a Protestant.

Martis, 2° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

William Swan, Esquire, called in; and Examined.

Wm. Swan, Esq.

2 June 1835.

1063. ARE you a member of the Orange Institution?—I am.

1064. How long have you been an Orangeman?—Since January 1829.

1065. Did you take any oath, test or declaration when you were made an Orangeman?—I did not.

1066. Was any oath, test or declaration required either then or now by the rules of the society?—No.

1067. What office do you hold in the institution?—At present that of deputy grand secretary.

1068. How long have you held that office?—Since November 1833; about the 20th of November, I think.

1069. What office did you hold previously?—Assistant grand secretary.

1070. What are the duties of the deputy grand secretary?—To attend the meetings of the committee, also the grand lodge meetings; to receive letters, lay them before the grand committee for their approval, and issue warrants under the authority of the grand lodge or grand committee.

1071. What does the committee of the Grand Orange Lodge consist of?—I will refer to the rules for that; the committee of the Grand Orange Lodge consists of the county grand officers and a committee chosen of Purplemen.

1072. How often does the grand committee meet?—Weekly.

1073. Does it meet on any other occasion?—Yes, if business should require them to meet.

Wm. Swan, Esq.

2 June 1835.

1074. What is the proper duty of the grand committee?—To watch over the interests of the institution between the periods of the grand lodge's meeting.

1075. How is the Grand Orange Lodge composed?—The grand lodge consists of its own grand officers, the grand officers of counties and committee-men.

1076. How often does it meet?—Twice in the year.

1077. What number of officers or members is necessary to form a grand lodge?—Twelve county officers and one grand officer.

1078. What number of members usually attend the grand lodge?—They vary from perhaps fifty to one hundred and fifty; I cannot be exact; I think that is pretty near the average.

1079. Who is the chairman of the grand lodge?—The senior officer; that is, if a grand officer he takes the chair; if not, a senior county grand officer.

1080. How many days does the half-yearly meeting of the grand lodge last?—Generally three.

1081. What is the nature of the business usually transacted at the half-yearly meeting?—Examining into the business that has been done by the committee since the previous meeting of the grand lodge, attending to complaints, and issuing warrants and making any further rules and regulations that may be deemed necessary for the better governing of the institution.

1082. When are the grand officers in Ireland elected?—The grand officers are elected in November.

1083. Is there any particular day in November?—No, it varies; we wish always to have it as near the meeting of Parliament as possible.

1084. When are the committee elected?—The committee are elected at the same time, with this difference, that the committee-men might be elected at any meeting of the committee, subject to the approval of the lodge at its next meeting.

1085. When are the officers of counties elected?—In April.

1086. By whom is their election confirmed?—By the committee of the grand lodge.

1087. By whom are the county officers elected?—By the districts.

1088. How many grand officers belong to a county having seats in the grand lodge?—Six.

1089. Will you name them?—A grand master, a deputy grand master, a grand chaplain, a grand secretary and an assistant grand secretary; the assistant grand secretary is always a resident in Dublin.

1090. How many officers are there in a private lodge?—Four officers and five committee-men.

1091. How many members, generally speaking, are there in a private lodge?—That varies very considerably; the lowest that I know of are sixteen I think, and that is a very junior lodge; and they may run up to 200 or even higher, but I will say 260.

1092. As the maximum?—Yes; from 16 to 260.

1093. Can you state to the Committee how many lodges there are in the institution?—Yes, pretty nearly; about 1590, perhaps.

1094. In whom does the power to expel a member lie?—In his own lodge.

1095. Has he any appeal from that lodge?—He has.

1096. To what body?—To his district, and from that further on to the grand lodge.

1097. Who has the power to admit an Orangeman?—A private lodge.

1098. How many orders are there in the institution?—There are two.

1099. Will you name them?—Orange and Purple order.

1100. How long must a person be an Orangeman before he can become a Purpleman?—Six months.

1101. How does an Orangeman get admittance to a lodge where he is not personally known?—By giving the annual and showing his certificate.

1102. Will you state what the annual is; how would you define the word annual?—It is a word that changes as often as occasion may require, generally once a year, but perhaps oftener, it is a sort of counter sign.

1103. What is the annual now?—The word "order."

1104. Can you furnish the Committee with the annuals for the last ten years?—No; we were not in existence ten years ago; we commenced in 1828.

1105. Can you furnish the Committee with the annuals from time to time since that period?—Yes; willingly.

1106. Are

1106. Are you prepared to do it now?—"Ernest," the Duke of Cumberland, our grand master, that was in 1828. "Union" is the second, in 1829. As to the dates of the change of the others, I have it not upon my recollection; and "Boyne," the river Boyne; "Eldon," and the present one, "order."

1107. Is the lodge always opened with prayer?—Always.

1108. Is it closed with prayer?—Always.

1109. Is any drink allowed to be introduced while a lodge is sitting?—Oh no.

1110. Can the keeper of a public-house hold any office in any Orange Lodge?—Certainly not.

1111. At what age may a man become an Orangeman?—At eighteen.

1112. Who signs the warrant under which a private lodge sits?—It is signed by our imperial grand master, a grand master, a deputy grand master, a grand treasurer, a grand secretary, a deputy grand treasurer, a deputy grand secretary.

1113. Who has the custody of the book and papers and other documents of the Grand Orange Lodge in Ireland?—The deputy grand secretary for the time being.

1114. That is yourself?—At present it is.

1115. Have you brought them with you?—I have.

1116. Will you produce them?—[*The Witness produced the same.*]—This is a warrant [*producing the same.*]

ORANGE INSTITUTION.

Day of _____ *18*____

County of _____

District of _____ _____

By Virtue of this Authority,

Our well beloved Brother ORANGE-MAN *of the* **Purple Order** *(and each of his Successors) is permitted to hold a* LODGE, **No.** *in the County and District above specified, to consist of* TRUE ORANGEMEN, *and to act as* MASTER *and perform the requisites thereof.*

Given under our Great Seal.

Co. Seal.

Great Seal.

_____ *Grand Master.*
_____ *Deputy G^d Master.*
_____ *Grand Secretary.*
_____ *Deputy G^d Secretary.*
_____ *Grand Treasurer.*
_____ *Deputy G^d Treasurer.*

countersigned by

_____

County Grand Master.

1117. Will you state what the books are?—I will, in order. This is the original book of the proceedings, from the first Orange Lodge that was established in the city of Dublin on the 8th of March 1798, and with little interruptions down to the 19th of November 1819. This is a book containing the proceedings of the committee of the grand lodge of Ireland, commencing Monday the 22d of September 1828, and going down and concluding on the 28th of August 1829. The next is a book commencing the 4th of September 1829, and ending the 12th of December 1831; also the proceedings of the committee. This is also a book containing the proceedings of the committee of the grand lodge commencing the 19th of December 1831, and in fact continuing till the day before I left the city of Dublin.

1118. Will you mention the date?—To the 13th of May 1835. This is a book containing a list of the officers of the institution, and also of the names of the members of the grand committee, county grand officers, &c., commencing May the 30th, down to the present time. This is at present a book containing the proceedings of the grand lodge commencing the 10th of February 1831, and containing

Wm. Swan, Esq.

2 June 1835.

the proceedings of the grand lodge down to the 3d of April 1835. This is a warrant book, it has on the back of it 4th of August 1823. And this is a warrant book which, to the best of my belief, commences in 1828, at the time the institution was revived. And this is a warrant book, a collection of the two preceding ones, which contains the warrants of the present day not altogether filled up as yet. And this is the treasurer's book, containing the payments made by the members of the committee and county grand officers, &c. These are all the books that I have.

1119. Are there any other books besides these?—Yes, I have the books of the rough proceedings.

1120. Have you got them with you?—I have them in the city; but I have not brought them.

1121. Those are the transcripts of those rough books?—Yes.

1122. And therefore we have a perfect body of the whole of the proceedings of the grand lodge, and of the committee, in the books which you have produced?—Yes, this book is a copy of the treasurer's account with the institution, I believe commencing with 1828. I have nothing to do with the money department; that is not my department.

1123. Do you discharge the office of deputy grand secretary without any assistants?—No, I have two.

1124. Is there any security attached to your office, or to that of your assistants? None.

1125. Are your books always open to the inspection of the Government, or proper authorities?—Always.

1126. Do you mean by the government the Government of the country, or the governors of the Orange Lodge?—Open to the inspection of the government of the country, the Lord Lieutenant or his private secretary, or his secretary.

1127. Sending a proper authority, of course?—Yes.

1128. Do you mean to say that the books of the proceedings of the Orange Society would be produced to the government by you without getting any authority from the Orange Lodge or grand committee?—Yes, I would do it if the secretary or under secretary of state brought a letter requiring it. I do not think but I would do it.

1129. Are the Committee to understand that the person applying for the books and papers must show his authority?—Yes.

1130. And upon his authority to demand them you would feel it a duty to give them up?—Positively.

1131. Are the members of the Orange Institution in the habit of dining or supping together?—Yes.

1132. Repeatedly?—Yes; the lodge that I belong to, dine monthly. Now we do not, but we used to dine monthly.

1133. Then of course you have been present at many of their dinners and suppers?—Indeed I have.

1134. Are there any toasts drank at those dinners and suppers?—Yes; always.

1135. Do the members drink the King's health upon those occasions?—It is always the first toast drunk.

1136. And a great many other loyal toasts?—Yes.

1137. What other toasts?—The King; the Queen; the Princess Victoria; the Glorious Memory; the Protestant Ascendancy; Primate and Church; Lord Eldon; and a variety of toasts.

1138. Have you heard such toasts as "The Pope in the pillory, and the pillory in hell, and the devil pelting him with priests and cardinals," upon those occasions?—I never did.

1139. Have you ever heard of any such toasts being drunk?—No.

1140. Did you ever hear of their being drunk by Orangemen upon those occasions?—Certainly never.

1141. Is not profane swearing strictly forbidden on all occasions, and punished by a fine?—Always.

1142. Is not drunkenness forbidden?—Yes; and fined also.

1143. Have the books ever, in your knowledge, been examined by authority of the Lord Lieutenant, or any member of the Government?—No.

1144. They never have applied?—They never have applied.

1145. But if they had applied, you would have felt yourself bound to give up the books for their inspection?—Certainly, so long as I have been an officer.

1146. This is the warrant, or the permission that you have received to authorize you to give evidence, and to submit to the inspection of the Committee the books?—I do

—I do not conceive exactly to submit the books, but it authorizes me to give the signs and pass-words. [*The Warrant was delivered in and read.*]

1147. You were thought somewhat hesitating when you stated as to what you would do if called upon by the Government to give information with regard to the Orange Lodges?—I beg the Committee's pardon; I did not mean to hesitate.

1148. Did you require this authority, from the grand lodge, of the warrant for your conscience' sake, in order to justify you in giving this evidence?—So far as giving the signs and the pass-words, I did.

1149. You state in your evidence, that in all those dinner parties of the lodge at which you were, you have no recollection of the toast which was mentioned, "the Pope in the pillory and the pillory in hell," or other toasts of a similar offensive character being given?—I do not.

1150. You spoke of the grand lodge committee?—No, the grand committee never dine together.

1151. What description of dinner parties of Orangemen is it to which you allude?—The different lodges that I have sat with at dinner and supper.

1152. In the city of Dublin?—Yes, and in the country parts also.

1153. Do you mean to say that in no lodges whatsoever, high or low, you ever heard any toasts of the offensive character alluded to by the former question given?—Most distinctly I never heard any such toast, or any offensive toast, except that it might be offensive to some parties to have particular toasts drunk, such as "Protestant Ascendancy," but nothing further than that.

1154. You say that your dinner parties were not confined to the highest class of Orangemen, were you amongst the lowest class?—I have been.

1155. In the country parts where there were peasants and servants?—In the country parts the lowest classes seldom dine; it is generally a supper.

1156. You have been at their suppers, have you?—I have.

1157. At those suppers you never heard any of those offensive toasts given?—Never.

1158. Have you ever read of those toasts published in a public paper, as given by men who were known to be Orangemen?—Never; I believe we have been vilified, that is, the institution has been vilified, by its being said that such was the case; but I have never known it.

1159. Can you inform the Committee what the powers of the grand master of Orange Lodge are?—His powers are merely to sit in the chair as the chairman of the meetings: he has no particular power.

1160. Can the grand master call the Orange body together?—Not without a requisition.

1161. Could the grand master assemble the Orangemen of Ireland together?—Not of his own will; he could not, certainly not.

1162. Under what circumstances could the grand master assemble the Orangemen of Ireland together?—If a requisition was signed to him by a certain number of the members.

1163. What number?—It is not the grand master, it is the deputy grand master, for our grand master is the Duke of Cumberland; but the deputy grand master could do so.

1164. Will you read the rule?—"The deputy grand master shall be empowered, on a requisition signed by 12 members of the grand lodge, to convene a special meeting in Dublin, 14 days notice being given to each member of the grand lodge, and at such special meeting the grand lodge and county officers may exercise all the powers which respectively belong to them by the foregoing rules." That is the 9th rule.

1165. Are the Committee to understand that there is a power in a number of functionaries of the Orange Society to call together the whole body of Orangemen of Ireland?—No, except according to the 9th rule, that the deputy grand master is empowered to call us together on a requisition signed by 12; but no individual can call us together.

1166. Do you recollect to have heard that the Orangemen of Ireland were reviewed in the year 1796 or 1797 in a body?—I have heard such; but it was before my time.

1167. Do you believe that they were ever reviewed in a mass?—I have heard such, but I cannot form a judgment of it.

1168. Then the whole body of the Orangemen of Ireland was on one occasion called together?—I do not imagine that they could have been called together from the north and south and east and west.

Wm. Swan, Esq.

2 June 1835.

1169. How many do you hear were assembled together?—I can form no idea of it, because it was before I was born, so that I could not speak to that.

1170. You have the annals of the Orange body in your possession?—I have.

1171. Is there any account of that meeting in those proceedings?—No, I believe not; this book commences in 1798.

1172. Have you any book relating to the transactions of the Orange body before the year 1798?—I have not.

1173. The Orange Society was instituted in the year 1795?—I understand so.

1174. Do you know what has become of the books of the society from 1795 to 1798, have you no record of the proceedings of the Orange body during that time?—No record.

1175. Was not the Orange Lodge instituted in Dublin at the time that this review took place?—I cannot answer that question.

1176. But you believe that a body of upwards of 30,000 Orangemen were assembled together?—Yes, I have heard so.

1177. Now, if 30,000 Orangemen were assembled together in the year 1798, could not 30,000 Orangemen be assembled in the year 1836?—Yes, three times 30,000, I think.

1178. What is the number of the Orange body?—That is a very difficult question to make a moderate guess at; perhaps about 200,000, from that to 220,000. I could not take upon me to say that; I know that we are upon the increase a good deal.

1179. Is there power in any functionaries of the Orange body to call that enormous mass of 200,000 men together to assemble them in one place from all parts of the country?—I think a grand master might order it.

1180. Do not you conceive that that is a dangerous power which is vested in any individual to call such an enormous mass together?—I do not conceive so, constituted as the Orange body are.

1181. Supposing that in the Roman Catholic body there were 1,500 lodges constituted; that these lodges were connected and affiliated with each other; that the members of those lodges upon their admission underwent a certain religious ritual; that there were Roman Catholic priests attached as chaplains to those lodges; that the members recognized each other by secret tests; that in the whole of that affiliated body there was a word correspondent with your Orange annual; that this body consisted exclusively of Roman Catholics; that most of the members of that body had arms in their hands; that they were in the habit of occasionally moving in processions with military music and in military array; and that there was a power vested in any one Roman Catholic in Ireland to call that enormous body together; would you consider such an institution dangerous to the state?—Not constituted as the Orange body are, I would not.

1182. If the persons composing this body were to make solemn declarations of loyalty to the King, and of their determination to support good subjects of all classes, and to maintain the laws and the constitution, would you consider that those declarations would countervail any evil sentiments of such an institution?—It would not.

1183. Do not you think that it is as justifiable upon the part of the Roman Catholics to enter into a confederacy as it is upon the part of Protestants; have they not the same right?—I conceive they have not.

1184. Do you know of any law which prevents them?—I do not.

1185. You mentioned that there were twelve county members sitting in the Grand Lodge of Dublin?—No, it was in reference to a requisition being signed to a grand master that I mentioned twelve.

1186. Does the Grand Lodge of Dublin represent the other lodges of Ireland?—The Grand Lodge of Ireland is composed of grand masters from the different counties; that is the constitution of it.

1187. So that, in fact, the Grand Lodge of Ireland is a representative assembly?—No, I do not think it is.

1188. Of what is the Grand Lodge composed?—The Grand Lodge is composed of its own grand officers, grand officers of county and committee.

1189. Is there a grand master of every county, a member of the Grand Lodge?—Each county, which has a grand master, is a member of the Grand Lodge.

1190. Is there a grand master in every county?—No, there is not.

1191. In how many counties are there grand masters?—In Galway we have none; Antrim has a grand master; Armagh has a grand master; Cavan has; Cork,

Cork, Donegal and Down have; Fermanagh, the city of Dublin, the county of Dublin and King's County, Longford, the county and city of Londonderry, Louth, Monaghan, Queen's County, Roscommon—all have; Sligo, Tipperary, the Trinity College District Lodge, Tyrone, Waterford, Westmeath, Wexford and Wicklow.

1192. There are no grand masters in Kerry, Galway and Mayo?—No, they have none.

1193. Is there any in Leitrim?—No.

1194. How many counties have grand masters?—I make 26 grand masters, that is, taking in the city of Dublin and Trinity College, and the city of Londonderry, with the counties.

1195. There are 26 grand masters deputed from various parts of Ireland?—Yes.

1196. The Committee then ask you, do not these men represent the Orange body?—They represent the different counties.

1197. Is not then the Grand Lodge a representative assembly?—

1197.*Are you a member of the Grand Lodge?—I am.

[*The Witness was directed to withdraw.*]

[*The Witness was again called in.*]

1198. Do you belong to the Beef-Steak Club?—I do not.

1199. How does it happen that from July the 11th, 1810, up to November 20th, 1817, there is no account of the proceedings of your body?—I cannot account for it, perhaps it was not sitting at the time. I do not know.

1200. How long have you been deputy secretary?—I have been deputy grand secretary since November 1833, assistant grand secretary since May 1830.

1201. In this book there appears to be an entry "Grand Orange Lodge, July 11, 1810, the deputy grand master in the chair;" and the Committee then find six blank pages with no statement of the proceedings of the body, in a book purporting to contain their proceedings, and from July 11th, 1810, to November 20th, 1817, there is no account whatever of the proceedings of the Orange body; can you account for that?—Perhaps the grand lodges were not sitting at those times.

1202. Will you have the goodness to look at that; in what date is that?—This bears date 1814.

1203. This is intituled, "Rules and Regulations for the use of all Orange Societies, revised, corrected and adopted by the Grand Orange Lodge of Ireland. Printed in 1814"?—That purports to be so, but I will not answer for the authenticity of that book.

1204. This purports to be the general declaration of the objects of the Orange Institution, and the Committee find in it the following words: "We will not persecute, injure or upbraid any person on account of his religious opinions, provided the same be not hostile to the state." Do you believe that declaration to have been in use in 1814 among the Orange body?—I have a complete set of the rules and regulations by which I could ascertain that.

1205. Where are they?—At my lodgings, but I will send for them.

1206. Do you believe that that is a fabrication?—I declare that I cannot take upon me to state whether it is or not, because so many things have been printed to vilify the Orange Institution, that really I cannot take upon me to say whether it is or not. But my books will be here, which will prove the authenticity or not.

1207. Do you consider the Catholic religion to be hostile to the state?—I do.

1208. Then out of these words, "We will not persecute, injure or upbraid any person on account of his religious opinions, provided the same be not hostile to the state," a man who took that declaration would consider himself authorized to persecute, injure or upbraid the Roman Catholics?—No, we do not do it.

1209. What sense do you attach to those words?—I cannot attach any meaning to them till I produce my own books.

1210. Are you aware whether the declaration of the objects of the Orange Institution have undergone any change from the year 1814 to the year 1830?—It is greatly altered from what the present one is.

1211. Will you give the Committee the first declaration made by the Orangemen, and specify the successive changes made?—They will appear in the book.

1212. Is this book, which purports to be the first, an original book, or is it a copy?—It is the original book.

1213. And in this original book the Committee find this omission, from July the 11th, 1810, to November the 20th, 1817?—It is so, I believe.

Wm. Swan, Esq.

2 June 1835.

1214. Will you have the goodness to look at the book: you see that no pages have been cut out of it in that part?—No page has been cut out; it does not appear that there has been, from the paging.

1215. There are six blank pages?—There are.

1216. But none cut out?—No, certainly not.

1217. Then if that book once was in dishonest hands, there has been no mutilation of the book apparent to you?—No, none.

1218. Therefore you cannot account for the omission of the proceedings from 1810 to 1817, by supposing that the book has been in dishonest hands?—No; the grand lodge at that time, I believe, did not meet as regularly as it does now.

1219. Did the grand lodge meet between 1810 and 1817?—I cannot answer; not being a member of it, I could not say.

1220. Do you believe so?—I was not in the country for part of the time, therefore I cannot speak.

1221. What books have you brought with you from Dublin?—The entire books belonging to the institution.

1222. What are they; be so good as to specify the books you have, besides those which you have produced?—Three books of the rough proceedings, Graham's Songs, and a Bible.

1223. Did you bring Graham's Songs in your capacity as deputy secretary to the Orange Lodge?—I brought it in conformity with the order of the House, which was to bring every book and paper belonging to the Orange Institution.

1224. Did that belong to the institution?—He presented it to the grand lodge.

1225. And it is retained by you?—Yes; he presented them to the grand lodge, and as such they are part of the archives of the institution.

1226. Then the sentiments expressed in those songs are adopted by the grand lodge?—I do not know that; I will not go so far as to say that.

1227. Can you produce Graham's Songs now?—Yes, certainly.

1228. Are they here?—They are in the city.

1229. Will you be so good as to go on with the list of the books?—The Fermanagh True Blue, I think those are the whole printed books that belong to the institution; and Wyse's Account of the Catholic Association.

1230. Have you brought any other books?—Yes, I have, certainly.

1231. Specify them all, if you please?—The books belonging to the institution are those in print; a book containing a list of the warrants, county grand officers &c., for the year 1830, with whatever improvements have been made since, and that book also contains the rules and regulations of the grand lodge for the year 1834; and also it contains the rules and regulations of the Trinity College District Orange Lodge, and a set of the rules and regulations as many as I could possibly collect.

1232. Will you mention the date?—The first is, "Rules and Regulations of Grand Orange Lodge in Ireland, for the use of all Societies." This appears to be printed in the year 1799.

1233. Who is the printer?—A man of the name of William Mackenzie.

1234. Will you hand the books to the Committee?—[*The books were handed in.*]

1235. You produce this book, dated 1814?—I do.

1236. The Committee find these words in the general declaration of the objects of the Orange Institution, in the book which you have furnished yourself: "We solemnly pledge ourselves to each other, that we will not persecute, injure or upbraid any person on account of his religious opinions, provided the same be not hostile to the state;" do you believe these words to have been ever used in the general declaration of the objects of the Orange Institution?—I should suppose so, as they are in print, but I had no cause to know any thing about them at that time.

1237. They are contained in the book which you, as deputy grand secretary to the Grand Orange Lodge, yourself produce?—Yes.

1238. And you state that you conceive the Roman Catholic religion to be hostile to the state?—I do.

1239. And therefore Roman Catholics are excepted from this declaration, that the Orangemen will not persecute, injure or upbraid any person on account of his religious opinions, is not that the case?—I do not understand the question perfectly.

1240. If a Roman Catholic were to declare that he would not persecute, injure or upbraid any person on account of his religious opinions, provided the same were not hostile to the Church of Rome, do not you think that, under that declaration, he might consider himself justified in persecuting a Protestant?—I do

I do not think that he would be justified in persecuting the Protestant, provided the Protestant conducted himself according to the laws of the realm; I do not think he would be entitled to persecute him.

1241. Suppose a Roman Catholic made this declaration, I will not persecute, injure or upbraid any person on account of his religious opinions, provided the same be not hostile to the Church of Rome?—We do not interfere in religion at all, it is on the political point; I do not think we have any thing to say to any person on account of his religious opinion.

1242. Are you aware of the existence of clubs, called Gun Clubs?—No indeed, I am not.

1243. Do you know of the existence of a lodge called a Black Lodge?—I never heard of such a thing.

1244. Are the Orangemen of Ireland, generally speaking, in possession of arms?—Yes, I believe they are; to my own knowledge, I believe that they are.

1245. Then those 200,000 men are armed?—Not the whole.

1246. The greatest part of them?—I cannot answer to that; I do not know what arms there may be; the men in the city and county of Dublin are armed, because, as freemen, they are sworn to be armed.

1247. The yeomanry in the north of Ireland are generally Orangemen?—Yes, I believe so.

1248. Would you admit a Socinian into the Orange Society?—No, I doubt that.

1249. An Arian?—As to the religious part of the business, I must beg to leave that to abler hands than mine.

1250. Are any denied admittance but Roman Catholics?—I think one who denied the divinity of Christ would be excluded; it is a point I am not able to answer.

1251. Did you ever attend an Orange procession?—No, I have not; I have attended a meeting at our own house and at others, but I do not conceive that to be what we call an Orange procession.

1252. What do you mean by the term the Orangemen being armed; what sort of arms do they possess?—Those that the freemen possess are a gun and a bayonet.

1253. Do they hold those as Orangemen, or individually?—As freemen, we are bound to hold them; I am bound to keep a gun.

1254. How bound?—By my oath, as a freeman of the city of Dublin, I am bound to keep a gun or carbine, I think it is.

1255. Do Orange lodges, as a body, ever find arms for the members of the lodges; do they buy arms, and distribute them among the members?—No, not that I am aware of.

1256. Do they encourage their members to purchase arms?—No, I think not.

1257. Were you at an Orange meeting held in December 1831, where Lord Mandeville was, at a meeting consisting of 20,000 men, reported in the Dublin Evening Post, fully detailed, with banners and all the paraphernalia, in the county of Armagh?—I was not.

1258. Do you ever recollect the grand master calling together a great body of Orangemen?—I do not.

1259. Is the Orange Institution intended for the support of the laws and constitution?—Certainly.

1260. Do you conceive, that in the event of a rebellion against the laws, the Orangemen would obey the edict of the grand master, and rally in defence of the state and the constitution?—Most certainly I do.

1261. Do you conceive, that if, for any illegal object, they were summoned together in opposition to the laws and the state, that they would conceive themselves bound, as Orangemen, to obey such a decision?—No, I do not.

1262. You conceive, therefore, that the Orange Institution is eminently conservative?—Perfectly so.

1263. Do you conceive that the Roman Catholic system is political as well as religious?—I do.

1264. Do you conceive, that in its organization it possesses unity and strength?—As to that, on religious points I am not prepared to speak.

1265. The question refers to the influence of the clergy over the laity; do you conceive that if they had any great political object in view, they could summon a large body of Roman Catholics together for that object?—I do.

Wm. Swan, Esq.

2 June 1835.

1266. Do you conceive that they could summon as many as 200,000 persons together?—I do.

1267. Do you conceive that the Roman Catholic priests could summon together for any political object a larger number of Roman Catholics than the central and ruling body of the Orange Institution could of Protestants?—I do conceive so; inasmuch as the Roman Catholic body are the more numerous, so much larger would be the body summoned, and the meeting would be the larger.

1268. There is mention of the term secrecy in the instructions which are given to you; by that is meant the secret signs, is it not?—Yes, which I have given.

1269. There is no test or declaration or oath?—None whatsoever.

1270. The Committee find entered in the book, among other things, on October 25th, 1832, that 1,500 circulars and abstracts of Mr. Stanley's Anti-Procession Bill were purchased; was the object of that to prevent an infraction of the law?—Most undoubtedly it was; it was as far as the Grand Orange Lodge could aid the Government in making the lower class of brethren conform to the law.

1271. As far as you understand the spirit and object of the Orange Institution, it is to uphold the laws?—Certainly.

1272. Do you conceive that it is necessary for the security of Protestants that they should confederate as the Orangemen have done?—I do.

1273. Do you conceive the Orangemen being possessed of so much of the property of the country, and so many of them being vested with authority, that it is their interest to uphold the laws?—Certainly I do.

1274. Do not you conceive if there were two organized bodies, one of whom might be supposed to have an interest in overthrowing the laws and endangering the property, and the other of whom had an interest in upholding the laws and confirming the property, that if each of those bodies made a declaration of their intention of upholding the laws and of their loyalty, *primâ facie* the one who was interested in so doing would be more entitled to credit than the other?—I do.

1275. In answer to a former question, you used those words, "I do not think but I would," with reference to a question which had been put whether you as an officer of the Orange Society would feel it your duty to produce the books if required by the Government of the country to do so; did you mean by that to intimate a doubt with regard to what you felt to be your duty as an officer of the society, or did you use those words in any other sense?—I used them inadvertently; what I meant to say was, that I would have felt myself bound, upon a letter from the Lord Lieutenant, to require me to place them at their disposal.

1276. You would have produced your books to him?—I would, certainly; if I have made use of those words, it was an error.

1277. You have stated that there are arms in the hands of Orangemen in Ireland; do not you know that there are arms in the hands of Ribandmen in the country to a large extent?—Yes, so I have been told.

1278. Do not you know that Ribandmen have been tried for outrages in the country committed by arms?—Yes, I have seen them in the public papers; I know nothing further.

1279. Is not part of the oath to the freeman to keep by him at all times arms?—Yes.

1280. Are there any Catholic freemen?—I do not know; I am not connected with the corporation in any way.

1281. You were examined with regard to having heard of an assemblage of 30,000 Orangemen for an inspection and review; was there any mischief done or outrage perpetrated?—No, I did not hear of any; it is only from hearsay I know of that meeting.

1282. Do not you know that it is lawful in Ireland for persons to keep arms for their protection living in the country, on registering them?—I have always understood so; I believe, as far as I understand, that every Protestant is bound to keep arms; I have been told that the law is such.

1283. You were examined with regard to a book that was produced to the Committee, in which there appeared to be a chasm in the proceedings?—Yes.

1284. You see there is a space left as if to enter proceedings?—Yes.

1285. You do not know, in point of fact, what was the cause of the hiatus?—I can form no idea.

1286. Those blank leaves may have been left for the purpose of entering proceedings?—They may.

1287. Who was deputy secretary at that time?—They kept the books carelessly at that time, it appears so; I can form no idea of the cause of this hiatus; I see a great many signatures here.

1288. Was Mr. Stoker the secretary?—I doubt whether he was at that time; I believe he was later than that; Mr. Stoker came, I think, in the year 1820.

1289. Have you any record of the officers' names belonging to the institution—No, not that ever I have seen.

1290. Or of the grand secretaries or grand masters?—No, I have not; the way that they do in these days is, that each member on coming into the room signs his name in the margin.

1291. Is there no record of who were the principal officers of the institution?—No; John Gifford was in the chair on November 20th, 1817, the worshipful deputy grand master; the deputy grand master was John Gifford still.

1292. You say that it appears that the proceedings of the Orange body were very irregularly kept at that time?—Yes.

1293. They are more regularly kept now?—I must not pay myself a compliment.

1294. You were examined with regard to the tenor of one of those declarations in the year 1814?—I was.

1295. Do you conceive that an Orangeman would feel justified in persecuting a Roman Catholic, or injuring him because he was a Roman Catholic?—Certainly not.

1296. Or in persecuting a Roman Catholic under any circumstances whatsoever?—Certainly not; I never would have joined the society if I thought that was the object.

1297. Did you ever know an instance of an Orangeman persecuting a Roman Catholic?—No.

1298. Would it meet with reprehension from the body if he did?—It would.

1299. Would he be suffered to continue a member of the institution if he did so?—He would not.

1300. Do Orangemen deal with Roman Catholics in their different trades and occupations in life?—I have never left a Roman Catholic tradesman for his religion, and would not do it; if a Roman Catholic was to die with whom I dealt, such as my butcher or baker, if a Protestant came on the same terms I would prefer dealing with him on the same terms for the future; but I have never adopted that principle of changing one for the other.

1301. Is that the practice of others?—I believe it to be so, and I hope it is so.

1302. Upon any grounds have you done it?—No, certainly not.

1303. Do you happen to know the fact, whether Orangemen are or are not on friendly terms with Roman Catholics?—I am on very friendly terms with Roman Catholics, with the exception of the difference of political creed.

1304. The word affiliated was used in the course of your examination, do the particular Orange Lodges throughout the country communicate with each other or with the grand lodge?—They communicate with the grand lodge.

1305. Will you state the books which you have?—"Rules and Regulations revised by the Grand Orange Lodge of Ireland, for the use of all Orange Societies, printed 1799." "Rules and Regulations for the use of all Orange Societies, revised and corrected by a committee of the Grand Orange Lodge of Ireland, and adopted by the Grand Orange Lodge, January 10th, 1800." "Rules and Regulations for the use of all Orange Societies, revised, corrected and adopted by the Grand Orange Lodge of Ireland, printed 1814." "Rules and Regulations for the use of all Orange Societies, revised, corrected and adopted by the Grand Orange Lodge of Ireland, assembled at Dublin in January 1820." "Rules and Regulations of the Loyal Orange Association, adopted by the Grand Orange Lodge of Ireland, assembled in Dublin 4th of August 1823." "Rules and Regulations of the Loyal Orange Association, adopted by the Grand Lodge of Ireland, assembled in Dublin 14th of October 1824." "Laws and Ordinances of the Orange Institution of Ireland, printed 1828." "Laws and Ordinances of the Orange Institution of Ireland, printed 1830." "Laws and Ordinances of the Orange Institution of Ireland, printed 1834."

1306. In answer to a question put to you, you said that you did not consider that Roman Catholics, if they were constituted in the same way as Orange Societies

Wm. Swan, Esq.

2 June 1835.

cieties were constituted, would be dangerous to public peace, that was your answer, was it not?—It was.

1307. Will you be good enough to inform the Committee what was the meaning of that answer?—That they would obey the laws.

1308. Is it the fundamental principle of the Orangemen to be obedient to the laws?—It is one of the first rules of the institution that they should obey the laws whatever the laws be.

1309. Though they may bear upon them?—Yes; they do bear upon us at the present, but we submit.

1310. It is a principle of the Orangemen, that whatever the law be, that you obey?—It is.

1311. In what respect do you consider the laws do press upon you now and grieve you?—I think in respect of the processions for instance; I think that that was an oppression to the lower classes of people.

1312. You conceive that the forbidding of those processions was a grievance?—It was an oppression to the lower class of the people; it was irritating their feelings.

1313. Are you aware that other processions and demonstrations take place of other bodies?—Yes; I saw a very fine one before I left Dublin.

1314. What was that?—Earl Mulgrave's entry into Dublin.

1315. Did you see banners?—Yes, I did; a great many.

1316. Green banners?—Yes; I think the principal part were green, and various colours, blue among others.

1317. Did you see the tri-coloured flag upon that procession?—Yes, I did.

1318. Did you see a flag with a harp without a crown surmounting it?—I did, a large one.

1319. Was that near his Excellency's carriage?—I do not recollect now as to that.

1320. Was his Excellency riding in the carriage at that time?—His Excellency was riding at the time.

1321. You yourself saw that procession?—I did.

1322. Were they persons of the better class, or persons of the inferior class?—There were a great many of the inferior class of course, as there is generally.

1323. What is the meaning of this emblem in Ireland, the harp without a crown, does it represent Ireland?—Yes.

1324. And the absence of the crown means the absence of royal authority?—Yes.

1325. Is that very pleasing to men who are assembling to uphold the laws and the Government?—It is anything but pleasant to me.

1326. Do you remember 1798?—No.

1327. Is that considered a disaffected emblem in Ireland, a harp without a crown?—I consider it as such.

1328. Did you happen to see among those emblems the cap of liberty?—No, I cannot say that I did.

1329. Do you know what the cap of liberty is?—It is the same as the bonnet rouge in France, a sort of Jacobinical emblem.

1330. His Excellency was upon horseback?—Yes.

1331. He rode up from the shore to Dublin Castle?—Yes, I believe so; I saw him in Nassau-street, I was in the house of a friend.

1332. You said that the Orange Institution had been repeatedly vilified, did you mean by that that things were attributed to them which did not really belong to their body and order?—Yes.

1333. Principles and acts?—Yes.

1334. That did not belong to their body and character at all?—Yes.

1335. Has that been repeatedly done?—Indeed it has.

1336. Have matters been published as emanating from the body which really did not emanate from them?—Yes.

1337. You doubted the authenticity of a document which had been shown to you by the Committee?—Yes, I did. On Lord Mulgrave's visit to the theatre since his arrival, forged letters were sent in the name of Lord Roden ordering Orangemen to go there, which I know was contrary to the wish of the grand lodge, because we made an order against it, for fear of making a disturbance.

1338. Then there were printed letters sent out as from Lord Roden ordering the Orangemen to go to the theatre?—Yes.

1339. Did

Wm. Swan, Esq.

2 June 1805.

1339. Did you happen to see any of them?—No, I have not; I believe they could be had.

1340. But you know the fact, that the grand lodge did prohibit Orangemen from going?—Yes, for fear of any disturbance or annoyance to his Excellency.

1341. And you believe that such forged letters were actually sent?—I do.

1342. Will not the printer's name be attached to those letters?—No, not in Ireland; it is not necessary.

1343. You were examined as to toasts and matters of that sort taking place at the dinners and suppers of the Orange body; in your experience you have been at the dinners and suppers of Orangemen assembled in country parts of Ireland as well as in Dublin?—Yes.

1344. Did anything of that kind ever occur in your presence in country or in town?—No.

1345. No toasts were given but the health of the Royal Family, members of the order, and Protestant ascendancy?—Yes; Protestant ascendancy is a chartered toast.

1346. Will you give all the additions of that toast?—Indeed I could not, they are so various.

1347. The glorious memory of King William is a chartered toast?—Yes.

1348. What is the meaning of a chartered toast?—It is a toast that cannot be passed over.

1349. You begin with the King, the Queen, the Princess Victoria and the Royal Family?—Yes; and then the glorious and the pious memory of the great and immortal King William; that is not always the order, but those are the toasts.

1350. That is the class of toasts that is given at those meetings, and not the toasts of the ribald kind that have been alluded to?—Never; those toasts are not given.

1351. Are those toasts of the glorious memory of King William or Protestant ascendancy confined to the dinners of Orangemen, or are they usually given at dinners of persons not Orangemen?—They are.

1352. Just as much so as at the dinners exclusively of Orangemen?—At my own brother-in-law's, who was a Member of Parliament, and a Radical, I have known them to drink the glorious memory.

1353. What is the marksman?—I know nothing of it at all.

1354. Do the Orangemen feel hurt at a procession of that kind, such as took place lately, having been suffered to take place, while their processions are suppressed?—I do; for instance, I myself felt it was not equal justice; I would prevent walking in a procession if they had any badge, and here were men having badges.

1355. The word marksmen occurs in the books of the society?—Yes, but the society has been all altered since 1825, and what has happened since the revival of the institution I speak to.

1356. In page 136 there are certain secret articles; are those secret articles still in force?—I cannot say.

1357. Will you be so good as to read the whole of those secret articles?—"That we will bear true allegiance to his Majesty King George the Third, his heirs and successors, so long as he or they support the Protestant ascendancy, and that we will faithfully support and maintain the laws and constitution of these kingdoms. 2d, That we will be true to all Orangemen in all just actions, neither wronging one nor seeing him wronged to our knowledge without acquainting him thereof. 3d. That we are not to see a brother offended for sixpence or one shilling, or more if convenient, which must be returned next meeting if possible. 4th. We must not give the first assault to any person whatever that may bring a brother into trouble. 5th. We are not to carry away money, goods or anything from any person whatever, except arms and ammunition, and those only from an enemy. 6th. We are to appear in ten hours' warning, or whatever time is required if possible, provided it is not hurtful to ourselves or families, and that we are served with the lawful summons from the master, otherwise we are fined as the company think proper. 7th. No man can be made an Orangeman without the unanimous approbation of the body. 8th. An Orangeman is to keep a brother's secrets as his own, unless in case of murder, treason and perjury, and that of his own free will. 9th. No Roman Catholic can be admitted on any account. 10th. Any Orangeman who acts contrary to these rules shall be expelled,

Wm. Swan, Esq.

2 June 1835.

pelled, and the same reported to all the lodges in the kingdom and elsewhere. God save the King." That is dated 1800.

1358. Are those now according to your knowledge in force; do they now bind or govern the body?—No.

1359. Were those articles repealed, and if so, when?—They have been repealed, I imagine, of course to my knowledge since the revival of the institution in 1828.

1360. Were they repealed by any order of the body?—I cannot answer that.

1361. Have you not the books of the body containing those orders?—Yes.

1362. Does it appear by the books that those articles have been repealed by any subsequent regulation?—I cannot answer for that; all I know is, that this book here contains the present orders and regulations of the institution, that on the revival of the institution I suppose a set of gentlemen properly qualified were deputed to draw up what they conceived the rules and regulations.

1363. Can you produce the order of the Orange body by which those secret articles appearing upon the face of your own proceedings and the records of your society were repealed?—The institution died I believe in 1825, and I suppose that all its laws died with it. On the revival of the institution in 1828 fresh laws and regulations were enacted, which we are governed by now.

1364. How was it that the institution died?—In consequence, I suppose, of the statute law.

1365. Have you the law?—No, I have no Act of Parliament here.

1366. Have you got any entry in your books respecting the new declarations to be taken or the new articles of the society?—No, I am not aware that there is.

1367. So that upon the face of your books these secret articles stand unrepealed?—Certainly; but the institution having died in 1825, I conceive that all the previous laws then died.

1368. Do you conceive your allegiance to be limited by the proviso contained in these words, "Provided the King shall maintain Protestant ascendancy"?—I conceive that my allegiance to the King, so long as he himself continues a Protestant, cannot be broken.

1369. Then you conceive your allegiance will not be dissolved or affected by the King's ceasing to maintain Protestant ascendancy?—No.

1370. Are those in fact the only existing rules now in force in Orange Societies which you have given in?—Those are.

1371. Those are the only existing rules?—They are.

1372. Therefore whatever may have been the rules 35 years ago they are not in force now in the Orange Societies in Ireland?—They are not.

1373. And have not been since 1828?—They have not.

1374. But you have no account in the proceedings of your society of that revival or of the manner in which the new regulations were established?—I cannot answer as to that; the book will show that.

1375. You do not conceive that any Orangeman, when he becomes an Orangeman considers himself to be released from his allegiance to the King if he ceases to uphold the Protestant ascendancy?—Certainly he is not absolved.

1376. So that the Orange Society has undergone a change in that particular?—I do not know that it has; I believe the object of the Orange Institution was to maintain the King and to uphold the laws.

1377. How do you construe those words?—I do not wish to construe what I was in no ways concerned with; I would not have joined the institution had I known such to be the object.

1378. Do not you believe that that was a secret article in 1800?—I do, because I see it written.

1379. Did it not continue till 1825?—The book will show that.

1380. Will you show when the change took place?—I find this in 1820: "We associate to the utmost of our power to support and defend his Majesty King George the Third, the constitution and laws of this country, and the succession to the throne in his Majesty's illustrious house, being Protestant, for the defence of our persons and properties, and to maintain the peace of the country, and for these purposes we will——

1381. The question referred to the secret articles and not to any public declaration, does it appear by the books of your society that that secret article, containing a declaration of allegiance in the year 1800, stating that the allegiance shall

shall continue provided the King maintained the Protestant ascendancy was changed, and at what time and by what authority?—I cannot answer.

1382. Will you read the words of the oath in 1799?—"I, *A. B.*, of my own free will and accord, in the presence of Almighty God, do hereby most solemnly and sincerely swear, that I will always conceal and never will reveal either part or parts of this which I am now about to receive, and that I will bear true allegiance to his Majesty King George the Third, and all the heirs of the Crown, so long as they maintain the Protestant ascendancy, the laws and constitutions of these kingdoms."

1383. At what time was it that that secret article respecting which you gave an answer underwent either a repeal or a change?—Unless I look through my books I cannot tell that; it appears in the next printed book which I have in the year 1809 that that is left out, which was revised and corrected in January 10th, 1800.

1384. Are you at present reading the public declaration or a secret article?—A general declaration of the objects of the Orange Institution.

1385. That is public?—Yes.

1386. The question is, when the secret article was altered and not the public declaration?—I cannot answer that.

1387. Do you condemn the secret article?—Yes, part of it I do.

1388. At the time the secret article was in use do you conceive that the Orange body was censurable?—I cannot form an idea, because it was before my time.

1389. Therefore up to the time at which that secret article existed you would have condemned the Orange body?—I would not have joined them; I do not say that I would have condemned them.

1390. Do you believe that secret article existed in 1828?—No, certainly not.

1391. You are not able to show the Committee by the books of the society at what time that secret article was repealed?—It was repealed so far as that that the institution died in 1825. It was revived in 1828, and I do not think the rule was revived.

1392. Do you refer to the books?—I state from the copy of the rules, which were printed at that time, that such is the case.

1393. Were you aware of the existence of these secret articles prior to your examination here?—I was not; I never knew that there were such.

1394. Therefore they are not in general use and acceptance among the Orangemen?—No.

1395. These secret articles could not have been communicated to Orangemen in general without your knowledge?—Certainly not; since 1828 I have been a constant attendant.

1396. Were they not all open to the inspection of the grand lodge and the deputies of the county grand lodges?—Certainly; any member of the society might see the books.

1397. Will not the whole impropriety of the oath turn upon the construction to be put upon the words Protestant ascendancy?—Yes.

1398. And you conceive that what is meant by Protestant ascendancy is, that the King of England should continue a Protestant?—Yes.

1399. Is it not at present the law of the land, that the Lord Lieutenant of Ireland and the Lord Chancellor must be Protestants?—Yes; not that I am versed in the laws of the land, but I believe it to be so.

1400. Is not that Protestant ascendancy?—No; I do not conceive that that becomes Protestant ascendancy.

1401. Is not the Protestant church the established church of the country?—It is.

1402. Do not you consider the Protestant church to be an essential part of Protestant ascendancy?—I do not understand exactly the term.

1403. Is it a part of the constitutional law of this country that, if the King violates the fundamental laws of this country, subjects are released from their allegiance?—Yes.

1404. If then the King without the consent of the Lords and Commons should attempt to overset the present law which maintains the established Protestant church, would not the subjects be released from their allegiance?—Yes.

1405. May not that be the sense in which that oath was originally taken?—It may.

1406. You never took such an oath?—No, I did not.

 1407. What

Wm. Swan, Esq.

2 June 1835.

1407. What is the notion that you attach to the term Protestant ascendancy?—Placing it in every respect above the other religion, that is the Roman Catholic.

1408. That is, making a distinction between the sects, and making it the favoured religion?—Yes.

1409. Are you aware of any Protestants firmly attached to the constitution and laws of this country who are not Orangemen?—I am.

1410. How came it that you never became an Orangeman until the year 1829?—I was out of the country a great part of the time.

1411. Can you give any reason why Protestants equally attached to the King, the law and the constitution do not become members of your body?—Perhaps from a disinclination to join societies.

1412. Do you think that they consider the existence of such societies pernicious to the peace of Ireland?—No; I do not indeed.

1413. That there is no such opinion entertained by any part of the Protestant community?—There may be such an opinion among the liberals, but not generally.

1414. You have stated that the existence of the Orange body is, in your opinion, essential to the good order and tranquillity of Ireland; do not you conceive that the existence of divided parties in the state is in the main pernicious as regards such consequences?—I do.

1415. Then you justify it as a case of necessity?—I do; I think that the Orange body is a body necessary for the good of the state.

1416. If you could divest your mind of the necessity, you would decidedly object to the practice?—I would.

1417. What do you think would happen if this Orange Society was put an end to altogether?—An attempt to repeal the Union by the opposite party.

1418. What do you apprehend would take place?—I apprehend the Catholics would try to separate the countries by open force, if necessary.

1419. By insurrection?—I cannot say by what way, but by any means in their power I imagine.

1420. Do you doubt at all the authority of the grand master to assemble all these Orangemen in arms without notice?—I do.

1421. That such an order could not be generally obeyed?—It could not.

1422. Suppose the Lords and Commons were to pass a Bill dissolving the connexion between the Protestant church in Ireland and the state, and the King gave his consent to such a Bill, should you imagine that he failed thereby to maintain Protestant ascendancy?—He would have failed to maintain Protestant ascendancy, but he would not have acted wrong.

1423. Would he have failed to maintain Protestant ascendancy within the meaning of the words in that oath?—I do not know; I cannot answer that.

1424. Do you consider that you would be released from your allegiance in the event of the King, Lords, and Commons proceeding in that way?—No, I would not; I conceive that what the King, Lords and Commons lay down as law I am bound to maintain.

1425. Did any portion of the Orangemen of Ireland take part in the efforts to accomplish the repeal of the Union?—Never.

1426. Were not resolutions passed by the grand lodge, condemning some Orangemen for taking part in proceedings connected with the repeal of the Union?—I do not imagine that any Orangeman interfered; there was an order as well as I recollect, forbidding them to interfere.

1427. Is there any thing in the declaration of an Orangeman, that should prevent the society from engaging in the repeal of the Union?—There is no declaration now made by any Orangeman.

1428. So that it is not impossible that this great confederacy, consisting of 200,000, most of whom have arms, should one day or other conceive it expedient to demand the repeal of the Union?—I do not think they would do it.

1429. It is not impossible?—Nothing is impossible.

1430. There is nothing in the constitution of the society to prevent it?—No, certainly not.

1431. Then you have in Ireland a great armed confederacy, independent of the Government, and which may either support the Government or oppose it at its pleasure?—I do not think they would ever go against the Government; I trust they never would.

1432. But such a state of things might arise in Ireland, as to induce the Orangemen

Orangemen to act the part of the Irish volunteers?—Such a thing might occur, but I do not think it likely.

1433. What is a Purpleman?—It is a further dignity in the institution.

1434. How many grades are there?—Two.

1435. What is the distinction between purple and orange?—No person not a Purpleman can be a member of the grand lodge or grand committee.

1436. Does a Purpleman take a different declaration from an Orangeman?—He makes no declaration.

1437. How is he made a Purpleman?—By a form of initiation.

1438. You said in a former part of your evidence, that you thought the Roman Catholics had no right to form associations such as the Orange Lodges; do you mean by the word right, that they have not an equal right in justice to do it, or that they have no reason to do it?—I conceive that the Catholics own a divided allegiance, and therefore have no right.

1439. You think they have no right to form the same kind of association?—No.

1440. In this book of the rules and regulations in 1828, there is a declaration made to the Orangemen of Ireland, which has been read, in which they state that their rules and regulations are common to the society; in that declaration the Committee observe the rules and regulations were submitted to and approved by Mr. Saurin or Mr. Blackburne; were they law officers or gentlemen of the legal profession?—They were gentlemen of the legal profession.

1441. Were those rules submitted to Mr. Saurin or Mr. Blackburne, for the purpose of seeing how far the lodge came within the law?—Yes.

1442. Could you produce the opinion that was given by them?—No, I was not a member of the society at that time; that is in the department of our solicitor or law agent.

1443. With regard to the procession on the entrance of Lord Mulgrave, were the flags that were carried on that occasion known to be party flags?—Yes.

1444. The majority of them?—Almost all of them, I should say.

1445. Then any one seeing those flags would say those were the flags of a party?—Yes, that is my belief.

1446. Did you see amongst those flags any inscription upon them?—Yes, I did see inscriptions on a great many of them.

1447. Will you mention them?—Indeed I cannot take upon me exactly to mention them, except one, "Equal Laws."

1448. That was one of them?—Yes.

1449. Did you see "Repeal of the Union"?—I did see it upon one.

1450. Did you see one flag with "Mr. O'Connell and the Repeal of the Union" upon it?—I do not recollect having seen it; I saw "Repeal of the Union" upon a flag, and I saw "Equal Laws," but so far as the inscriptions I did not pay particular attention.

1451. What proportion of flags carried on that day should you say could be classed under party flags?—I should say the greater number.

1452. And how many were there altogether, was it 50 or 100?—I should say that there were upwards of 50.

1453. That one on which you say you saw "Equal Laws," is that a party flag?—Yes, I consider that a party flag.

1454. With regard to the others, were there any other devices which you could mention to the Committee?—As was mentioned before, I recollect a harp without a crown, that was the thing that struck me very forcibly, and a cap of liberty that I took for the Pope's tiara, but when it came up closer I found it was the cap of liberty.

1455. How was that cap of liberty carried?—I am not certain whether it was by two men or more.

1456. In what part of the procession?—I do not recollect sufficiently.

1457. Are you acquainted with the provisions of the Convention Act?—No.

1458. Has an opinion been taken by the Orange Lodge and Society as to how far that lodge comes under the Convention Act?—Yes; when the society was restored in 1828, I understood that Serjeant Blackburne was consulted, and the rules and regulations as now in force, with some alterations that have been added, were submitted to him for his approval.

1459. And that approbation was obtained?—I believe so; I cannot answer that, because that is not in my department; I have always understood that such was the case.

Wm. Swan, Esq.

2 June 1835.

1460. Were Mr. Blackburne or Mr. Saurin at the time they gave those opinions Orangemen?—I am not aware that Mr. Blackburne is an Orangeman.

1461. Is Mr. Saurin?—I am not aware, I never met him in lodge.

1462. Did you observe the last procession for a considerable time upon the entrance of the Lord Lieutenant into Dublin?—I saw it passing.

1463. How long might you have observed it?—I do not think I quitted the window till very nearly it all passed, with the exception of a few.

1464. Did you see any one hurt or injured at that procession?—No.

1465. Or mark any offence given to any body?—No.

1466. No insulting word used to any body?—Yes, I did; I myself was abused by one or two.

1467. What was the nature of the abuse?—Indeed I do not recollect, because I wanted to keep myself perfectly quiet; there were expressions used to me that might have led to a breach of the peace.

1468. By the lowest class?—Yes, by the very lowest class.

1469. Did you hear of any one being hurt or insulted at that procession, or offended at that procession with the exception of yourself?—No, I do not think I did.

1470. Was there any one armed at that procession except the military?—No, I do not think there was.

1471. You looked upon the banner with "Equal Laws" written upon it as a party colour?—Yes.

1472. You state with regard to the repeal of the Union, that the question among the Orangemen was never discussed; is the Rev. Dr. Boyton an Orangeman?—He is.

1473. What rank does he hold as an Orangeman?—He is one of our grand chaplains.

1474. Is he a very influential man among the Orangemen of Ireland?—Not so much so as he has been.

1475. Is he not considered one of the cleverest men among the Orangemen in Ireland?—That depends upon how people form their idea.

1476. Have you ever attended a meeting at Tims's, where the Reverend Charles Boyton spoke upon the subject of the repeal of the Union?—Never.

1477. Did you never read his speech in favour of the repeal of the Union?—I never did; the repeal of the Union is a question that was never entertained in the grand lodge whatsoever.

1478. The question refers to the Conservative society which met at Tims's?—I never attended that meeting.

1479. Are not almost all the Dublin Orangemen members of that society?—I believe they are; I am a member of that society, but never attended it.

1480. Do you know of any Roman Catholic being a member of the Conservative society?—I do not know; I know nothing of the rules; I never attended to the rules.

1481. Have you not heard of repeated outrages and murders resulting from Orange processions in Ireland, and deaths and trials?—Yes, I have.

1482. With respect to the repeal of the Union, was there not an attempt made to get Orangemen to take up that subject by those not belonging to their body?—Yes, I believe so.

1483. By great leaders in Ireland?—Yes.

1484. It appears by the book of the proceedings that there were some instructions given by the grand lodge to Orangemen against mooting that question, was that owing to attempts having been made to get your body to take up that subject; was it in consequence of the information that was then reaching the ears of the heads of the order, that pains were taken to induce Orangemen to mix up in this subject?—It was feared that if Orangemen joined in repealing the Union, it would lead to a breach of the laws; and we conceived, as a body, it was a question which we had no right to touch. If the Parliament say, the repeal of the Union, we say yes; but till they say so, we do not interfere with it at all.

1485. The Committee find in the book, that on the 21st April 1831, certain resolutions were passed by the grand lodge of Ireland, are you aware that a resolution was passed on that occasion condemning a reform in Parliament?—Yes, I suppose it was so; on my memory, I do not recollect.

1486. Are you aware that the Orangemen in Ireland passed resolutions against reform in Parliament?—If it is in that book I admit it.

1487. Are

105

Wm. Swan, Esq.

2 June 1835.

1487. Are you aware that the Orangemen in Ireland declared themselves to be opponents of Catholic emancipation?—Yes, we do not deny that.

1488. That the Orangemen in Ireland opposed Catholic emancipation?—They were opposed to it as a body, but not individually.

1489. Then this great confederacy in Ireland takes upon itself to express in its corporate capacity opinions upon great public measures; does it not?—Yes, I suppose so.

1490. Are you aware that the principal reason urged against the repeal of the Union was, that it would throw the government of Ireland into the hands of Mr. O'Connell?—That it would throw the country into confusion.

1491. These are the words, "That while touching upon the subject of the repeal of the Union, we should be wanting in our duty if we refrained from declaring that the motive which induced by far the greatest number of our body to resist that measure, was the belief that it would throw the government of Ireland into the hands of Mr. O'Connell; if that objection to Mr. O'Connell was removed, might not the Orange body take up the repeal of the Union?—I do not think they would; they might do it.

1492. The Orangemen having alleged that Mr. O'Connell was the source of their existing objection; when that objection was removed, could not that powerful body exert itself for the repeal of the Union as strongly as it does now against it?—It might.

1493. Do not you conceive such institutions beneficial to the state?—I have before stated, that I do not consider the Orange institution dangerous to the state.

1494. Was not one of the objections to Mr. O'Connell that he wanted the repeal of the Union?—It was.

Mercurii, 3° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

William Swan, Esquire, called in; and further Examined.

Wm. Swan, Esq.

3 June 1835.

1495. YOU stated that at the entry of Lord Mulgrave into Dublin you saw a flag with the inscription upon it of "Equal Laws"?—Yes.

1496. And that you considered that flag a decided party flag?—Yes.

1497. Do you conceive that that is the general opinion of Orangemen?—I cannot answer that; I have not asked any brother Orangeman upon the subject.

1498. Do you conceive that the Protestants are entitled to one law, and that there should be another for the Catholics?—No, certainly not.

1499. Then what was the impression conveyed to your mind by the term "Equal Laws"?—I think the laws are very equal at present, and very good. I do not think that they favour the Protestants more than the Roman Catholics, and I think that the asking such a thing was uncalled for.

1500. Then you do not admit that that feeling exists among the Orange body, that the Protestants ought to have laws peculiarly favourable to them?—I do not think it does.

1501. Are you aware of the Orange Society having in any way interfered in the administration of justice in Ireland?—No, certainly not.

1502. Are you not aware that they have frequently subscribed sums to provide counsel, and to pay the expenses of persons prosecuted?—I am.

1503. That is the common practice of Orange Lodges, is it not?—No, it is not the common practice of the Orange Lodges.

1504. Of the Grand Orange Lodge?—Yes, they have on representation done so.

1505. And not only in single instances, but very frequently?—I do not know very frequently; perhaps four or five times; but that is a department I have very little to say to.

1506. You put in the proceedings of the committee of the grand lodge in Dublin, is that in your hand-writing?—If you will allow me to look at it I will say whether it is my hand-writing or not.—[*The Witness referred to it*]—That is in my hand-writing.

1507. Is the greater part of the book in your hand-writing?—Yes, I think perhaps

Wm. Swan, Esq.

3 June 1835.

perhaps there is not any part of that book which is not in my hand-writing, with the exception of the signatures.

1508. This book contains the proceedings of the Grand Orange Lodge from the 19th of December 1831?—The proceedings of the committee of the Grand Orange Lodge.

1509. How is the committee constituted?—The committee is constituted of the county grand officers, and a selection of brethren, and the printed course of their duty is to sit and watch over the interests of the institution between the sittings of the grand lodge.

1510. How often does the committee sit?—The committee meet once a week, or oftener, if business should require it.

1511. How often does the grand lodge meet?—Twice in the year, and oftener if it is necessary.

1512. Then, in fact, the business of the Grand Orange Lodge is transacted by this committee?—Yes, subject to the correction of the grand lodge when they meet.

1513. The Committee may take for granted that all the entries in that book are correct?— They are perfectly correct.

1514. In page 21, under the date of the 29th of February 1832, a sum of "20*l.* was appropriated for the defence of our brethren about to be prosecuted at the ensuing Cavan Assizes in the cause of the King against Beckett, Suoddon and others, to enable them to procure legal assistance in their defence. That our brother Ward be requested to proceed to Cavan in order to ascertain what may be required in the way of pecuniary and other assistance towards conducting their defence;" that entry is correct?—Yes, it is perfectly correct.

1515. Is Mr. Ward the solicitor of the grand lodge?—Yes, he is.

1516. Under the next date, the 8th of March 1832, there is this resolution, "That brother Ward's bill of costs, amounting to 52*l.* 17*s.* 9*d.* for assisting to defend the Orangemen prosecuted at the Cavan and Armagh Assizes be paid by the D. G. T."?—Yes, that means the deputy grand treasurer.

1517. Under the same date, "That the sum of 45 guineas be presented to our brother Ward as a small remuneration for his professional services for five days, not including Sunday. That the best thanks of this committee are due to our brother Ward for his gratuitous and laborious services during several days when he was absent in Cavan in arranging the defence of our brethren, as well as for his efficient personal services generally during the late prosecution"?—That is all correct.

1518–9. Under the same date, "That several applications having been made to this committee by persons stating they had incurred losses in consequence of their political opinions, this committee feel themselves called upon to declare that they cannot undertake to indemnify any individual against losses, but will, as far as their means allow, assist to defend their Orange brethren who conduct themselves well, and who may be unjustly prosecuted." Is that entry correct?—It is quite correct.

1520. Under the date of the 7th of January 1835, "Resolved, That our solicitor be instructed to provide an agent and counsel in the case of assault committed in the Royal Exchange on the 18th of December, in which Francis Lee is prosecutor;" is that entry correct?—It is perfectly so.

1521. On the 11th of February 1835, "That our solicitor be authorized to draw on the deputy grand treasurer for a sum not exceeding 10*l.* sterling for the defence of brethren in the county of Meath"?—That is correct.

1522. Are the names of the persons mentioned?—They are not; I am not aware of the names, Mr. Ward can state that.

1523. In page 141, dated 29th of January 1834, "Brother John Maclauclan having memorialized the committee for a sum of money to enable him to recover possession of property unjustly withheld from him, Resolved, That the funds of the Grand Orange Lodge are only to be applied to the defence of brethren on public prosecutions, and not for the purposes of private litigation"?—That is correct.

1524. Under the same date, "That the law agent of the Grand Orange Lodge be directed to attend on Edward Litton, King's counsel, and lay the case of our brethren now out on their recognizances for violating the Procession Act before him, and receive his advice and opinion; also any private instructions that may be necessary;" that is correct?—It is.

1525. Under

1525. Under the date of the 12th of February 1834, "That the sum of 5*l.* sterling be remitted to brother Rev. John Graham to defend our brethren, whom brother Graham states are wrongfully accused of walking in procession on the last 12th of July;" is that correct?—It is.

1526. The 26th of February 1834; "That the sum of 5*l.* be remitted to the grand master of Cavan to defend our brethren who are charged with an alleged riot, which took place at Coote Hill on the 12th of July last. Amendment moved by H. R. Baker; and of those brethren who may be wrongfully accused of walking in procession on the 12th of July; which amendment having been negatived, the original motion was put from the chair and carried"?—That is correct.

1527. Again, the same date; "The committee regret that the sum remitted to Cavan is so small, which is attributable to the neglect in the transmission of dues from several northern counties, especially from the county of Cavan"?—That is correct.

1528. Under the date of the 2d of January 1833 there is this entry; "That a sum not exceeding 5*l.* be placed at the disposal of brother William R. Ward to protect the rights of brother William Wilmot, beadle of St. Werburgh's parish"?—That is perfectly correct.

1529. Under the date of the 13th of February 1833; "That a sum of 10*l.* sterling be placed at the disposal of brother MacNeill for the purpose of defending the Orangemen at present in the gaol of Dundalk;" is that correct?—It is.

1530. Was it a person of the name of M^cBeith who stabbed a person with an oyster knife?—I think that was the name; it was either M^cBeith or M^cNeith.

1531. Can you state the nature of the charge against him?—I cannot.

1532. Under the date of the 26th of June 1833; "Resolved, That the sum of 10*l.* be given out of the funds of the Grand Orange Lodge of Ireland towards defraying the expenses incurred in defending fourteen of our poor brethren at the last Newry Sessions"?—That is correct.

1533. It appears that the Orange Lodge are in the frequent practice of furnishing funds to defend Orangemen who are subject to public prosecutions?—Yes, whom the Government have thought fit to prosecute.

1534. Although charged with offences not connected with the institution?—I am not aware of that: I have nothing to say to the law department; the resolutions were put before me and transcribed into that book; further than that I have nothing to say to them.

1535. The Orange body is avowedly a political body for the purpose of maintaining certain political principles?—Certainly.

1536. And therefore avowedly interferes in the election of Members of Parliament?—Yes.

1537. The Grand Orange Lodge have frequently passed resolutions with regard to particular transactions?—Yes, they have.

1538. To giving support to one candidate and opposing another?—I do not say exactly opposing, but merely giving their support; I never knew them give their opposition to any particular individual.

1539. Are you aware of the fact, that they called on every parish in Ireland to petition against Catholic emancipation?—I was not at the time connected with the society, and cannot speak to the fact.

1540. Are those entries in your hand-writing correct, under the date of the 24th of December 1834; "That brother Rogerson having applied for the advice of this committee on the subject of a requisition presented to him, he was requested to postpone calling the proposed meeting of Orangemen, for the purpose of putting into nomination two persons to represent the city of Dublin in Parliament, till the matter be reconsidered at the next meeting of this committee;" is that correct?—Perfectly correct.

1541. Under the same date; "That a document be prepared, to be forwarded to the Orange electors of the city of Armagh, calling on them most strongly to support a Protestant candidate, and give their most determined opposition to the return to Parliament of Mr. Dobbin, or any other candidate professing his radical principles"?—That is the only instance I recollect of their having passed a resolution with regard to an individual.

1542. On the 7th of January 1835, there is this entry: "Resolved, That we pledge ourselves by every means in our power to support at the forthcoming election for the city of Dublin the constitutional candidates, George A. Hamilton and

Wm. Swan, Esq.

3 June 1835.

and John B. West, who have so fearlessly come forward to rescue this city from the hands of the enemy of his country;" is that entry correct?—It is.

1543. Do those words, "the enemy of his country," refer to any individual?—I imagine that they do perfectly.

1544. Who was meant by that expression, "the enemy of his country"?—Mr. O'Connell.

1545. Is it also the practice of the Orange Society to interfere in the registration of voters?—Yes; they have done that latterly as individuals, by requesting those parties to go forward to the registration who think favourably of them.

1546. You state that it was always the object of the Orange Society to support the laws of the country?—I do.

1547. Even those laws which they consider oppressive?—Not exactly what they considered oppressive, but which they considered bore more upon them than what they conceived was strictly proper.

1548. In fact, they consider themselves to be the judges of what is proper as law?—I do not think they argue so far as that, but they assume a right of judging for themselves of course.

1549. Are you aware of their having supported by the funds of the society persons who had been guilty of offences against Mr. Stanley's Anti-Procession Act?—If they conceived that the parties were wrongly accused of having done so, but not otherwise. I think there is an entry in the book to that purport. It was only where they conceived that the parties were wrongly accused that they interfered, that it was according to the statement laid before them.

1550. Where the Orange Society have supplied money in order to defend individuals of that body, is the application of that money restricted to cases where the offence charged was connected with the Orange Institution?—I imagine so, that if I an Orangeman was falsely accused, as I conceived, of walking in procession, or committing other acts, it is then that they are defended.

1551. If an Orangeman is charged with the commission of murder, and the Orange Society conceive that that charge is an unfounded one, do the Orange Society consider themselves justified in advancing money for his defence?—They would not give him any thing unless they believed it unfounded.

1552. Supposing that an Orangeman is charged with the commission of murder, and the Orange Society conceive that their brother is charged unjustly, in that case would the Orange Society consider itself justified in advancing money?—If it arose out of any thing of Orange business they would, but not otherwise.

1553. You mean political business?—Yes.

1554. But if an Orangeman is charged with the commission of a crime connected with any political incident, such as an election; in that case, if the Orange Society conceived any Orangeman to be innocent, would they advance money to conduct his defence?—In the event of an election, I think perhaps they would; our funds could not afford our defending every man; but I think they would in such a case; it is only latterly they have done it.

1555. So that if an affray takes place, in which Orangemen happen to be engaged as individuals on one side, and persons of the opposite party are engaged on the other, the Orange Society will advance money for the defence of Orangemen?—No, I do not think they would go so far as that.

1556. But if the affray be connected with political causes, the Orange Society would advance money?—If it was a case where a procession took place, and a disturbance arose out of it, and an Orangeman appeared not to be involved, I think that they would interfere; but if they get into a row in the street of Dublin, or a man did so in the country, they would not interfere.

1557. You believe that money was advanced by the Orange Society for the defence of M'Beith of Dundalk?—Yes, that is on the books.

1558. Was not he tried for murdering a man with an oyster knife in the streets of Dundalk?—I do not know any thing of the circumstances.

1559. Do you know of any money having been advanced by the Orange Society to defend a person in Lord Louth's employment, for discharging a gun during the chairing the member for Louth?—I have not heard of it.

1560. Is not this furnishing money on the part of the Orange Lodges, making themselves a party in the cause; do not persons who support another in a trial make themselves parties to it?—Yes, I suppose they do; but I am not acquainted with the law.

Wm. Swan, Esq.

3 June 1835.

1561. Are you aware that the judges in Ireland have very strongly expressed themselves in regard to the partiality of juries in Ireland?—Yes, I believe they have.

1562. Can you state any particular instances?—No, I am not acquainted with them in any manner.

1563. You said that a flag, upon which was written "Equal Laws," you considered a party flag?—I do.

1564. That was carried in a procession in which there were many party flags?—As I conceive.

1565. If that is a party procession, you would consider that all the flags carried in that procession, let their inscriptions be what they may, were more or less party flags?—I should.

1566. You admit the right of the Roman Catholics to have equal laws?—Yes, assuredly.

1567. Is that the general feeling of Orangemen, that the Roman Catholics should enjoy equal laws and impartial justice?—Certainly.

1568. It appears by these minutes, which have been referred to, that money is sometimes afforded by the Orange Association, for the defence of Orangemen, is that strictly limited to cases where it is understood that they are unjustly prosecuted?—Certainly, after a very strict examination of the case, and very well vouched by the most respectable persons in the neighbourhood where the offence had been committed.

1569. Have not large sums for political purposes been raised by the priests?—I understand so; but I do not know any thing of the proceedings of those gentlemen.

1570. You have said that Mr. O'Connell was intended, when the expression was used, the enemy to his country?—Yes.

1571. Was Mr. O'Connell considered by the Orange Lodges as an enemy because he had been accused in the King's Speech of entertaining designs inimical to the interests of his country?—I really cannot say on what grounds it was.

1572. If Mr. M'Beith was considered unjustly accused of murder, that would be a ground for supplying him with money for his defence?—Yes, I conceive so.

1573. Mr. M'Beith was found guilty of manslaughter, was he not?—I know nothing of the circumstances, except what I have heard, but I believe so.

1574. Have you ever heard that that verdict was impugned for partiality?—No, I never heard it had been.

1575. If M'Beith, who was guilty of manslaughter, was only found guilty of homicide, there must have been some circumstances of extenuation in his case?—Very strong; I apprehend there must have been some very favourable circumstances.

1576. Some circumstances of strong provocation?—Yes, I conceive so.

1577. You stated that the danger you apprehended from the suppression of Orange Lodges was an attempt on the part of the Roman Catholics to procure a separation of the two countries; do you thereby mean the repeal of the Union by legislative enactment, or by a forcible dismemberment of the empire?—I conceive a forcible attempt.

1578. Have you an accurate and detailed account of the number of the Orangemen in Ireland?—I have not.

1579. From what document do you derive the statement you have given as to the number of the Orangemen of Ireland?—From my conversation with the various members of the institution on their coming to Dublin, from asking them the question.

1580. Are not regular returns made to the district masters, of the numbers, names and places of abode of the members in the respective lodges every six months?—I imagine so.

1581. Is it not a regulation?—It is a rule, certainly.

1582. Is it not also a rule that the district masters shall forward the same to the grand lodge?—It is; the district masters shall make returns to the county grand lodges, and the county grand lodges to the grand lodge of Ireland.

1583. If the regulations for making those returns were complied with, you ought to be in possession of the name of every Orangeman in Ireland?—Yes, certainly.

1584. Are they complied with?—They are not indeed.

Wm. Swan, Esq.

3 June 1835.

1585. To any extent at all?—Perhaps I may get some trifling returns, but not any thing that would lead me to a positive conclusion.

1586. So that any information you have given with respect to the number of the Orangemen of Ireland is not founded on accurate information?—Not altogether, because I may have got returns from a lodge here or a lodge there; but certainly upon the whole it is more from conversing with gentlemen coming up from the country, and asking them the strength of such and such a lodge.

1587. Your statement of the return of the number of Orangemen is the result of partial returns under the regulations and general conversation with the different members throughout the country?—Yes, just so.

1588. Have you read this resolution, "That as regiments are considered as districts, the masters of all regimental lodges do make yearly returns of the numbers, names and rank of the members of their lodges to the secretary of the grand lodge, but that they shall not make an Orangeman, except the officers, non-commissioned officers and privates of their regiments;" this appearing in the regulations of the Orange Lodge of 1814?—I admit that that is the regulation of 1814; but there is no such rule on our books at present.

1589. It is absolute?—It is.

1590. You find no such rule upon your own books at present?—I do not.

1591. You say it is absolute?—Yes, the institution died in 1825, and was revived in 1828.

1592. Then it was composed of the same members as before, was it not?—No, there was quite an alteration of the members.

1593. A new innoculation?—Yes, I believe so.

1594. Were you a member at the time of the re-organization of the Orange Lodges?—No, I was not.

1595. Is there an Orange Lodge in Trinity College?—There is a lodge called Trinity College Lodge.

1596. It does not hold its meetings in the University?—No.

1597. Are any members of the college members of it?—Gentlemen going through the college; yes, there are some.

1598. Do you know the number of the Orangemen of the lodge called the Trinity College Lodge at present?—I suppose about 300 names on the books.

1599. How many graduates of the college upon it?—I suppose the greater number; it was originally a Trinity College Orange Lodge, as I understand, within the walls, but since 1828 it has never, to my knowledge or belief, sat in it.

1600. When was it first formed?—I cannot say.

1601. Have you no knowledge when it was first founded?—I have none.

1602. At what time was it revived?—It was revived along with the other lodges in 1828.

1603. A lodge which had existed in the university and composed of students of the university?—Yes, and gentlemen not students; but it was originally a private lodge; it is now a district lodge.

1604. Were you present at the meeting of the grand lodge held in Merchants' Hall, when a student of Trinity College made a speech which was very much praised in the Evening Mail, as representative of Trinity College district?—I do not recollect it; it was the Conservatives, I think.

1605. Do you recollect upon that occasion a student of Trinity College making a speech as an Orangeman, a Mr. Butt?—I do not recollect it; but he is in England himself.

1606. By whom must the warrant for holding a private lodge be signed?—It must be signed by our grand master, the Duke of Cumberland, a deputy grand master, the grand secretary, Mr. Maxwell, by me as deputy grand secretary, the grand treasurer, Colonel Perceval, and Mr. Baker the deputy grand treasurer.

1607. Is there a communication made to the Duke of Cumberland of the returns from the district to the county and the county to the grand lodge of the numbers, names and residences of the Orangemen of Ireland?—No; certainly not.

1608. Is the only communication with the Duke of Cumberland a demand for a warrant?—His Royal Highness is not troubled with it; a set of warrants is sent over here and obtains his signature.

1609. At whose request are those sent over?—By the grand lodge; at no request, but as a matter of course.

1610. Is it signed with his sign manual?—Yes.

1611. Who are the parties in the communication with the Duke of Cumberland?—

land?—The application comes to the grand committee or the grand lodge, and they decide whether a warrant shall be given or not; the warrants are all signed by the Duke of Cumberland and in my custody as deputy grand secretary.

1612. When the grand lodge think a warrant should be signed, how is the Duke of Cumberland made acquainted with the wish of having his signature?—He sends perhaps 100 at one time, which are kept in store.

1613. Who is the person who communicates with the Duke of Cumberland?—There is no communication with him on the subject of a single warrant.

1614. Who is the person who communicates with the Duke of Cumberland?—I write an official letter to the Duke of Cumberland, requesting him to sign the accompanying blank warrants, which I send to him direct by any of our brethren in London.

1615. Have you had any other communications with him on any other subjects connected with the lodge?—Only when there was an address of condolence on the death of the late King, or something of that kind.

1616. Was there any communication with the Duke of Cumberland on the part of the grand lodge upon the dismissal of the late administration?—I believe not.

1617. Was there any communication either to the Duke of Cumberland or to you from the Duke of Cumberland in consequence of the change of administration?—No; we left His Majesty his right of choosing his own ministers.

1618. Have the goodness to state the occasion of that erasure.—[*The book being handed to the Witness.*]—I cannot.

1619. Is this book in your hand-writing?—It is.

1620. This is dated the 25th of June 1834?—It is.

1621. This page is in your hand-writing?—It is.

1622. You see these words, "A communication from the Trinity College district having been received," and the next two lines are erased?—Yes.

1623. And obviously so as not to be read?—It will appear from that perhaps it was something not thought relevant; but it was not; I erased it.

1624. You see immediately after that erasure the following words; "Resolved, that B. Swan;" that is yourself?—That is brother Swan, myself.

1625. "Resolved, that brother Swan will orally make known the opinion of this grand committee upon the subject of their communication"?—Yes.

1626. So that it appears it was thought judicious that an oral communication should be made upon a subject relating to which an erasure appears in that book?—Yes.

1627. Has this book been kept in your custody?—It has been kept in my custody in a press of which I have the key.

1628. You have manifested an anxiety that this book should be kept in safe custody since you have delivered it to the Committee?—Not more than any other book; on the contrary, I prefer that old green book above all the others.

1629. Can you state what were the words that were erased?—Indeed I cannot.

1630. Did you make the erasure?—Indeed I did not.

1631. Then the officers of the Orange Lodges produce a book in your hand-writing, containing an erasure, which you did not make, and for which you cannot account?—I cannot.

1632. What is the length of the erasure?—A line and a half.

1633. That erasure appears to have been made studiously, with a view of concealing that which was written?—It appears so upon the face of it.

1634. Can you read a word *from*, under the erasure; "A communication having been made from—"?—I am sorry to say my sight is not sufficiently good.

1635. What was the oral communication which you made in June last?—Really I do not recollect exactly at this minute what it was.

1636. So that you produce a book containing an erasure, by which it appears you were directed to make an oral communication, and you cannot state what it was?—The question brings it to my recollection; it was something about a declaration that they wanted to know what should be done about it, a declaration to be made by an Orangeman on his initiation.

1637. Who is the master of the Trinity College district?—Mr. Edward Dix at present.

1638. Is not that book open to the inspection of every individual who was present in the grand lodge at the time it was sitting?—Certainly.

1639. Might not some gentleman then present have made an erasure without your being aware of it?—Certainly.

Wm. Swan, Esq.

3 June 1835.

1640. Might it not have been done subsequently if not on that day?—Indeed it might.

1641. Had not you noticed an erasure in a book in your own writing which you kept in your own official capacity?—I had seen that erasure; but really I did not mind it.

1642. Do you recollect that the Orange institution ever advanced money to furnish Orangemen with arms?—Never.

1643. Is it considered a part of the duty of an Orangeman to furnish himself with arms?—No.

1644. Are not the Protestants in general, whether Orangemen or not, in the habit of furnishing themselves with arms?—Those that are freemen in fact do do it under their oath, and I believe others do for protection.

1645. Those that are freemen in the city of Dublin?—Yes; or I believe freemen in any corporation.

1646. Do you think that if no Orange institution existed, as many Protestants would be armed as there are at present?—I do.

1647. Does it often happen in the course of your proceedings, as it does in the proceedings of other institutions, that it is necessary after minutes are made to make alterations in them?—It may occasionally arise.

1648. Is there any other erasure beside that in your book?—I am not aware.

1649. Have you examined the books with that view, to see whether there are erasures or not?—No; I cannot say that I have.

1650. Are you a member of any other body whatsoever, charitable or otherwise, which make minutes of their proceedings?—Yes, I am.

1651. Have you ever seen mistakes made in the entries?—Yes, certainly, and corrected.

1652. Is that the custom?—I am secretary to a society at which the chairman, if there is any thing of that sort, takes his pen and dashes it through it or corrects the error.

1653. You are the secretary of this body?—I am.

1654. Are you aware, or do you believe that any alteration has been made in the entries of the proceedings of the body with a view to affect this question?—Oh, certainly not; distinctly not.

1655. Are you aware that, in point of fact, any alteration has been made antecedently to your books being brought over?—Certainly not.

1656. Do you believe such a thing has been done?—I do not.

1657. Did you give access to the books for the purpose of their over-hauling them before they came here?—No; but my assistants, of course, have keys of the press, because I may not be able always to attend; the duties of the deputy grand secretary are very arduous.

1658. Is the salary good?—There is not any.

1659. Has there been any alteration made, to your knowledge or belief, in the books, with a view to the present inquiry?—Not in the least.

1660. Are you paid at all for discharging the duties of deputy grand secretary?—Not at all.

1661. Do you receive any recompense for discharging the duties?—No.

1662. What is your situation in life?—I am a land agent, if I am in any profession or calling, receiving rents.

Stewart Blacker, Esquire, called in; and Examined.

S. Blacker, Esq.

1663. ARE you a member of the Orange Institution?—I am.

1664. What situation do you hold?—I am assistant grand secretary to the grand lodge of Ireland.

1665. What are the duties of the office?—To assist the deputy grand secretary in keeping the books, observing a proper attendance on the committee throughout the year, reading the communications and communicating with the various private lodges as directed.

1666. How long have you held the office?—Upwards of a year.

1667. What rank do you bear in the lodges, independent of your office as assistant grand secretary to the grand lodge?—I am master of a private lodge.

1668. What lodge is that?—1483.

1669. Where

1669. Where is that held?—In Dublin.

1670. In what place in Dublin?—At No. 85, Grafton-street.

1671. At whose house?—At Mr. Timms's, the bookseller.

1672. Are you a barrister?—I am.

1673. How long have you been a member of the Orange Institution?—Upwards of three years.

1674. Do you receive any salary or remuneration as the assistant grand secretary?—None whatever.

1675. On your admission or initiation into the Orange Institution, were you required to take any test, oath or declaration?—None.

1676. Have you paid particular attention to the registry of warrants connected with the Orange Institution?—I have.

1677. What are the number of warrants at present on the books of the grand lodge?—The highest number on a warrant issued is 1,843.

1678. How many of those belong to lodges in a state of efficiency?—I think about 1,600.

1679. Are any of the numbers dormant?—Yes.

1680. What do you understand by the term "dormant numbers"?—Lodges that are not in a state of active operation.

1681. Do you know what duplicate warrants are?—Warrants of which two lodges exist under the same number.

1682. Is that frequently the case?—Yes, there are a good many in the institution.

1683. What do you suppose gave rise to those duplicate warrants?—The first thing that I consider gave rise to those warrants was, that in the grand lodge of Ireland, which had been separately held, first in the county of Armagh, and afterwards removed to Dublin, the secretaries of both had the power of issuing warrants, which created considerable confusion, as they sometimes, through inadvertence, happened to issue the same number. Afterwards, when the Orange system was for some time in abeyance, another system was carried on by the lower orders called the Benevolent Institution, which had different warrants; those were afterwards recognized and received into the Orange Institution after its revival in 1828; this also tended much to increase the confusion in the registry.

1683*. Can you state to the Committee what was the date of removal you alluded to from Armagh to Dublin, or about the time it took place?—I think in the year 1798.

1684. You have mentioned the Benevolent Orange Society; was that a society at all connected with the society of which you are a member and an officer?—It was a distinct society, but of similar principles, which was united, I believe, to the Orange Institution in 1829; the lodges then existing having been offered Orange warrants, if they would sit under them.

1685. Are those duplicate warrants considered desirable, or is the society endeavouring to do them away?—The society has been for some time back endeavouring to clear its books of all duplicate warrants, in order to prevent future confusion.

1686. In what other capacity besides that of assistant grand secretary have you served in the institution?—I have gone as member of a deputation to different counties.

1686* What were your duties as such, and what were the counties you went to?—I have gone to the county of Monaghan and the county of Armagh, and occasionally to some districts in Antrim and Down.

1687. What were your duties?—To inquire into the state of efficiency of the institution in those parts of the country, to give them the existing secret system, and to listen to and rectify any abuses or complaints that may have occurred.

1688. By "secret system," does your answer refer to any thing but the signs which are considered as to be held as secret by the rules of the society?—Not the slightest. I mean merely the signs and passwords by which Orangemen in general are known to each other.

1689. What are, to the best of your opinion, the number of members in each Orange Lodge; the average number?—They vary from about 30 to 300.

1690. Thirty is the minimum, and 300 the maximum?—Yes, as near as I can calculate.

1691. Cannot a lodge exist without 30?—Yes, it can; I think a lodge generally

S. Blacker, Esq.

3 June 1835.

originates with about seven members, and from that it may be increased to any amount.

1692. Can you state how many are essentially necessary to constitute a lodge?—Strictly, by the rules there is a master, a deputy-master, a treasurer and secretary, and five committee-men required; but I have known the grand lodge permit warrants to be issued, on it being duly certified that there were seven proper persons able to form the commencement of a lodge.

1693. Have you been in the habit of attending private lodges?—I have, frequently.

1694. What are the privileges of a member of a grand lodge when attending a private lodge?—He is allowed to enter on all occasions and vote on all subjects, with the exception of the admission of members, the election of officers, and the distribution of the funds of the lodge.

1695. Have you been present at a balloting for members for private lodges?—I have.

1696. What were the points discussed on such an occasion?—The moral, religious and political character of the individual proposed as a candidate.

1697. What were the principal reasons for which you have seen or heard of candidates for admission being rejected in private lodges?—I have heard of their being rejected for being drunkards and gamesters, or otherwise disreputable as to their moral and religious character, and for holding political opinions not in conformity with the general rules of the Orange Institution, which requires that none but a person of known loyalty shall be proposed.

1698. On what representation does a grand lodge expel members from the institution at large?—His own private lodge first agrees to the expulsion of the individual, and forwards his name to the county grand lodge, and afterwards, if they approve of the expulsion, it is sent up to the grand lodge of Ireland, and confirmed by them at their next general meeting; this is the general way, but the grand lodge has full power in itself to expel any member misconducting himself, without reference to any other lodge.

1699. Did you ever hear of any acrimonious or taunting expressions against any person on account of his religious opinions being ever used by Orangemen in lodge or out of lodge?—I never did.

1700. From your own experience can you tell whether gentlemen belonging to the Orange Institution have many Roman Catholic servants, and whether they show any aversion to being in the service of Protestants or Orangemen?—The majority of my own servants are Roman Catholics, and I believe it is the case with almost all the officers connected with the grand lodge in Dublin, and most of the gentlemen connected with the institution in Ireland. As to the latter part of the question, whether the Roman Catholics show any aversion to being in the service of Orangemen or Protestants, in general, I have heard them, on occasions when the observations were not meant to meet my ear, express themselves much more desirous of being in the service of Protestants than of those of their own creed.

1701. Are many of the Orangemen in the habit of dealing constantly with Roman Catholics?—Numbers of them; I myself employ many Roman Catholic tradesmen, nor have I ever changed one who served me well on account of his religion.

1702. Have you ever resided much in the North of Ireland?—I have resided some time there, and have been very often backwards and forwards from time to time between the North of Ireland and Dublin.

1703. From your observations would you say that the Orangeman is or has been frequently upon good terms with his Roman Catholic neighbour, alluding to the middling and lower classes of life?—Upon perfectly good and neighbourly terms when not interfered with.

1704. Have you understood objections to be made by Roman Catholics of the lower orders with whom you have been conversant against Orangemen as contradistinguished from Protestants in general?—I have heard Protestants in general spoken of by the lower orders of ignorant Roman Catholics as Brunswickers and Orangemen, applying those terms to Protestants in general, without intending them to apply to individuals whom they knew to belong either to the Brunswick clubs or to the Orange body, that is without applying it exclusively to the members of those bodies.

1705. How do you account for the general mass of Protestants being thus confounded by the Roman Catholics of the lower orders?—I think from agitating speeches

speeches made at various times in which persons who were totally unconnected with the Orange body, but even Roman Catholics themselves have been called Orangemen.

1706. Did you ever hear the phrase an Orange Papist?—I have heard of it as being applied to Lord Kenmare, and some other respectable Roman Catholics, who differed in opinion from the leaders of a certain political association.

1707. Have you ever seen any celebrations of Protestant anniversaries?—I have.

1708. What was the first you ever saw, as far as you can recollect?—I think it was on or about the years 1819 or 1820; but I can ascertain the date accurately if necessary.

1709. Upon what occasion was that?—I think it was on the occasion of the anniversary of the battle of the Boyne, on the 12th of July.

1710. By whom was that marshalled and headed, and what sort of people attended it?—It was led by Mr. Charles Brownlow, the Member for the county of Armagh, and an uncle of mine, Mr. James Blacker, both on horseback, decorated with the emblems of the order, and attended by various of the gentry of the country. I did not at that age make sufficient observation of the persons, but there was a vast concourse, and those were the leading persons.

1711. Do you know of any disturbance or conflict taking place?—Not the slightest, the whole country appeared to be perfectly peaceable and tranquil.

1712. What was the last procession you witnessed?—The last procession I witnessed was on 12th July 1833.

1713. Did you observe any arms among the people who composed those processions?—No, I did not; there was a boy had a small pocket-pistol at the last-mentioned, which he fired for sport, and it was immediately taken from him by some of the by-standers.

1714. Does the committee of the Orange Society take any pains to prevent processions from taking place?—They have at various times.

1715. What were their reasons for taking those pains?—At first they advised them strongly not to allow their enemies this handle for raising a complaint against the institution, and laterly they commanded them to abstain, those processions being against the law.

1716. Do the Orangemen intend offence to the Roman Catholics by walking in procession?—Not the slightest. I have heard that Roman Catholics themselves were often known to join in the processions.

1717. What is the intention of those processions?—They were to commemorate great national events, such as the establishment of the British Constitution by the Bill of Rights in 1688.

1718. Are you aware about what time the Roman Catholics first took offence at those processions?—I think it was about or shortly after the time in which I mentioned having seen the first procession I have referred to; I think about the years 1819 or 1820.

1719. Upon what grounds did they take offence at the time you refer to?—My own opinion is, that their aversion to those processions arose from irritating speeches delivered about that period, and their being put in a new and offensive light before them by those whose interest it was to do so.

1720. Did you observe any other method of rejoicing on those anniversaries besides processions?—By making bonfires on the heights.

1721. Were there any of those bonfires, as far as your observation went, near the houses of Roman Catholics?—Yes, several of them.

1722. Did you hear any intolerant or angry expressions made use of by the party about those bonfires against their Roman Catholic neighbours?—I have visited several of those bonfires while in full blaze, and never heard the slightest expression used against Roman Catholics.

1723. Did the Roman Catholics show any feeling of alarm?—Not the slightest alarm or dread; there are some houses of Roman Catholics which I have particularly in my mind at present which were close to a bonfire.

1724. At what period, and the place?—It was in the year 1834, near Portadown, in the county of Armagh; the Catholic inhabitants of this house which happened to be close to the bonfire, from being placed on the summit of the hill, did not seem in the slightest dread, but looked on it with curiosity and seeming pleasure.

1725. You have mentioned that the last procession you saw was in the year 1833, did any one in your hearing tell the persons who joined in that procession

S Blacker, Esq.

3 June 1835.

that they were infringing the law?—On that occasion there was a very large procession; they marched through Colonel Blacker's domain of Carrick, in the county of Armagh, up to his house: he came from the house and told them that they were doing an illegal act.

1726. Was that the occasion on which he lost the commission of the peace?—Yes; and he continued, that it was his duty as a magistrate and as a brother to request them to disperse as soon and as speedily as possible.

1727. You say you heard that yourself?—I did; I was close to him at the period; the large assemblage gave three cheers for the King and constitution, and immediately departed most peaceably.

1728. In what way are you connected with private lodges?—I am master of a private lodge, No. 1,483.

1729. What is the regular course of proceeding adopted at all meetings?—They are as laid down in the books of rules and regulations; they open with prayer; the general rules are read; proceedings of last meeting read, and other communications (if any) read; candidates balloted for; members initiated; general business transacted; names of candidates for next meeting read; a closing prayer read by a chaplain, if present, the brethren standing.

1730. What is the rate of subscription to this lodge and to lodges in general?—The subscription to this lodge is 30*s.* entrance and 10*s.* a year; the lodges in general vary according to the wealth of the members that constitute it, some are so low as half-a-crown entrance, and sixpence or a shilling each time of meeting for each member.

1731. How are these funds generally applied?—They are generally appropriated as a benefit fund to relieve brethren in sick or indigent circumstances; applied also in various acts of charity to various institutions; for instance, my own lodge lately voted a sum of money to the building of a church and old men's asylum; they voted another small sum of money to assist a brother's wife to America to join her husband, also sums to orphan societies, and things of this nature.

1732. Have you obtained leave from the grand lodge to disclose the secret system by which Orangemen at present know each other?—I have; the deputy grand secretary has, I believe, produced the document.

1733. Is there any other order beside that of Orangemen recognised by the body?—None but those called the Purple and the Orange.

1734. Have you ever heard any allusion made to Black Lodges?—I have.

1735. Did such ever exist with the approval of the Orange Society?—The Orange Society do not acknowledge them at all.

1736. Did the Orange Society ever acknowledge them?—Never.

1737. Has the Orange Society passed any resolutions tending to shew that they never have acknowledged them?—The Orange Society have at various times passed resolutions disapproving of the introduction of any orders except the Orange and the Purple, and they have lately passed a resolution disapproving of Black Lodges and Royal Arch-purple.

1738. Are Purple Lodges held distinct from Orange Lodges?—They are.

1739. What advantages arise from having those two orders?—They are considered beneficial as a state of probation, and held out as a promotion to an Orangeman that behaves well.

1740. Were you present at the grand lodge held in November last, where a resolution was passed disapproving of any connexion with Black Lodges, or lodges granting other degrees than those provided for by the rules?—I was, and heard the matter fully discussed.

1741. What were the principal reasons given for passing that resolution?—The grand lodge were always desirous of having their two orders of Orange and Purple perfectly unshackled and unconnected with any other order whatsoever. They had reason to believe that those Black Lodges, over which they had not any control nor the slightest connexion, had induced some of their members to enter their body. They had also heard that there were certain rules among them, such as if a brother is struck, any brother who sees him struck is immediately to take up his quarrel, without inquiring whether he has just cause so to do or not. They thought that this might lead to riots at fairs and markets, and also from the frequent admission of various improper characters who had been expelled from the Orange Institution for misconduct, into those Black Lodges, they considered it their duty to warn all members in connexion with the Orange Institution to avoid their meetings, and also thus clearly to disavow all connexion with societies of whose principles

ciples they were to a great degree ignorant, and over whose actions they had not the slightest control.

1742. Are Black Lodges numerous?—I believe not; I have heard myself only of two or three.

1743. In what part of the country are they?—I have heard of one in Dublin, and I have heard of one or two in the North, but I cannot state the locality; the county of Tyrone or near the borders of it.

1744. Have you attended to the issue of new warrants for fresh lodges?—I have.

1745. Have you lately perceived an increase in the demand for warrants, as also in the number of members returned from those already existing?—I have; a considerable increase latterly.

1746. To what do you attribute this increase at the present moment?—I attribute it to the disappointment that many Protestants have felt that their expectations of peace returning to Ireland and the kingdom in general from the passing of the Emancipation Bill, has not been fulfilled; as also from the alarm that exists in the minds of many persons at the present prospect of affairs, persons who, under other circumstances, I am aware were very much averse to joining societies of this nature; and, lastly, from the more general inquiry that has lately been instituted into the Orange system; for I consider that the more the nature of the society has been exposed, the greater are the numbers who have attached themselves to it.

1747. How are the grand officers of counties chosen?—The grand officers of counties are chosen at a general meeting of the districts into which the county is divided.

1748. Is this election final, or does it wait for any approval elsewhere?—Their names are sent up to the grand committee in Dublin, who reject or retain them as they please, still liable to an appeal from those grand officers that are rejected, to a meeting of the grand officers at the next meeting of the grand lodge.

1749. In what rank of life are the district masters of counties in general?—Some of them in the highest rank of life; for instance, Lord Rathdowne is the district master of New Town Mount Kennedy, county Wicklow, many grand jurors and magistrates are district masters of the places near where they reside, but the generality of them belong to the class of the upper rank of substantial farmers.

1750. Have you any clergymen as such?—Yes; some few.

1751. In what proportion do Orange Lodges exist with respect to the counties that are generally disturbed and those which are peaceful?—The proportion of lodges are in the counties of Down, Antrim, Fermanagh and Armagh, which are generally considered as the most peaceful counties, average upwards of 200 lodges in each; 229 in Antrim; 212 in Armagh; in Down upwards of 200 lodges, and also upwards of 200 in Tyrone, and about the same in Fermanagh.

1752. Do you know how many there are in Londonderry?—There are two districts, the returns from which I am not perfectly certain about; I should think there are upwards of 150.

1753. That is a small county in proportion to the others you mentioned?—Yes; then as to the counties which have been in a constant state of disturbance, there are in the county of Tipperary but two lodges; in the county of Westmeath but two lodges, in Kilkenny none.

1754. Are the different officers of the private lodges elected annually?—The rules of the institution require an annual election, but very often the masters are re-chosen, and continue the same from year to year. The practice varies in different lodges.

1755. Do the private lodges approve of the attendance of clergymen?—They are very desirous of having clergymen to attend their private meetings.

1756. With what view?—With a view to lecture them on various religious topics.

1757. What are the general places of meeting for private lodges?—Some lodges meet at the houses of their masters, others that are richer, or that are in more wealthy districts, have general houses and rooms for meeting; but the majority are obliged, through necessity, to meet in taverns and public houses.

1758. Have you heard of many lodges expressing regret at being obliged to meet in public houses?—The expression of regret has been universal, and in various places, such as Cork, Waterford, Bandon, Dundalk, &c., they have applied their means to obtain suitable places for meeting out of public houses.

1759. How are the applications for warrants to hold lodges made, and by whom?—They are made at the meeting of the district, and through the county secretary

S. Blacker, Esq.

3 June 1835.

to the committee of the grand lodge of Ireland, who order or refuse the issuing of the same.

1760. What are grand districts, and how many of them are there?—There are three grand districts in the institution, consisting of the city of Dublin, the city of Londonderry and the Trinity College grand districts; these have the privileges of a county lodge in the election of officers to represent them in the grand lodge of Ireland.

1761. What particular regulations are there in cities and great towns respecting the admission of members?—Their names are obliged to be sent by the lodge into which they require admission to the next monthly meeting of the grand district lodge, which refuses or admits them to be balloted for, as it thinks proper.

1762. Has this custom been found attended with benefit?—A greater scrutiny has been found very beneficial in large towns, where strangers are so much more apt to assemble, as it gives the opportunity of a further inquiry into their character and their principles, and guards against a too hasty admission.

1763. How many regular meetings of the grand lodge are there in the year?—There are two regular great meetings which take place about the first week in November and the first week in May.

1764. Can any other be summoned, and in what manner?—If twelve members of the grand lodge sign a requisition, one of the deputy grand masters is empowered to call a special meeting of the grand lodge in Dublin, fourteen days' notice being given to each member of the grand lodge, and at such special meeting of the grand lodge the county officers may exercise all the powers which respectively belong to them as such.

1765. What are the usual decorations the members wear in lodge?—They wear sashes or collars of orange and purple riband or cloth, according to the order they belong to, with medals attached; I can show a specimen of the medal; that is the medal used since 1798, bearing an impression on one side of the likeness of King William the Third, and on the reverse the Royal Arms, surmounted with the motto, "King and Constitution." [*Producing the Medal.*]

1766. Do the rules of the institution make it binding on the higher orders of the institution to mingle with their humbler brethren?—Yes; there is a particular rule on the books requiring that every member of the grand lodge shall belong to a private one.

1767. Do Orangemen as a body consider themselves as attached to or bound to support any particular political party?—Certainly not; they consider themselves as strictly a defensive body, and opposed only to those whom they consider inimical to constitutional Protestant institutions.

1768. Are there any regulations in private lodges as regards quarrels among any of their members?—Yes; in many lodges there are regulations, that if members quarrel among themselves they are before they proceed further in the matter to intimate the subject privately to the master and to the chaplain of the lodge.

1769. Is that advice generally followed?—It is, and with very beneficial effect.

1770. Have you been in the habit of dining or supping with grand or private lodges?—I have frequently.

1771. Did you ever hear any toast or sentiment obnoxious to any person's religious opinions, or inculcating sentiments of persecution or extermination against them on account of those opinions?—Never.

1772. What are the toasts which are usually given on those occasions?—They generally are in the following order: "The King and Queen;" "our imperial grand master the Duke of Cumberland, and the rest of the Royal Family;" "The glorious memory;" these are the general standing toasts.

1773. Is the toast, "The Protestant ascendancy," usually given?—Yes.

1774. Do you conceive that a toast calculated to give offence to Roman Catholics?—It is not meant in that light.

1775. On what account do requisitions for relief come to the grand lodge, and do they generally come from individuals?—They generally come from individuals requesting aid against prosecutions that may have been instituted against them, and also individuals that have fallen into distress.

1776. How are those requisitions treated by the grand lodge?—They are referred generally to some members of the grand lodge who are acquainted with the locality of the petitioners, and decided on according to the justice of the claim or character of the memorialist.

1777. How

1777. How often do the committee of the grand lodge meet, and what is the average attendance?—They meet regularly every Wednesday in the year, besides special occasions when summonses are issued, and the general attendance varies from about 20 to 100.

1778. Are there many dissenters in the Orange Institution?—There are a great many.

1779. Of what sects are those dissenters generally composed?—Chiefly composed of the old light Presbyterians, Methodists and Independents.

1780. Did you ever attend divine service on the 5th of November, and see Orangemen attending there as a body?—I have.

1781. Did you ever hear in any discourse then delivered any exciting language against any persons on the ground of their religion?—Not the slightest.

1782. Are Roman Catholics admissible into the Orange Institution?—They are not; it is exclusively a Protestant institution.

1783. What steps are to be taken for a person who has once been a Roman Catholic to obtain admission?—For a person who has been at any time a Roman Catholic to be admitted into the institution, it is requisite that a special application shall be made to the grand lodge or grand committee, accompanied by a certificate and testimonials transmitted through the grand secretary of his county, which shall be so perfectly satisfactory as to produce an unanimous vote on the occasion.

1784. Are such permissions often required from the grand lodge to admit persons who have been Roman Catholics?—Frequently.

1785. Are they generally acceded to if the documents are satisfactory?—It depends a great deal on the persons making the application, and the satisfactory nature of the certificates and testimonials.

1786. What are the sums required from each lodge by the grand lodge as yearly dues?—The grand lodge requires from each lodge a sum not less than half-a-crown per annum; some lodges send more, for instance, my lodge subscribes 2*l.* a year.

1787. Are those dues well paid?—They have generally not been well paid.

1788. How do you account for the irregularity or remissness in the payment of them?—From the election of treasurers that neglected their office, or who omitted to transmit what dues they obtained, but not from any unwillingness on the part of the lodges themselves.

1789. Has any improvement lately taken place with a view to remedy this?—Yes; the grand lodge at its last meeting in November passed a resolution requiring that each member before he should be permitted to vote on any question should produce his certificate of having paid up the dues of his district or his lodge.

1790. Has the question of the repeal of the Union between Great Britain and Ireland ever been the subject of discussion in Orange Lodges?—No; that appeared to me to be generally a settled point, or rather universally scouted from the lodges in general.

1791. Do you know of any person being expelled the institution for being favourable to that measure?—I do; I remember the expulsion of Mr. Scott, a sheriff of Dublin, for being favourable to the repeal of the Union.

1792. Was it not in consequence of having given a breakfast to Mr. O'Connell he was expelled?—It was not for entertaining Mr. O'Connell, but the feeling he expressed of being favourable to the opinions and sentiments of Mr. O'Connell upon that occasion.

1793. In certain processions which have taken place, which have been composed of persons favourable to the repeal of the Union, it was publicly stated that many Orangemen attended and marched in orange and green; was this really the case?—Not a single member; the grand lodge made particular inquiries on the subject, and it was fully cleared up to their satisfaction that no persons connected in any manner with the Orange body attended upon those occasions.

1794. Were you in Dublin at the time Lord Mulgrave made his entry into it?—I was.

1795. Did you see the procession?—I wished to avoid the crowd, but by accident I came in with the latter part of the procession, and went across the street through which they were proceeding.

1796. Did you see any flags upon that occasion?—I did.

1797. What

S. Blacker, Esq.

3 June 1835.

1797. What sort of flags?—They appeared to be the same sort of flags as graced the triumphal entry of Mr. O'Connell when agitating the Repeal question some time previous into Dublin.

1798. What was the colour of them?—They appeared to be green and yellow; however, green seemed to be the predominant colour.

1799. Would you believe a Roman Catholic on his oath?—I would; I think that there are many men as honourable and as conscientious in that as in any other religion, but there is a sect or order of Roman Catholics that I would have some hesitation in believing, or persons educated in their principles, that is the Jesuits.

1800. Are you acquainted with that book—[*The Orange Minstrel being shown to the Witness*]—is that work in general use among the Orangemen?—I never saw any copy but this, nor do I think it in any circulation.

1801. Is that work recognized by the Orange Society?—Certainly not.

1802. Do you conceive the Orange Society is bound by any sentiments of an uncharitable nature, if such are contained in it?—Certainly not; and if there are any sentiments of that nature, and the person who has written it is an Orangeman, he is liable to reprimand or expulsion for it by the grand lodge.

1803. And would probably be expelled by the grand lodge?—Yes.

1804. How did the book come into the possession of the Orange Lodge?—Various books and papers are sent into the committee-room to lie as a sort of advertisement of themselves.

1805. Was that sent as a present by the author?—Yes, that appears on the cover.

1806. There is another book, Graham's Poems, does the Orange Institution consider itself responsible for the contents of this work?—Certainly not.

1807. Or for the acts of the Rev. John Graham?—Certainly not.

1808. Are those songs generally sung at dinners of Orange Lodges?—I am not aware.

1809. Does each lodge have a certain number of annual dinners?—That varies according to the taste and the means of the lodge.

1810. There is no general rule upon that subject?—None.

1811. Have you attended many of those dinners?—I have, several.

1812. Is the general character of the songs sung upon those occasions of an uncharitable nature towards Roman Catholics, or do they chiefly refer to political and constitutional subjects?—It may sound rather extraordinary, but I have very seldom heard political songs or songs reflecting on Roman Catholics in an Orange meeting, they were generally jovial, convivial, comic or sentimental.

1813. There is no general set of songs which is common to all the Orange Lodges?—No.

1814. If a song of an uncharitable nature happened to be sung at any Orange Lodge, would it be likely to meet with the approbation or disapprobation of the Orange Society in general?—It would meet, I think, with the decided disapprobation of all well constituted lodges; there is an instance on the grand committee book of 1798, which has been produced here, of a person having published some song containing uncharitable sentiments against some persons on account of their religious opinions, and, as well as I recollect, the person was very severely reprimanded by the grand lodge. I beg to refer to the minute, which is as follows: "Grand Lodge, 20th November 1798. Ordered, That Mr. William Mackenzie be summoned to attend the grand lodge at Harrington's on Thursday next at three o'clock. Mr. Mackenzie afterwards appearing in the room, it was unanimously agreed and ordered, that the following advertisement be published in 'Sanders' Evening Post,' 'Hibernian 'Journal,' and Freeman's Journal,' viz. 'The grand Orange Lodge of Ireland finding that a pamphlet purporting to contain Orange songs, and really containing expressions directly opposite to the fundamental principles of the Orange institution has been published, and having taken the same into consideration, Resolved, That our 5th general rule be published as the best refutation to said publication. Rule 5th, That no person do persecute or upbraid any one on account of his religious opinion; but that we will, on the contrary, be aiding and assisting to every loyal subject of every religious description. Resolved, That a song to the tune of 'Croppies lie down,' in said publication, the chorus of which is changed to 'Papists lie down,' meets with our strongest disapprobation, being directly contrary to our principles, as reflecting on a part of our fellow subjects for their religious persuasion. Signed, by order, J. C. Beresford, grand secretary."

1815. There

1815. There are a great many songs on political subjects in general use amongst Irish Protestants, are there not?—I believe there are; they are a very song making nation. *S. Blacker, Esq.* 3 June 1835.

1816. Do you conceive that at a meeting of a political dinner of Protestants who were not Orangemen, or which was not an Orange Lodge, the songs would be likely to be of as uncharitable a nature, or more or less so, than at a dinner of an Orange Lodge?—I have heard more violent political songs at meetings, consisting of a general mixture of Protestants than I have ever heard in Orange Lodges. I have not the slightest recollection on my mind of hearing any particular songs of a strong political tendency at Orange Lodges.

1817. Have you heard violent political songs at other meetings of Protestants?—I have heard, I am sure, songs sung at general Protestant dinners as much if not more distinctly tinged with party feelings than those I have ever heard at Orange Lodge meetings.

Lunæ, 8° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Stewart Blacker, Esq., called in; and further Examined.

1818. YOU mentioned that you had visited the counties of Tyrone, Armagh, Down and Derry?—If the honourable Member means as a member of the deputation, I mentioned that I had visited the counties of Monaghan and Armagh, and also some districts in the counties of Antrim and Down. *S. Blacker, Esq.* 8 June 1835.

1819. You gave, from a book, an exact return of the number of lodges in Tyrone, Down and Derry?—I gave at first the general average of 200 lodges and upwards in each of those counties which were most peaceful, and afterwards I gave in some degree a more accurate account of those counties with which I was more particularly acquainted.

1820. Two hundred and twelve for Armagh, 200 for Down?—I said about that.

1821. One hundred and fifty for Derry?—I said about that; there were two districts I was not certain of.

1822. But as to Armagh, you are certain of 212?—Yes, I am assistant grand secretary for that county.

1823. By whom was the return made to you of 212 lodges?—By Mr. O'Neil, my deputy.

1824. The deputy for the county of Armagh?—Yes.

1825. What is his office?—Deputy assistant grand secretary.

1826. Deputy assistant grand secretary for the county of Armagh?—Yes.

1827. Did he return you the number of persons enrolled in each lodge as well as the number of lodges in the county?—He did not.

1828. Have you in your possession any document furnishing the exact number in each lodge in the county of Armagh?—I have not.

1829. It appears by your regulations as at present existing, those for 1834, the names of the members of each lodge, with the offices which they may fill, and the time they are appointed to take offices, shall be entered in a book to be kept for that purpose in each lodge, which record shall be open to the inspection of the society at large, and likewise to the Government of the country; are the names of the members of each lodge thus entered in a book according to the regulation?—It is very hard to obtain regular returns from unpaid officials.

1830. Are the names entered in the lodge book according to this regulation?—I think each lodge has a regular register of its own members; but I do not think that the number of members in each lodge are regularly returned to the assistant secretary for the county, or by him forwarded up to the grand lodge as required by that rule.

1831. If wanting to see the names of those persons, what course would you suggest to this Committee to adopt?—The only mode I can suggest to this Committee would be sending for the secretaries and the books of each lodge.

1832. Could not the county secretaries transmit from the different societies to the grand lodge, Dublin, all those books, and thus the Committee obtain the entire?

S. Blacker, Esq.

8 June 1835.

entire?—They might, I think, to a great degree; but I think many of the private lodges would not like to give their own books out of the possession of their own officers.

1833. Did the grand lodge of Ireland, in their statement that they were ready to give to the Committee appointed by The House of Commons all information whatsoever in regard to Orange Lodges, speak not with regard to lodges in general, but merely to the grand lodge in Ireland?—As far as the power of the grand lodge extends.

1834. Do not you think that if the grand lodge of Ireland instructed those different lodges to send to the secretary, suppose in the county of Armagh, those books, they would obey that order, are they not bound to obey it?—I certainly think they would to a very great degree; but as I said before, it will be found very difficult for a body constituted and upheld as the grand lodge of Ireland is merely by the good feeling of the entire community, and who have no compulsory power by which they can enforce their commands imperatively like The House of Commons, to make unpaid officials perform those duties which the honourable Member's question requires, or to deliver up their books and papers without the guardianship of their own officers.

1835. Can you give the exact number of the members of lodges in the county of Armagh?—I can only go upon my former average of allowing about 30 members to each lodge as the minimum, and 300 as the amount of the largest lodge that I know of in the institution.

1836. Do not they make returns from that county by their secretary?—I have seen all the returns of the masters of lodges, but I have not seen a return of the actual members belonging to each lodge.

1837. Do you take no notice of them?—I have not received any such returns.

1838. Is it not your duty as secretary to ascertain the strength of this formidable party, in support, as it is said, of good law, order, peace and the government of the country?—I have no particular object in doing so, my duty as assistant grand secretary of Armagh is merely to be the medium of communication between that county and the grand lodge in Dublin.

1839. If an order came from the grand lodge of Ireland to the county grand lodge existing in Armagh, would they obey the order of the grand lodge?—I am sure they would to the best of their means.

1840. Would not the other lodges yield obedience to them?—I am sure they would; the only difficulty would arise from the dislike of those private lodges of sending their books and papers without the guardianship of their own officers.

1841. But those books and papers may be procured?—I conceive so, as I have before stated.

1842. Latterly has the number of the Orangemen in the county of Armagh been much increased?—As I said before, not having received the regular returns of the number of members in each lodge, I cannot correctly judge as to the increase or decrease of the institution of that county; but from hearsay, and from speaking to the masters of lodges, I should think that they bear a very fair proportion to what they formerly did, if not an actual increase.

1843. What is the class amongst whom the increase has taken place; is it amongst the higher class, gentry and clergymen?—Does the question relate particularly to the county of Armagh.

1844. That is the intention of the question?—To my own knowledge, but that has been latterly more confined to the neighbourhood of Dublin, from residing there more constantly than in the north of Ireland, I consider the increase in the institution has been more in the higher and more intelligent classes of society; but the increase has also been very great from what I have heard in the lower lodges.

1845. Do you mean by lower lodges, persons in the humbler class?—Yes, lodges composed of the humbler classes of society.

1846. In the county of Armagh, what proportion of the magistrates of the county are Orangemen?—That is a question I cannot correctly answer, from want of a knowledge of all the individuals composing the present magistracy of that county.

1847. Can you state how many of them are Orangemen?—If I had a list of the magistrates, I could most likely point out those who are Orangemen; but I am afraid to trust myself to vague and general assertions.

1848. Can

123

S. Blacker, Esq.

8 June 1835.

1848. Can you say how many clergymen and gentlemen of the rank usually on the grand jury are Orangemen?—That I cannot say, from the same reasons.

1849. Are the majority of the grand jurors in that county Orangemen?—It is very difficult for me to answer that question without seeing the grand panel of the county.

1850. Who are the grand officers in the county of Armagh?—The grand master in the county of Armagh is Lord Mandeville; the deputy grand master is Colonel Verner, M. P.: the grand chaplain is the Rev. James Blacker; the grand treasurer, Thomas Atkinson, esq.; the grand secretary at present is Dr. Patten; it was till lately James Verner, esq.; and the assistant grand secretary is myself.

1851. Is that the entire of the grand officers?—Yes, the entire who may vote at the grand lodge of Ireland.

1852. The question refers to the members of the lodge below in Armagh?—Those are the county grand officers. I will now give the names of the district masters. Mr. John Hamilton is district master of Portadown; Mr. Henry Pillow is district master of Rich Hill; Edward Obre, esq., who is a grand juror, is district master of Loughall; Robert Hardy, esq., who is another grand juror, is district master of Tandrahee; Mr. John Kitson is district master of Armagh; Joseph Wilson, esq. district master of Lurgan; Mr. William Gordon, district master of Killalee; Mr. Robert Maxwell, district master of Keady; Mr. Nevin M'Connell is district master of New Town Hamilton; Mr. Benjamin Dixon is district master of Chalemont; Mr. Edward M'Sweeny, I am not certain whether he is at present district master of Market Hill; I think there has been a change, but he was lately.

1853. Is that the entire of the county of Armagh?—Yes.

1854. The Committee perceive that the greatest part of the book you now hold in your hand, and to which you have referred in giving your evidence, is in print; it contains the rules and regulations, among other matters, of the Orange Society?—It does.

1855. It also contains references to the various lodges in Ireland?—It does.

1856. Have you any objection to deliver that book to the Committee for examination, or to hand it to Mr. Sheil, for the purpose of his asking such questions as he shall consider advisable, founded upon the inspection of that book?—I do not think that the Committee can have any claim upon this book, as it is merely a private note book of my own; but if a Member wishes to look at it merely as such, I have not the slightest objection, nor would I hesitate a moment to show any thing that it contains, or which can give the honourable Member any information on the subject in hand. I can provide him with similar copies of the printed book; but I merely make this distinction, to show that this book does not at all come under the designation of a book belonging to the institution, but is merely a private note book of my own; nor do I consider the institution at all bound by any notes or memorandums I may have made in it.

1857. Have you any objection to hand that book to Mr. Shiel?—If the honourable Member will take it as a private note book of my own I have not the slightest objection, but if he takes it as a book belonging to the institution, or questions me upon it as a book belonging to the institution, I should have the greatest objection.

1858. You have been giving in a list of the names of the grand officers of the county, is there a grand chaplain?—The Rev. James Blacker is, as I stated before, the grand chaplain.

1859. Do you recollect how many clergymen are members of the Grand Orange Lodge in the county of Armagh?—I have the names of two or three on my mind, but I cannot give the exact number.

1860. Can you give a rough guess of the number of clergymen who are members of the grand lodge?—There is only one clergyman member of the Grand Orange Lodge for that county in particular.

1861. How many clergymen of the county of Armagh are Orangemen; perhaps looking at your book would refresh your memory upon the subject?—I have no note in my book on the subject; only three names occur to my mind at present, but there may be more.

1862. You say that the lodges are from 30 to 300?—About that.

1863. What do you take as the line; would you suppose upon the average there are 100 in each lodge?—Yes, I think that would be a very fair average.

1864. In the county of Armagh, taking 212 lodges for the county of Armagh

S. Blacker, Esq.

8 June 1835.

and 100 to each would give you 21,200 for that county alone?—I should say in round numbers that there are about 20,000 Orangemen in that county.

1865. The grand lodge of Armagh is in communication with the grand lodge of Ireland?—It is.

1866. The different lodges of Armagh are in communication with the grand lodge of Armagh?—They are.

1867. Thus the different lodges of Armagh are in communication with the grand lodge of Ireland through the intervention of the grand lodge of the county of Armagh?—Every official communication must by the rules of the institution be transmitted through the county grand secretary.

1868. Can the secretary of an inferior lodge in Armagh communicate with the grand lodge of Ireland?—Not officially; communications of that nature should by the rules of the institution be transmitted through the grand secretary of his own county.

1869. So that all the lodges of Armagh have a common grand secretary?—Yes, they have, besides the secretary of their own private lodge.

1870. Can the lodges of Armagh communicate with each other; can lodge A. communicate with lodge B. in Armagh?—As individual members.

1871. Has each lodge a secretary?—It has.

1872. Does the secretary of lodge A. communicate with lodge B.?—He may, as an individual.

1873. Can he in his official capacity?—He may on the private business of the lodge, but not on any matter relating to the county or the institution at large.

1874. Does one inferior lodge ever come to a determination on matters upon which it holds communication with another lodge?—Various members of private lodges are in the habit of visiting each other's lodges, and thus if a resolution is brought forward in one lodge it may not be unlikely that the visiting members may carry it to another, such as lately was the case in Dublin; one lodge brought forward a resolution recommending an Orange orphan society for supporting their indigent orphans; various other lodges took up the same measure and passed similar resolutions.

1875. Were you an officer of the society in the year 1828?—I was not.

1876. Were you a member?—No.

1877. Do the different lodges give any report of their proceedings?—Every lodge that I am acquainted with has books of its proceedings.

1878. Does each lodge send a representative to the grand lodge of the county?—The master and deputy master of each lodge have the privilege of attending the meetings of the district to which their lodge is attached, except in the province of Ulster, where from the great number of lodges the deputy master is only privileged to attend in the absence of the master; the district officers have the privilege of attending the county grand lodge, and the grand officers chosen by them have seats in the grand lodge of Ireland.

1879. So that there is a delegation from each lodge to the general assembly for the county?—It depends upon what a person considers a delegate; they are not in my opinion delegates, inasmuch as they can be rejected by the body to whom they are sent.

1880. They are deputed for the purpose of meeting in the name of the different lodges?—Yes; subject to the approval of the body of which they are sent to constitute a part.

1881. The county grand lodge is composed of deputies from the several lodges, is it not?—From the districts into which that county is sub-divided.

1882. So that the grand lodge of Ireland, upon the one hand, consists of deputies from all Ireland, and the grand lodge of each county consists of deputies from each district of the county?—Yes, partly of these grand officers and partly of committee men.

1883. And the districts again from the lodges?—Yes; but as I before remarked, subject to the approval of the bodies to whom they are deputed, who may reject them if they please.

1884. There are persons, you state, delegated by the district lodges to the county grand lodges, are there not also persons deputed from the county grand lodge to attend the grand lodge of Ireland?—There are persons chosen by the private lodges to represent their interests in the districts, from the districts to the counties, and from the counties to the grand lodge of Ireland.

1885. Are there not persons also appointed to represent the district lodges in the committee of the Grand Orange Lodge?—Besides these grand officers of counties,

counties, there are a number of persons chosen by those county grand officers in grand lodge assembled, who are called committee men of the grand lodge of Ireland, who do not represent any body of persons; there are about 300 of those committee men, principally noblemen and gentlemen of rank and property.

1886. It is their duty to attend the committee of the grand lodge in Dublin? —It is their privilege.

1887. They attend in the committee as the officers of the district lodges?—No; the committee men, as I before stated, are a number of persons chosen by the county grand officers at the meeting of the grand lodge of Ireland; of these committee men, there are about 300 at present who do not represent any body of Orangemen whatever.

1888. Three hundred are chosen?—I do not state that as their exact number, it being unlimited.

1889. They are chosen by the grand officers of the county lodges; for what work are they chosen?—To assist them in their duties as officers of the grand lodge of Ireland.

1890. Do those persons attend the committee of the grand lodge in Dublin? —They are entitled to do so.

1891. As authorized representatives of those district lodges?—No, certainly not; they are not authorized representatives of any district or any particular body of Orangemen.

1892. Will you have the kindness to refer to that book, containing the proceedings of the committee, and read this entry?—"The returns of the grand officers from the county of Fermanagh being read, and the appointment of two assistant grand secretaries being irregular, resolved, that the matter be referred to the county grand lodge, for the purpose of stating which of them they intend as their representative at the committee of the Grand Orange Lodge."

1893. Does it not appear from that, that it is usual to elect those officers as the representatives of the district lodges in the committee of the Grand Orange Lodge of Ireland?—Yes, representatives of their interests; as assistant grand secretaries.

1894. In your evidence you stated, that you, in your dealings, and in the employment of servants, made no distinction whatever between Protestants and Catholics; that you took a Catholic servant and kept him, and made no distinction in your dealings with tradespeople or the employment of your domestics? —I did.

1895. And that that was the general feeling among Orangemen?—The general feeling and practice.

1896. Do you consider the Protestants in general less liberal towards Catholics than the Orangemen in their dealings and employment of servants?—It never struck me that the Orangemen were less liberal than other Protestants in their dealings with Roman Catholics.

1897. You will not pretend to say that they are more so?—Certainly not.

1898. Have you been in the habit of reading Saunders's News Letter?—I have, constantly.

1899. Have you perceived in that newspaper frequent calls for servants of the Established Church; "None but of the Established Church will be received." Have you not met with a dozen intimations of that kind in a single newspaper?—I have sometimes met with advertisements of that nature, and also seen those of servants stating that they belonged to the Established Church.

1900. That none but members of the Established Church will be accepted?— That exact wording I do not recollect. I have read advertisements of servants offering themselves as being of the Established Church.

1901. Do you think that if the servants had not found this a recommendation they ever would have stated it in an advertisement?—I am sure that the stating of such a thing in a newspaper is no criterion to many Orangemen and Protestants of my acquaintance; nor would I take it myself as such.

1902. If you saw it in almost every newspaper, and not one or two but sometimes a dozen and fourteen or sixteen of them, would you not imagine there was a very strong impression upon the minds of the servants who thus advertize, that it would be a great recommendation, and facilitate their entrance into the situation to which they aspired, their stating that they were members of the Established Church?—There might be that impression upon the minds of the servants,

S. Blacker, Esq.

8 June 1835.

but I think the higher orders do not in general take it as any criterion of the religious character of the servant.

1903. Have you ever heard, and do you believe, that many Catholic servants profess in that manner being of the Established Church when they are not so, to secure a place?—A servant came to me to be hired as a butler, who professed himself a Protestant with that view; and although he had the best discharges and recommendations of persons in town to prove his character, I rejected him on that account.

1904. Saunders's newspaper is a Dublin newspaper in great circulation, the great advertising newspaper in Dublin?—I believe it is.

1905. You are a member of the committee of the grand lodge, are you not?—I am privileged to attend as an officer of the grand lodge, as assistant grand secretary of Ireland, at their meetings.

1906. You have been sent as a deputy from the committee of the grand lodge of Ireland to other district lodges, in order to organize those bodies?—I have.

1907. What instructions have you received from the grand lodge of Ireland on those occasions?—My instructions were to inquire into the general state and efficiency of those districts, with regard to the number and constitution of the lodges, how they were carried on; also to give them the present secret system, by which I mean the signs and pass-words by which Orangemen knew each other; and also to request that they would pay their dues more punctually, which I believe was generally the chief object of the visit.

1908. It is occasionally represented to the grand lodge, that certain district lodges are in a state of disorder, and deputations are sent down to those lodges; can you explain to the Committee what are the characters of those disorders, and how they are remedied?—The word disorder perhaps is too harsh a term for the general complaints that come up to the grand lodge; the meaning intended to be conveyed is merely that those lodges do not conceive themselves to have had their interests sufficiently attended to by the grand lodge of their county, so as not to have received a regular report of proceedings of the grand lodge of Ireland, or lately to have received the signs and pass-words on a change in the secret system taking place.

1909. Are you aware of any instance of the grand lodge having discountenanced a district lodge, in consequence of its not being according to the rules and regulations of the society in Dublin?—Various reports have come up to the grand lodge, chiefly from lodges in which quarrels had taken place as to the appointment of masters or officers; the grand lodge generally have referred, if such disagreements take place in private lodges, to their district: and if the district do not agree, to the grand lodge of the county, and then finally decide upon it themselves.

1910. The grand lodge of Ireland being a court of appeal from the others?—Yes, in the last resort; and their decision is final in all cases.

1911. You are aware that the grand lodge disowned certain lodges calling themselves Orange Lodges and Black Lodges?—Not calling themselves Orange Lodges but Black Lodges.

1912. Has the Grand Orange Lodge authority to break up a district lodge?—It has full power.

1913. Do you happen to know what the constitution of the Black Lodges is?—Not in the slightest degree.

1914. You are aware that Black Lodges are in existence?—I am.

1915. The Orange body thought it necessary to disclaim them?—They did.

1916. They claim connexion with the Orange Lodges?—They admitted some members of the Orange institution into theirs; and the grand lodge, as I stated before, were desirous to warn their members against any associations, with whose principals and constitutions they were not acquainted, and over whom they had not the slightest control.

1917. Do you know the origin of the Black Lodges?—I have not the slightest idea, but imagine they arose from the desire of the lower orders to have something more exciting or alarming in the initiation of members; I think it may be a mixture of freemasonry with that of the old Orange system, a species of mummery innocent in itself, and originating in the strong desire that vulgar minds in general manifest for awful mysteries and ridiculous pageantry.

1918. They were composed chiefly of the lower orders of Orangemen, were they not?—I am not aware that Orangemen only have been admitted into them.

1919. You

1919. You do not know whether they consist exclusively of Orangemen or not?—I do not.

1920. Was there any investigation instituted into their nature by the Grand Orange Lodge?—No, they had no means of doing so.

1921. Or by any Orange Lodges?—No, it was only from general evidence given to the grand lodge by the members of it, that they thought it advisable to disapprove of any connexion with any orders but those mentioned in the rules of the Orange Society, the orange and purple.

1922. Has the Grand Orange Lodge of Ireland authority to expel from the society any member they may think fit?—They have.

1923. What are the usual causes of expulsion?—Disreputable conduct as a citizen, a christian or a loyal subject.

1924. Is it usual to expel them for holding particular political views?—It is for expressing sentiments, or acting contrary to those rules laid down as the fundamental laws and constitutions of the society, and which it was originated to support.

1925. Are you aware that the Orange Society passed resolutions, calling upon the Orangemen in every parish in Ireland to petition against Catholic emancipation, and that that fact appears by their books?—I was not a member of the society at that period, but I have no doubt they did.

1926. Are you aware that the Orange Society passed resolutions against Parliamentary Reform?—Not against reform in general, but against the species of reform which was intended to be introduced into Parliament; they considered that too much power would be given to the democratic body, and they objected to numbers being taken as a criterion instead of property.

1927. So that on two of the most important political questions, namely, Catholic emancipation and the specific measure of Parliamentary Reform, which has been since adopted by the legislature, the Orange Society did strongly interpose?—The Orange Society, I conceive, interposed, being impressed with the idea that the Roman Catholics had full religious toleration, and sufficient political power at that time consistent with the safety of the Established Church and the Protestant institutions of this country. As to the Reform Bill, a great number of Orangemen were staunch and consistent reformers themselves, only they did not take precisely the same sweeping views of reform which the managers of the Bill, which was brought in and carried, contemplated.

1928. You have given reasons for the interposition, and therefore you do admit the fact of interposition?—I was not then a member of the Orange Society when the first of these measures passed into law, so that I am not the best person to be examined exactly upon that point, but I believe that they did petition, and most properly.

1929. When did you become a member of the society?—In the year 1832.

1930. Upon the last day of your examination, you stated that the Orange body was not a political one; how do you reconcile that former answer with your admission of the interference of the Orange body on two of the most important political questions which have for many years been discussed?—I believe, if the honourable Member will refer to my evidence of that day, he will find I stated that the Orange body were not attached to any particular political body, but that they considered themselves more as a defensive society against all encroachments made upon Protestant institutions and the constitution as established in 1688.

1931. Still you will now admit, while you state that they are not in connexion with another political body, that they are a political body themselves?—I have no hesitation in admitting that I consider them a religio-political body.

1932. Is it usual for the Orange body to dismiss from their society any of their body who take a different view on important questions to that adopted by the generality of the body?—All persons admitted into the society are considered to have assented to and to be bound by the sentiments expressly laid down as the fundamental rules of the institution.

1933. Would you consider a resolution of the grand lodge passed respecting some particular measure of Government as a rule of the society, the infringement of which by a member would authorize his expulsion?—I have not on my mind at present any precedent of such a transaction happening, but I consider that any infringement of the rules of the institution would lead to the reprimand or the expulsion of a member.

1934. Are you not aware, in point of fact, that the Grand Orange Lodge of

S. Blacker, Esq.

8 June 1835.

Dublin did expel persons from the Orange Society for supporting the Reform Bill as brought in by the Ministers?—No.

1935. Are you aware that Mr. Archibald Fisher was expelled the society for canvassing and being an active partisan and heading processions as bodies of men whose principles may be judged from their shouting O'Connell and the Repeal of the Union?—Not to my personal knowledge.

1936. Does not that appear from the book now shown to you?—I am sure that the entry is perfectly correct; I was not in office at the time, but I have not the slightest doubt that they would most promptly expel any member from their body who could so far forget himself as to favour and spread the opinion of the separation of the two countries, and take part in any mischievous system of agitation.

1937. Are you aware that brother John Hitton was removed from the committee of the grand lodge for not having voted at the late city election, that being on the 9th of June 1831?—I dare say the entry is perfectly correct, and that the grand lodge were fully borne out in their decision, but I was not in the institution at the time.

1938. Will you read the following entry?—"That the grand committee be directed to remove from the list of officers of the grand lodge the name of any person or persons supporting the Reform Bill as proposed by His Majesty's present Government."

1939. Are you aware that on the 8th of June in the year 1831, the Rev. Henry Cottingham and the Rev. Samuel Wills were expelled the institution for sacrificing their principles as Orangemen by voting for the reform candidates?—My evidence is the same as to them as to others; in that I am sure the entry is perfectly correct, that I was not in the institution at the time, but that I consider that the expulsion of these gentlemen for voting for the reform candidates refers to a resolution passed before that in the grand lodge, where the Reform Bill was designated as the one brought in by His Majesty's present Government, the democratic tendency of which had alarmed many reformers themselves.

1940. Will you have the goodness to read the resolutions pointed out to you from this book?—"That the secretary do write to the Dublin district to say that it is the recommendation of the grand lodge that the lodges in said district do remove from any official situations which they may occupy, such persons, being freemen of the city of Dublin or freeholders, who voted for the reform candidates at the late election, or who refrained from voting against them." "That the operation of the Reform Bill as projected by His Majesty's Government will be to place the political influence of the Irish portion of the country themselves in the hands of the popish party, and that the privileges and interests of the Protestants of Ireland will be thereby sacrificed." "That the Orangemen of Ireland came forward at the close of last year in support of the Government when Mr. O'Connell agitated the question of a repeal of the Union, in the confident expectation that they would receive that support from the Government which His Majesty's loyal subjects have a right to expect from His Majesty's Ministers, but that if the Government think proper to sacrifice the interests and endanger the existence of His Majesty's Protestant subjects in Ireland by the provisions of the Reform Bill, they must look to others to support them should the question be again brought forward of the repeal of the legislative Union between the two countries."

1941. What is the date of that?—Monday, the 13th of June 1831.

1942. Are you aware what were the causes of Mr. Ex-Sheriff Scott's expulsion from the society?—I was in the grand lodge at the time, and the reasons I heard given were his holding and giving expression to sentiments similar to those of Mr. O'Connell with respect to a separation between Great Britain and Ireland.

1943. Have the goodness to read the resolution now shown to you, under date of the 29th of November 1832?—"That Ex-Sheriff Scott be expelled the institution for entertaining Daniel O'Connell at breakfast, on political principles which we do not approve." I was not an official at the time, so that I beg not to stand responsible for the wording of this resolution, however I may approve of the measure.

1944. Are you aware of the Orange Societies having formed any committee for the purpose of registration of voters in Ireland?—I am not; the question was once mooted in the grand lodge, but it was immediately rejected.

1945. There

1945. There is a society in Ireland called the Protestant Registration Committee, is there not?—There is, I believe.

1946. Are you aware of the grand lodge having passed any resolution with regard to that committee approving or disapproving their proceedings?—I am not at this moment.

1947. Have the goodness to read that resolution now shown to you, under the date of the 14th of February 1835?—"Resolved, That the best thanks of this grand lodge are due and hereby given to the gentlemen composing the Protestant Registration Committee for the purpose of securing the return of constitutional Members, and we recommend our brethren throughout the kingdom to give them their best support." I do now remember that resolution; it was passed on the same day that it was mooted, whether the Orangemen should form a registration committee of their own, and that resolution was unanimously rejected.

1948. Have the goodness to read the entry now shown you, under the date of the 15th of February 1833?—"William Scott, 16th Company Royal Sappers and Miners; that the committee would most willingly forward all documents connected with the Orange system to any confidential person in Ballymena, as prudence would not permit that printed documents should be forwarded direct to our military brethren. Signed, W. S."

1949. This is an entry made in the books of the society?—Yes, it is, and appears perfectly correct, and can be easily explained.

1950. Have the goodness to refer to page 155 of the book, intituled, "Proceedings of Committee," bearing date 7th May 1834, you find this entry, "879 to Samuel Scott, of the 89th regiment?"—I do.

1951. "570 to the Rev. Somers Payne, for the county of Cork; 883 to James Gresson, of the 70th regiment;" those entries appear in the books of the society?—Yes, as correctly entered.

1952. What do you mean by the numbers?—The number that was on the warrant issued to those persons for establishing a lodge.

1953. Previous to the passing of Lord Stanley's Anti-Procession Bill, did the Grand Orange Lodge encourage or discourage processions?—They gave their strongest advice to the country lodges to abstain from processions in general.

1954. Before the passing of that Act?—Yes; it will be seen on the face of the grand lodge reports of and before that date.

1955. To what date do you particularly refer?—Previous to the date of the passing of Lord Stanley's Bill.

1956. Can you refer the Committee to any such resolutions of the grand lodge?—If the documents are here, I can, no doubt, point out the passages; I recollect an address going forth from the grand lodge about July 1832, signed by Nathaniel Sneyd, as deputy grand master of Ireland, and William Ripton Ward, as deputy grand secretary, calling on the Orangemen to refrain from, or be most moderate as to their processions, before the passing of that Act.

1957. Do you recollect that?—I do not at the present moment remember the exact purport of it, as it was a long document, but I have no doubt I could procure it; any document put forward by the grand lodge, previous to the passing of that Act, I think was put forward in the way of advice to their brethren to refrain from these processions.

1958. Are you aware of the correspondence which took place between Mr. Grier and Lord Caledon, with regard to those proceedings in the year 1832?—I am not acquainted with the particulars of the circumstance.

1959. Will you be kind enough to read the last resolution, under the date of the 19th of May 1832?—"That the cordial thanks of this grand lodge are eminently due, and are hereby given, to brother Joseph Grier, grand master of the county of Tyrone, for the manly, straightforward and spirited reply, given by him to a letter written by the Earl of Caledon, in his capacity of lord lieutenant of the county, and referring to the procession of the Orangemen in the town of Dungannon, at which our brother Grier was assisting and discharging those functions with which he has been entrusted, with that loyalty, consistency and temper, which have ever characterized him as an Orangeman and a magistrate; and that a copy of this resolution be forwarded to brother Grier by brother James Corry Lowry, with liberty to publish the same."

1960. Will you refer to the resolutions of the Orange body on the 28th of June 1832?—"That an address to the Orangemen, in reference to the processions on the 12th of July, be drawn up by the grand committee, and circulated as the

S. Blacker, Esq.

8 June 1835.

address of this grand lodge; and that as it is impossible that this address can be effectively and appropriately drawn up until it can be ascertained what shall be the state of the law at that period, the committee is directed to prepare and issue addresses upon the instant that the state of the law shall be ascertained. That on the supposition that the projected Bill of Mr. Stanley do pass into a law, the address shall consist of a description of the characteristics and circumstances which would render the Orange processions under that law illegal, that the Orangemen of Ireland be fully informed of all the provisions of the Act, and the different ways in which they might subject themselves to its penalties, and that they be cautioned from falling into the snare laid for them. The address shall propose a substitute to be adopted, if the processions are impossible under the law, and this address shall be circulated as the address of the grand lodge. Resolved, that if the Bill do not pass, the address to caution all the brethren to be guarded, and careful to avoid giving any opportunity to the enemies of the institution to take it or them at an advantage."

1961. There appears here a resolution, passed by the committee of the grand lodge in Dublin, signed by Nathaniel Sneyd, deputy grand master, recommending the people to abstain from all demonstrations calculated to insult their fellow countrymen, or lead to a violation of the public peace; is that one of the resolutions to which you referred as emanating from the Orange body, discountenancing processions previous to the passing of Mr. Stanley's Act?—Yes, the address I before alluded to as before having been issued, signed by Nathaniel Sneyd and William Ripton Ward, about July 1832, is referred to by the former resolution, of the 2d of July 1832: "That under existing circumstances, and in the present excited state of the public mind, it will be inexpedient to put forth the address of his Royal Highness the Duke of Cumberland, written as it evidently was under the impression that the Procession Bill, then passing through the Commons House of Parliament, would be passed into a law. That an address from the grand committee be prepared to the Orangemen of Ireland, impressing upon such of our brethren as intend celebrating the coming festival of the 12th of July the strict observance of order and decorum, and the abstinence from all demonstrations calculated to insult their fellow countrymen, or lead to the violation of the public peace."

1962. Can you refer to that letter of the Duke of Cumberland?—I do not think that it is entered upon the books; but I dare say it can be easily produced.

1963. Are you aware that the Orange body petitioned for the repeal of that Act of Mr. Stanley's?—Not to my knowledge; but I am aware it was generally considered as a grievance.

1964. You are not aware that any resolution was ever passed by the grand lodge of Ireland, or by the committee of the grand lodge, praying for a repeal of that Act?—Not to my personal knowledge.

1965. Be kind enough to read the resolution of the committee of the grand lodge of the 22d of March 1833?—"That the draft of the petition to Parliament, praying a repeal of Mr. Stanley's Anti-Procession Bill, having been corrected, the same be engrossed;" it appears to me that the proceedings of that day do not seem to have been regularly signed by the chairman of the next day; and that resolution is neither proposed or seconded or declared passed.

1966. The entry of that resolution proves that there must have been some directions from the committee of the grand lodge to frame such a petition?—It does not appear to me in any authorized form at all; the usual way is, when a resolution is proposed, to put down the proposer and the seconder, and the name of the chairman at the end of the proceedings.

1967. Do the Orange Societies, or the grand lodge of Ireland acting in their behalf, interfere in the administration of criminal justice?—I would like to know the honourable Member's meaning of interference.

1968. Do they advance money for the purpose of carrying on the prosecution or the defence of any causes of any particular description?—When petitions or memorials have come up to the grand lodge, stating that subscriptions have been raised, or are in the act of being raised against any member of their body, or that a prosecution is unjustly pending over their heads, the grand lodge, after due enquiry, have at various times advanced sums of money in defence of those brethren.

1969. By

1969. By whom are the memorials signed?—Generally by the aggrieved parties; but the grand lodge, as I have stated before, look for the character of the memorialist and the justice of the case, to some persons of their committee acquainted with the petitioners, and resident in their immediate neighbourhood.

1970. A great number of the class commonly called yeomanry, out of whom juries are selected in the North of Ireland, are members of the Orange body, are they not?—They may be so.

1971. Are not you aware that most of the juries in the North of Ireland are Protestants?—I am aware that there are more Protestants in the North of Ireland than in the South; and in the most respectable and intelligent in that line of life, Protestants are chosen as such on account of their intelligence and respectability; but I have not known Roman Catholics excluded where they were equally intelligent and respectable.

1972. Have you ever attended courts of justice during the trial of persons charged with offences of a political character?—I have, constantly.

1973. On those occasions, the juries are, generally speaking, composed of Protestants, are they not?—Not to my certain knowledge.

1974. Do you not believe it?—I believe that in many towns in which I have been on trials, such as Monaghan and Dundalk, the juries have been equally Roman Catholics and Protestants.

1975. Generally speaking, are not the juries composed of Protestants in the North of Ireland?—I have stated before, that the Protestants of Ireland seem to me in the North of Ireland to compose generally the upper rank of intellectual and respectable farmers, and that they appear to be chosen more on that account than on the score of religion or politics.

1976. The large body of Protestants in the North of Ireland are Orangemen, are they not?—They are.

1977. And a great number of that class of Protestants from whom jurors are selected are Orangemen?—There are a considerable number.

1978. It may happen that 12 Orangemen may be sworn upon a jury?—It may so happen; it is possible.

1979. The defendant charged with a political offence may be an Orangeman?—I think not in that case; the crown solicitor would very probably throw out any men who to his knowledge were Orangemen, or holding Orange principles.

1980. Do you state that you believe Orangemen have been excluded from juries, as such, where Orangemen have been put upon their trials?—My own surmise is, that any persons holding particular political opinions would be a reason sometimes for their exclusion from the jury on a trial in which Orangemen were the defendants, by the parties acting for the plaintiffs.

1981. Did you ever see an Orangeman act as a juror in a case in which an Orangeman was a defendant?—The case I have particularly in my mind occurred at the late assizes at Armagh, in which I observed a number of Orangemen set aside by the crown solicitor, in a case where some Orangemen were about to be tried.

1982. Orangemen know each other by a sign?—They do.

1983. Is the crown solicitor an Orangeman?—I believe, certainly not.

1984. How could the crown solicitor then know?—From the general character of those persons, and public opinion of their political principles.

1985. If the general character is sufficient for the clerk of the crown to know an Orangeman, why is a sign necessary among Orangemen for subsequent recognition?—To be certain of a brother in a remote district or in different countries; but my own opinion is, that the sign is, among intelligent Orangemen, considered but a matter of very secondary importance; a measure merely thrown out to attract the attention, and keep together the lower orders, who are pleased with the idea of sharing in the same secret with so many of those moving in the highest sphere of society, while I am well aware there are thousands of good Orangemen who never could recollect two consecutive syllables of the lecture containing the passwords of the various orders.

1986. Did you see any Orangeman acting as juryman in the criminal court at the last assizes at Armagh, where you appear to have been present?—I may have seen it; but I cannot bring to my memory at present, so as to identify any one whom I knew to be Orangemen.

1987. Were you present at the trial of three persons at the last assizes for Armagh, tried by Baron Pennefather, for walking in procession?—No. I was present

S. Blacker, Esq.

8 June 1835.

sent during a trial for burning some houses in that county, of which the Orangemen were fully acquitted.

1988. Were you present at the trial of any persons before Baron Pennefather for walking in a procession when most of the Orangemen submitted, but three did not?—I was in the Record Court on the opening of that case I think, but I do not think I remained in town during the trial.

1989. You are aware that three persons were tried and convicted of walking in procession?—No, I have not a recollection of it as occurring at the last assizes at Armagh.

1990. Have you read the account of three Orangemen who, on being advised by Baron Pennefather at the last Armagh assizes, not only would not submit but either sung a song or whistled one?—No.

1991. Have you not read that in the public papers?—No.

1992. Did you hear of it in Armagh?—No; I think I should have heard of it, being constantly in the court.

1993. If an Orangeman is charged with a participation in an offence of a political character, and it should be notorious that the Orange body have subscribed money for the purpose of defending that individual, do not you conceive that the administration of justice will be affected by such contribution of money, through the medium of an extensive organized body, and more especially if the jurors are either in the whole, or in part, members of that organized society of which the defendant is also a member, and which has subscribed money for his defence?—It depends, I consider, in the first place, upon the circumstance whether there are not already other societies who are subscribing to carry on or to aid to carry on a prosecution against the prisoner; it also depends upon the justice or the nature of the case whether such can be styled an interference with justice. It would be very hard indeed to prevent any man borrowing money from his friends or from individuals, in consequence of his being a member of any particular body, in order to prevent injustice being done to him, and to defeat a conspiracy formed by a powerful body against his rights.

1994. Are you aware of money having been advanced by the Orange body for the defence of a man of the name of M'Beith, who was charged with having killed a man in the streets of Dundalk?—I am not, but the deputy grand treasurer and grand solicitor are both in town, and will give full information upon all such subjects.

1995. Are there any high sheriffs in Ireland Orangemen?—A great many.

1996. The persons that impannel juries are Orangemen?—Yes.

1997. And the deputy-sheriffs are Orangemen?—Not to my certain knowledge, but some may be.

1998. Who is the deputy-sheriff for the county of Armagh?—I think a gentleman of the name of M'Kinstry.

1999. Is he an Orangeman?—I think certainly not.

2000. Is Mr. Auchenleck, of Fermanagh, an Orangeman?—I do not know that gentleman, nor am I aware of his being one.

2001. You know that several magistrates in Ulster are Orangemen?—A great many.

2002. Men who try cases at quarter sessions?—Yes, who assist in doing so.

2003. So that an Orangeman may be tried for an Orange riot by magistrates belonging to his own body?—Certainly, and well punished too, if deserving of it.

2004. You are not acquainted you said with the county of Fermanagh?—I am not acquainted, except officially; I never have been in it.

2005. Have you ever heard or read in the public papers of Mr. Auchenleck's declaration, who was sub-sheriff for many years of the county of Fermanagh, that he never had nor never would place any Catholic or Papist upon a jury for either civil or criminal affairs?—Never. I never read or heard his name mentioned either as sub-sheriff or connected with the above remark.

2006. Did you ever hear that it was the custom in that county to exclude, with very few exceptions, Catholics from the panel?—I never did.

2007. In the county of Armagh you state there are about 20,000 Orangemen?—Yes, in round numbers.

2008. Do you know the population of that county?—Not exactly, but in proportion to its size it is the most populous county in Ireland. As well as I can recollect, I think it is put down in a late census at above 300,000 inhabitants.

2009. No

2009. No Orangeman is admitted until he is 18 years of age; is not that the general regulation?—Yes.

2010. Those Orangemen constitute the able-bodied, adult, male population, generally speaking?—Yes.

2011. Can you form an opinion of the relative number of Protestants and Catholics of that county, or can you form an estimate of the Protestant population of the county of Armagh?—I have not looked much into statistics, or the question of population in general, it is only a rough surmise as to that county. I do not give it on exact data.

2012. Of what class are the Orangemen of that county mostly composed?—Of the lower orders, farmers and cottiers.

2013. Are there not a great number of servants and labourers?—A great number of them are such.

2014. Leaving out the gentry, the grand jurors and magistrates, and persons of that description who are Orangemen, do you think that the humbler classes of Orangemen have among them three acres of land a piece?—The property in Armagh is sub-divided into very small portions, perhaps more so than any other county in Ireland.

2015. Do not the Orangemen of Armagh, 20,000 and more, consist mostly of persons who have no property whatever in land, or any thing else, or the great majority of them?—If the honourable Member means that the great majority of the Orangemen of Armagh are in the humbler ranks of life, and have not much landed property, it is perfectly the case; but also there is a considerable degree of property in Armagh, indeed the greater proportion, which is in the hands of Orangemen.

2016. Are not the majority of Orangemen in Armagh persons who have no property whatever as landowners or employers of tradesmen, but mostly small weavers living on low wages, or servants in husbandry, or persons of that description?—A great many of them.

2017. The question is, is not that the great majority?—I should say that the great majority necessarily were of that description.

2018. You are aware that the magistrates choose the police?—They recommend them I believe in some cases.

2019. The opinion of the Orangemen is, that a brother Orangeman is more trustworthy than a man who is not an Orangeman and a loyal subject?—It depends upon the nature of the trust.

2020. For instance, making policemen of them?—They certainly would have a stronger dependence on a person whose principles they knew than a person who was a stranger; but I conceive the Orangemen would look more to the moral and religious character of the individual than to the tinge of his political principles.

2021. If an Orangeman had the selection, he would of course recommend to a post of that description a brother Orangeman?—In two perfectly equal cases he certainly would I think.

2022. So that the magistrates of the county of Armagh, to whom is entrusted the construction of the police, would lean entirely towards Orangemen coupled with two circumstances, the high opinion they entertain of the necessity of the institution and the loyalty of its object, and also the hostile opinion they entertain of the Catholics with regard to the institutions of the country; those two circumstances would weigh with the magistrate who was an Orangeman?—I cannot answer for what the magistrates of Armagh would do, but my own opinion is, that after the character of the individual himself is satisfactorily settled, I think they would be right, if Orangemen, to prefer a brother to a stranger.

2023. Are not almost all the members of the yeomanry corps in the county of Armagh Orangemen, and are you connected with that body?—I am a lieutenant of yeomanry, but I am not aware that the yeomanry of that county are exclusively composed of Orangemen; on the contrary, I have been told that there are many Roman Catholics in the corps of yeomanry.

2024. In the corps to which you belong, is there any man that is not an Orangeman?—I am not aware of the corps to which I belong being exclusively composed of Orangemen.

2025. Is there a single member not an Orangeman?—There are, I believe, three hundred in that corps and—

2026. What is that corps?—The Segoe Light Infantry; and I cannot precisely

S. Blacker, Esq.

8 June 1835.

say whether there are any Roman Catholics or not in it; but I should think very likely not, as that is a very Protestant district.

2027. Do you know how many Orangemen there are in that corps?—I do not.

2028. The object of this institution is for the purpose of giving support to the Government, the laws and institutions of the country; as you have stated such being the case, the greater strength that body possessed, the more those objects would of course be likely to be secured; such being the fact, did you never direct your attention to the number of arms in the hands of Orangemen in that county where you are assistant grand secretary?—Never; nor have I ever known it to have been taken into the consideration of the grand lodge of that county or the grand lodge of Ireland, that any inquiry respecting the state of the armed force of the Orange Institution should be inquired into.

2029. You said you were not aware that this corps, consisting of 300 persons, was exclusively Orange?—Yes.

2030. Do you know how the fact stands one way or another?—I do not.

2031. Do you believe this corps may be entirely Orange?—I cannot give any opinion correctly upon that point.

2032. You do not know whether it is so or not?—I cannot say whether it is exclusively Orange or not.

2033. Is the majority Orange?—Not to my certain knowledge.

2034. Do you believe it?—I would not wish to hazard an opinion of the certainty of which I am not aware.

2035. You being a functionary of that society, do you believe that the majority of that corps are Orange?—I cannot give a decided opinion upon it; I am not aware of its being so.

2036. Can you ascertain what is the number of Orangemen in the corps of which you are lieutenant?—I dare say I could, if such a proceeding would suit any desirable purpose.

2037. Do they all belong to your district?—They are spread over the entire parish.

2038. How many lodges are there in that parish?—It is a very extensive parish; I have heard that there are no less than above 6,000 Protestants in that parish.

2039. Is there more than one lodge in that parish?—The districts are not, in my book, divided into parishes, so that I cannot exactly answer the question as to the number of lodges the parish referred to contains.

2040. What is the extent of the district to which this body of yeomanry is attached?—I have no idea; it is not from the district they are called, but from the parish in which the men reside.

2041. It is the parish of Segoe?—It is.

2042. Do you reside in that parish?—I occasionally visit it.

2043. Have you resided in it?—Yes, I have; but not permanently since I have been an Orangeman.

2044. Are there more lodges than one in that parish?—A great many more; the lodges in the district itself run into various other parishes, so that I cannot distinctly point out those belonging to that parish; some of them belong to the parish of Lurgan, and others, I believe to Tandragee, and some may belong to that of Portadown or Drumcree.

2045. Within what distance are those lodges; is any one of those lodges ten miles distant from the others?—I cannot answer that question precisely; it is a very straggling parish.

2046. Is it five or twenty, or between those two?—There are a considerable number of lodges, and they are generally very close together.

2047. Can you, as lieutenant of this corps of yeomanry, and assistant grand secretary of the Orange body, in the county of Armagh, obtain information for this Committee which will enable you to state the number of Orangemen in this corps, which is exclusively Protestant?—I dare say some information might be obtained.

2048. Could not you obtain the numbers of the corps of the county of Armagh yeomanry who are Orangemen?—I do not know what authority I possess that could allow me so far to inquire into that; I conceive I have no right to mention the name of any individual as being an Orangeman, without being sure of his sanction for doing so.

2049. How are the yeomanry generally composed; are they not composed of labourers, small farmers, and weavers?—I cannot answer the honourable Member's questions on the subject of the yeomanry with much correctness, inasmuch as although

although I hold a commission, I have never joined the yeomanry corps, nor am I in the slightest degree acquainted with the general organization of that body.

2050. Do not the Orange body consider the yeomanry of Ireland as in a great degree entertaining the same feelings with themselves?—I think the yeomanry of Ireland, in the northern parts, are considered as generally Protestant, and inclined towards Protestant institutions; there is a very large body of yeomanry in the South and the West with whose principles I am not acquainted.

2051–2. Be kind enough to read that resolution of the committee of the Orange Lodge?—The 11th of February 1831. "That having given expression to our hope that the Government will at length afford to the loyal Protestants of Ireland that encouragement and support to which they are so eminently entitled, we cannot help stating it as our firm conviction, that the only means of giving confidence to the Protestant mind would be the immediate embodying and augmenting and arming the Protestant yeomanry of Ireland; that while we feel bound to express our determination to oppose all attempts to dissolve the Union between Great Britain and Ireland, and resist the agitation created on that pretence, and while we are informed that unofficial and general declarations from high authority in the Government are made that the Protestants of Ireland will be more favourably regarded and more justly treated than has of late been the case, we feel it imperative on us to hesitate in yielding an implicit confidence, or in forming any resolutions of unreserved support, so long as the merely appearing as Orangemen, though not contrary to the law, should be considered as a sufficient cause to afford loyal men, who have long zealously supported His Majesty's Government and the British connexion by dismissing them from commissions in the yeomanry and other situations, and so long as vexatious prosecutions against Protestants shall mark a decided partiality to those who have always been and who now are the determined enemies of all our institutions, both civil and religious."

2053. Does the Orange Society hold communications with any members of the army?—There are various warrants under the Orange Institution, which are held by persons attached to the army; and therefore communications of course are held between the persons acting under those warrants and the grand lodge.

2054. A warrant is granted to a military person for the purpose of holding a lodge?—It is.

2055. A lodge in the regiment of which that individual is a member?—Yes.

2056. Have the goodness to read rule 13?—" That as regiments are considered as districts, the masters of all regimental lodges do make yearly returns of the number, names and rank of the members of their lodges to the secretary of the grand lodge; and that they shall not make an Orangeman, except officers, non-commissioned officers and privates, in their respective regiments; and that they remit to the grand treasurer of Ireland the yearly subscription on the first day of May in each year." I would merely premise, that one set of rules and regulations abrogates, if I may use the term, those which have previously existed. This may have been a regulation at the time, that is, in the year 1814, but is not in the present rule-books.

2057. You have stated, that regiments are considered as districts?—Yes.

2058. Do the military districts send deputies to the grand lodge?—They do not.

2059. Are the military districts represented in the grand lodge?—They are not.

2060. Are all districts represented except the military districts?—They are.

2061. Each regiment, however, you consider as a lodge?—No, as a district; there may be two or three lodges in one regiment.

2062. How many military lodges have you got in this society?—I have not exactly counted the number, but I think about fifteen.

2063. Have you an entry of them in that book in your hand?—Some of them.

2064. Have the goodness to mention them?—I have not an exact entry of all made out, nor do I give this book as authority; there are several put down as belonging to militia regiments, which regiments do not exist at present, but merely the staff of them; so that we consider them in fact dormant warrants, such as the Monaghan militia staff, the Armagh militia staff, &c. Number 334 is in the 64th regiment.

2065. Is that regiment now in Ireland?—I do not know.

2066. Will you have the goodness to state the names of the regiments in which Orange Lodges exist?—I cannot do that exactly; some are merely entered " marching warrants."

2067. You are now consulting that book which you have declined putting into the

S. Blacker, Esq.

8 June 1835.

the hands of the Committee, though a great portion of it is in print?—I am perfectly willing to put the printed part into the hands of the Committee, and it has been already given in with the other books belonging to the grand lodge.

2068. Will you point out any passage in that book in your hand, any thing which will justify you in the eyes of this Committee or the public, in withholding that as a private document?—

[*The Witness was directed to withdraw*].

[*The Witness was again called in.*]

2069. In the printed book which you handed in, and which you state contains all the printed matters in that book which you decline producing, although you offered it to any member of the Committee, upon the understanding that no question should be founded for your examination upon it, is there any reference to the lodge in the 64th regiment?—In the printed book it is called No. 334, marching warrant; I have erred; I find with regard to that warrant, as existing at present in the 64th regiment, it does not now exist. Colonel Dixon, the commander of that regiment, finding that a Riband Lodge also existed in the 64th regiment, found it necessary to put down both; not, I believe, from any impression against the Orange Lodge, but because he would not allow a Riband Lodge to exist in his regiment, and wished to act impartially.

2070. Is that in the printed book; there is no distinct mention of the 64th regiment but under the general phrase "marching warrant," without the name of the regiment or the name of an individual being connected with that phrase; you mean to designate a particular section of the army?—The reason for that is very obvious; this published registry is not looked upon by the grand lodge as an authentic document; it is so stated that in one of our reports, and very likely on account of the circumstances which I before mentioned, of the lodge having been done away, was one of the reasons for that; the name of the regiment was not mentioned. There are a vast number of other mistakes throughout the book containing that published list of lodges and officers.

2071. It appears under the numbers 567 and 568, there is an entry of two marching warrants; those two entries are interposed between a series of names; to what regiments do those two marching warrants refer?—I have no note of it.

2072. How were you able to tell me that the other warrant, marked 334, related to the 64th regiment, inasmuch as there is no mention here of the 64th regiment?—The honourable Member will find all my sources of information in this room, if he refers to the warrant-books which have been unreservedly laid upon the table, he can satisfy himself of every particular.

2073. How were you able to inform the Committee that the marching warrant, 334, related to the 64th regiment?—Because I happened to have noted it on some occasion, which I do not at present remember.

2074. Then it is by that note you were able to give the Committee that information?—It is by a note filling up the space where the printed part is, through inadvertence, irregular or deficient.

2075. Is the marching warrant sent to any particular individual in the regiment?—It is sent to a brother, particularly recommended as well qualified to form a lodge in the regiment, in the same manner as any other lodge is sent to a district in the country.

2076. When other warrants are sent, the name of the individual is published in the warrant-book, but when military warrants are sent the name of the individual to whom it is sent, is suppressed?—I do not think that is an intentional circumstance, I think it is a casual error; the warrant-book is very full of errors.

2077. Whatever may have been the motive, the fact is as it is suggested?—It appears so.

2078. Do you apprise the colonel of the regiment when you send a marching-warrant to an individual belonging to the regiment?—No; unless it is necessary to have some particular communication of that kind, it is never done.

2079. So that an Orange Lodge may be formed in a regiment, without the cognizance of the military authorities?—That may be best known to the commanding officers of the regiments themselves; I am not acquainted how far their knowledge extends of what those under their command do in their leisure hours.

2080. You do not print the name of the individual to whom the warrant is addressed; you do not mention the name to which that warrant refers; you do

not

S. Blacker, Esq.
8 June 1835.

not make any communication to the military authorities; cannot an Orange Lodge then exist without the cognizance of those military authorities?—Certainly they may. As far as respects this book, it was not intended for general public circulation; but I consider that the omission of the names of the marching-warrants was not intentional, but done through inadvertence, or want of knowledge of the compiler; and I believe it is in progress of correction for the next publication of the registry.

2081. Does not that inadvertence occur throughout, wherever a regiment in the army is concerned?—I must consult the book in order to answer that question; I cannot, at present, find any such entry.

2082. The book now shown to you is dated in 1824, have the goodness to read the 15th rule?—"That regiments are to be considered as districts, and that masters of all regimental lodges shall make yearly returns of the numbers," and so on.

2083. Is the rule now in force?—I cannot find any such rule on the books at present.

2084. Are the resolutions about the army in 1814 and in 1824, precisely the same?—The sense is the same; there is a trifling verbal difference.

2085. Was not the commanding officer of the 64th regiment aware of the existence of the Orange Lodge in his regiment, when he suppressed it?—He must have been, to put it down, on finding that a Ribandman's Lodge also existed.

2086. You stated in the former part of your examination that the resolution respecting the petition against Mr. Stanley's Anti-procession Bill was not signed by the officers of the lodge, have the goodness to refer to and read the two resolutions, on the following page, and state whether those are not duly signed by the proper authorities?—"The engrossed petition of the committee of the Grand Orange Lodge of Ireland, to the House of Commons, praying the repeal of Mr. Stanley's Anti-procession Bill, having received some further amendments · Ordered, That the above amended petition be forthwith engrossed, and after obtaining as many signatures as time will permit, that the same be forwarded to brother Colonel Alexander Perceval, M.P. for presentation."

2087. Is that properly signed?—It appears to be properly signed by the chairman of the next day, but the whole business appears to have been very irregular at that time; a person becomes the chairman when he could not properly have done so, there not being a sufficient number present to constitute a committee.

2088. Have you any doubt of that petition having been presented?—I am pretty sure that the entry is quite correct, but it does not appear upon the face of the books to have been done in a regular manner; the resolutions not appearing to have been formally proposed, seconded and passed.

2089. You have no doubt that such a petition was forwarded to Colonel Perceval?—I have no doubt that the entry is perfectly correct, as stated, but I am not aware of the petition having been proposed, seconded, passed, forwarded or presented.

Mercurii, 10° *die Junii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Stewart Blacker, Esquire, called in; and further Examined.

S. Blacker, Esq.
10 June 1835.

2090. YOU have referred to the book in your hand in order to give the Committee information upon various subjects connected with the Orange Institution, have you any other documents in which there are no private observations of your own, containing similar information as assistant secretary of the Grand Orange Lodge?—I have no other document but what are similar to those which have been already handed in to the Committee.

2091. If you are rightly understood, the reason you object to putting in that book as evidence, and submitting it to the inspection of the Committee is, that you do not think you have any right to make the body responsible for your private sentiments?—I do not wish to establish the precedent that a private note or memorandum book of any person, in which he merely expresses his own individual opinion, should be taken in any degree as binding any public institution with which he may happen to be connected.

S. Blacker, Esq.

10 June 1835.

2092. Are there any notes in it not connected with the Orange Lodge in one shape or another?—I consider that my own private memorandum book and the observations in it are chiefly relative to the Orange Institution.

2093. Are they not entirely relative to the Orange Institution?—I should say almost entirely.

2094. Is there any exception?—I do not find any, nor am I acquainted with any at present.

2095. Have you in that book the specific number of members in any Orange Lodges; you do not treat such as private observations?—Certainly not; I have not any account of the number of members in any of the lodges existing at present, but I have a few memorandums of the numbers with which the lodge at first originated.

2096. At what period?—I have, for instance, 873 mentioned, with the number at which it commenced.

2097. At what period?—The 27th of August 1834, lodge 873 commenced with 12 members.

2098. What is the place of that lodge?—District of Charlemont and county of Armagh; and in the same district and the same county, lodge 905, at the same date, commenced with 10 members.

2099. Is there information in that connected with both the situations you hold, one as assistant secretary of the grand lodge of Dublin, and the other as secretary of the grand lodge of Armagh?—As both, but chiefly as secretary of the grand lodge of Armagh, and corrected returns of my own county as far as I could learn.

2100. Do you mean the corrected returns of the numbers?—No; of the names of the masters of lodges, and their various places of meeting.

2101. Do you correspond with the secretary in Dublin as secretary for the county of Armagh?—Being resident constantly in Dublin I have no necessity for doing that.

2102. Do you correspond as secretary of Armagh with the district secretaries?—Occasionally.

2103. Is there no regular fixed period of correspondence in each year?—The district masters are required, by the rules, to make returns to the county grand lodges of the names and residences of the brethren in their districts, or the individuals rejected or expelled within their districts, at the county meetings which are held in the month of April, and the grand secretary of the county is required to make return of the county grand officers to the committee, and also the names and residences of all persons rejected or expelled within their respective counties at the meeting in May.

2104. Have you that correspondence?—No.

2105. Where is it?—It is more a rule laid down upon the books, but as I said before, it is much neglected.

2106. Have you notes of the communications from the district secretaries to you as secretary of the county?—I have not in town; I have in Dublin, a mere return of the numbers of the lodges and the masters and their places of meeting.

2107. You have no correspondence whatever from the secretaries of the districts to you as secretary for the county of Armagh?—Occasionally, from the secretaries or district masters requiring either the renewal of a warrant or the procuring of a new one for their respective districts.

2108. Are there not other subjects also introduced agreeably to the rule you have just read, the number of brethren admitted and rejected at the respective lodges in each respective district?—The only communication of that kind lately received, and that I at present remember, was one from the district master of Charlemont, requesting permission for a person who had been rejected in a lodge to be re-balloted for.

2109. Is that the only communication you have had upon these subjects in your capacity as secretary of the grand lodge of the county of Armagh?—I have already stated there are occasional communications of this nature, and that that was the last.

2110. The question refers to warrants?—Those are all I have upon my mind at present.

2111. Is there any other channel of communication between the Orange Lodges and the district lodges, the district lodges and the county lodges, the county lodges and the grand lodge of Ireland, except between the secretaries themselves?—Not

as official communications; there may be communications as individual members of those respective lodges.

2112. Is there no communication from grand master to grand master?—As individuals.

2113. And from treasurer to treasurer?—As individuals.

2114. With regard to the accounts, is there no communication between the treasurer of a district, through the general treasurer of the county, and the grand lodge, stating the sums received as required by the regulations?—I believe there is constantly; and I wish it was better attended to.

2115. Do you believe such communications take place?—I dare say they do.

2116. Between masters, as such, do not any communications take place, the masters of the small lodges to the other lodges?—I dare say they do.

2117. So that the entire evidence of course cannot be expected from you as secretary, only that in your memoranda?—Just so.

2118. Having stated as your reason for not handing in that private book to the Committee, that in your opinion it would be establishing an inconvenient and an unfair precedent, have you any objection now to hand it in to the Committee?—Not the slightest, if it is not taken as a book belonging to the society, or binding it in any manner.

[*The Witness was directed to withdraw.*]

[*The Witness was again called in.*]

2119. Do you put in that book without any reservation whatever, or do you wish to make any reservation?—I intend to make the reservation I formerly stated, that I consider it as a private note and memorandum book, and that I do not consider the Orange Institution as at all bound by any note or comment of mine in it.

2120. Have you any objection, if that book is put in and read by members of the Committee, to their asking any questions the contents of that book may suggest?—Not if the book is taken in the light I have mentioned, that it is my own private memorandum, and that the body is not at all bound by it.

2121. Are there any material and important facts connected with the Orange Lodges which you might give yourself from the book, having read it over, and which have not come before the Committee?—There may be for aught I know, but I do not feel the institution at all bound by my ideas of those facts.—[*The Witness handed in the Book.*]

2122. Can the grand master call the entire body of Orangemen together of his own accord, and at any time?—Certainly not; as I stated before, the rules and regulations of the Orange Society require that twelve members of the grand lodge should sign a requisition to him to that effect, and a fortnight's notice must be given to each member of the grand lodge.

2123. Can any person, or body of persons, at any time call the whole body of Orangemen together, and assemble them in one place from all parts of the country?—I think, in the first place, that it is almost morally and physically impossible, from the scattered state of the various lodges, and of the members of the institution generally; and in the next place, I know no cause which could make about 600 noblemen and gentlemen of the first rank in society who compose the Grand Orange Lodge of Ireland, call the Orangemen together as a body, which would not as effectually call forth the entire Protestant population of Ireland.

2124. Did you ever hear that the Orangemen in the year 1796 or 1797 were reviewed in a body by Generals Lake and Knox, then in command of the northern district?—I have heard an aide-de-camp of General Knox, who was present on that occasion, and is residing in Dublin at present, General Owen, state, that he went on that occasion from Belfast to Lurgan—that his impression of the state of the country was, that it was in a most frightfully disturbed state; that pass-words, to which people would attach no particular or definitive meaning, were prevalent among the peasantry, such as "Are you up, are you up." On their progress from Belfast to Lurgan, they saw in their way several bodies of Orangemen in procession in Lurgan Park, and in the presence of Mr. Brownlow, the proprietor of that domain, they reviewed a body of nearly 20,000 Orangemen, who marched past before them; and on returning the next day to Belfast, a proper feeling of confidence seemed to be restored to the country, and instead of those indefinite words being used, the general expression that seemed to come from the peasantry was "God save the King."

S. Blacker, Esq.

10 June 1835.

2125. Were the Orangemen armed and in uniform upon that occasion?—No; as I understand, they were in their plain clothes as citizens.

2126. Have the secret articles, mentioned in the early rule books, any existence at present?—Not the slightest; nor for many years past.

2127. A witness was asked on a former day the following question: "Have you in Ireland, independent of the Government, an armed confederacy which may either oppose or support the Government at its pleasure?" do you allow that the Orange Society possesses this alternative?—Certainly not; by the rules and regulations they are bound to support the magistracy and official authorities in the just exercise of their functions.

2128. Do you admit that the Orange Society is an armed confederation?—Certainly not; we have no proof to that effect, or authentic knowledge that the members are generally armed.

2129. Is it any part of the regulations that they should be armed?—Certainly not; nor have I ever heard discussed in Orange Lodges the necessity of procuring arms for forming themselves, as Orangemen, into armed confederacies.

2130. Do you recollect the occasion of Lord Mulgrave going in state to the theatre lately?—I do.

2131. Did the grand lodge take any steps with regard to that circumstance?—The grand lodge were particularly desirous that the Orangemen of Dublin should not mix themselves up in any riot or disorder that was likely to occur on that occasion from the excitement which prevailed at the time, and they made it their request, as individual members, to the various brethren of lodges over whom they had any influence, to abstain altogether from presenting themselves at the theatre on that night.

2132. Did the grand lodge receive any authentic information whether any noise or disturbance made on that occasion proceeded from persons connected with the Orange Institution?—Two members of the grand lodge attended at the door of the theatre before its opening, and could not discover any Orangemen entering it except a few that were obliged to attend in their official capacity as magistrates; and also two members of the body visited the interior of the theatre on that night, and made it their particular business to inquire into and see whether the noise and disturbance on that occasion proceeding from the quarter that it did, came from persons connected with the Orange Institution; and they gave it as their decided and unanimous opinion, after strict trial and due examination, that no such noise or disturbance proceeded from any persons connected with the Orange Institution.

2133. Do you not think that if the grand lodge had not interfered, and that a perfect understanding and discipline had not existed among the various members of the institution, the consequences from the excitement which prevailed might have been serious?—I have reason to believe that from the excitement which prevailed from the recent public procession of Lord Mulgrave into the city of Dublin, and which the Protestants in general took as in a great degree insulting to themselves, that it would have been very likely that some serious collision would have taken place on that night but for the strong recommendation and interference of the grand lodge, and the good feeling and discipline of the private ones.

2134. Have you the letter of the Duke of Cumberland, which was referred to on the last day the Committee met, on the subject of Orange processions?—I have; if the Committee pleases, I will read its contents:—"St. James's Palace, June 21st, 1832; As grand master of the Orange Institution in Great Britain and Ireland, honoured as I feel myself in being so placed in a station the more flattering, because wholly unsolicited by myself, as the successor to my beloved brother the Duke of York, and fully inheriting his Orange feelings and attachments, I think myself called upon to give proof of such principles and attachment, even at the risk of doing what my zealous and warm-hearted Irish brethren may disapprove. We are now assuredly in an awful crisis. We know not in whom to place confidence for our security from reprehension, even when influenced solely by the most loyal sentiments of attachment to our gracious Sovereign, and to that sacred Protestant cause, or to express the same thing in other words, that Orange cause, to maintain which our family of Brunswick were called to the throne, and which I for one will never abandon. Bound as we are, all of us, by every religious and loyal principle to support the true Protestant cause, (for in its support are involved alike the altar and the throne of our country,) bound to that united, and I pray God it may ever be indissoluble cause, still determined resolutely to maintain that union to the last hour of our lives, we must beware that we do not let our passions (praiseworthy

and

and honourable as they are) mislead us into acts which, however laudable as they undoubtedly are in their design, may yet by artful and wicked men be construed into illegality, and which it seems the intention of the Government to declare by statute illegal.

"Under these circumstances we shall best consult the dignity and promote the real objects of our institution, by voluntarily abstaining from all public demonstrations of feeling. With regret, therefore, but with a full conviction of the wisdom of my advice, I call upon you, one and all, to make the sacrifice of declining this year to attend the Orange processions usual on the glorious 12th of July.

"In making this appeal to your self-denial, I desire to be understood as recognizing to the same extent as ever, the sacred duty of co-operation for the furtherance of the Protestant cause. I call upon all the Protestants without distinction throughout the United Kingdom to combine peacefully, but firmly, for the defence of our common liberties, our common religion, and our one Protestant King; for it is by union alone, not in processions, but in heart and mind, that we can hope to escape the incroachments and the tyranny of our enemies.—*Ernest*, G. M."

2135. Was that letter written before the Party Processions Bill was passed?—It was.

2136. You were asked whether, previous to the passing of the Party Processions Bill, the Orange Grand Lodge had entered into any resolutions on the subject of Orangemen not taking part in party processions; will you look to any passages on this subject in the books of the grand lodge, and read them to the Committee?—I find that on Monday, 1st of June 1829, the Rev. C. Boyton was directed to prepare a short address to the lodges on the subject of processions. "Friday, 5th of June 1829, That the address prepared by brother Boyton on the subject of processions, together with the substance of the grand master's letter of the 12th of May, be forthwith forwarded to each lodge." "17th June 1830,—Resolved, That as the committee do apprehend that the processions likely to take place on the ensuing 12th of July may lead to loss of life, and prove otherwise injurious to the interests of the Orange Society, the following five persons be appointed to draw up a letter to be addressed to the grand officers of the counties, advising their interference with the district masters to prevent said processions, and embodying the reasons for which those processions are deemed inexpedient." "The 26th of June 1830,—Resolved, That the public processions of our Orange brethren are likely to produce great loss of life and to prove most injurious to the Orange Institution; first, because they may lead to such sanguine conflicts as took place at Mackin and elsewhere during the last year; and secondly, because in all likelihood they may be made the groundwork of some legislative enactment for the suppression of the Orange Society. Resolved, That a copy of the above resolution be forwarded to every district master in Ireland, with a direction that the said resolution be directly communicated to all the brethren of their respective districts, and that the confident expectations of this committee be expressed to the said district masters, that they will use every practicable exertion on the present occasion to prevent what must lead to most calamitous consequences. Resolved, That it is the opinion of this grand committee, that every true friend of the Orange Society will cheerfully submit to the advice contained in the above resolutions." "7th of July 1831,—Brother Boyton presented to the committee a copy of the following document, received by him from London. 'The undersigned friends of the yeomanry in Ireland consider it as absolutely essential to sustain the representations made by them in Parliament for the forbearance of that body, and their disposition to observe the law. They will join no procession of Orangemen on the 12th July, and we are persuaded too, no effort that could be made on our part to sustain that character in the British Parliament would be of any avail if this our earnest advice and recommendation be not attended to. (Signed) Enniskillen; Chandos, M. P.; Thomas Lefroy, LL.D., M.P.; Edward Connolly, M.P.; Edmond Hayes, bart., M.P.; Edward J. Cooper, M.P.; John Wynne, M.P.; Robert Bateson, bart., M.P.; Alexander Perceval, M.P.; Gustavus Rochfort, M.P.; Matt. Pennefather, M.P. R. Handcock, M.P.; A. H. Cole, M.P.; Henry Maxwell, M.P.; John Young,; M.P.; A. Lefroy, M.P.; T. Jones, M.P.; M. Beresford, M P.; I. E. Gordon, M.P.; Q. Dick, M.P.; I. W. Bridges, M.P.' 'That a copy of the document transmitted from London be forwarded to the following brethren,' who were chiefly the grand masters of various counties at that time: 'Colonel Verner, grand master of Armagh; T. C. Stewart Corry, esq., grand master of Monaghan; Rev. Holt Waring, grand

S. *Blacker*, Esq.

10 June 1835.

chaplain of the county of Down; N. D. Cromelin, esq., grand master of Antrim; Joseph Grier, esq., grand master of Tyrone; Richard Bell, esq., grand master of Cavan; Colonel John Irwin, grand master of Sligo; Edward Archdall, esq., deputy grand master of Fermanagh; Wm. J. Westley, grand master of Wicklow; Capt. Wm. Graham, deputy grand master of Wexford; Tasker Keys, esq., deputy grand master of Donegal; Rev. John Graham, grand master of the county of Londonderry, stating, that this committee do refer the said document to the most serious consideration of said brethren, requesting them immediately to take such steps as the local circumstances of their respective counties will appear to warrant.'"

2137. Do you think that the putting down by legislative enactment of the Orange Institution, would tend in any way to allay party spirit in Ireland?—I think not; so far from allaying party spirit, I think it would be as rife as ever without having the safety valve, if I may so express myself, of the intelligent and well educated classes of society formed into a grand lodge to direct, guide and moderate the movements of the party.

2138. Would a body of Roman Catholics, united together in a similar manner as the Orange body is, be in your opinion dangerous to the state?—I think a Catholic body, organized as the Orange institution, would be highly injurious and detrimental to a Protestant country as this by the blessing of God still is.

2139. What is?—As Great Britain still is.

2140. Do you then consider Ireland a Protestant country?—I consider it an integral part of this united Protestant empire, and it is the existence of such combinations and societies already existing which they consider dangerous to the Protestant institutions of the country, which has originated and called forth, and kept alive the Orange Societies of Great Britain and Ireland.

2141. Do you think that the grand lodge is a representative body coming within the meaning of the Convention Act?—In my opinion certainly not, as I do not think the first section of that Act at all adverts to a society of this nature, nor do I think that the question of delegates can be proved; and most of the members connected with the Orange Society would not, I am sure, ally themselves to that body for a moment, if they thought that it came under any statute which rendered it illegal, and with that view they made it their business and duty to take the opinion of an eminent counsel to that effect, who gave it as his decided opinion it did not come in any manner under the Convention Act.

2142. When was that opinion taken?—I think it was taken in the year 1828 from Mr. Serjeant Blackburn, the late Attorney General.

2143. Was he then Attorney General?—He was then Mr. Serjeant Blackburn.

2144. Was not Mr. Saurin's opinion also taken?—I believe it was, but I am not sure.

2145. Are you aware whether either of those gentlemen were then or ever have been members of Orange Societies?—I am perfectly sure that they never have been such.

2146. Do you conceive that the Grand Orange Lodge of Ireland is willing to give to this Parliamentary Committee the fullest and most minute evidence upon every subject connected with the society which it is within their power to obtain?—Certainly, I am sure that they are; they have passed resolutions to this effect, and the unreserved manner in which they have left their books and papers before this Committee, and the promptitude and readiness with which they have come forward to answer every question put to them, even before any case has been made out against the society, will speak for itself.

2147. You were examined respecting advertisements in newspapers for servants, expressing a desire that they should be members of the Established Church, and others on the part of servants stating, as a recommendation, that they were members of the Established Church, have you seen advertisements on the other hand desiring governesses and servants who were Roman Catholics?—I think I have often.

2148. Are you aware that it is the practice in many Protestant families to have family worship?—I am quite aware of, I might almost say the universality of, the practice, and that that practice prevails in Orange families in particular, and Protestant families in general.

2149. Do you happen to know that in any instances the Roman Catholic clergymen in Dublin, have objected to the Roman Catholic servants attending the family prayers of Protestant families?—Not in Dublin alone, but all over Ireland

I have heard of servants being very often obliged to give up their situations in consequence of their priests not permitting them to attend the family worship or hear the Scriptures read.

2150. Do you not consider that that is a very adequate reason for Protestant families, who are in the habit of having Protestant worship for their households, desiring to have Protestant servants?—I think that may be the principal reason for inducing Protestant families to advertise for Protestant servants, and for Protestant servants in general to advertise themselves as being such.

2151. Has it come within your knowledge that Roman Catholic priests have gone to the houses of Protestant gentlemen in Dublin, in consequence of the servant attending the family worship?—I do not recollect any particular circumstance at present as coming under my own immediate experience, but I believe it has often been the case.

2152. Do you happen to recollect the Roman Catholic Association in Dublin?—I do remember its existence perfectly.

2153. Do you remember a variety of associations, under divers names, meeting at the Corn Exchange, as well as the Roman Catholic Association?—I do remember, I think, the same association meeting under divers names and titles, if one may judge from the names of its leaders, and those of the persons mentioned as being its most frequent attendants, and the similarity of the subjects generally debated.

2154. You have heard of the Roman Catholic Board, and the Roman Catholic Association, and the Anti-Tithe Association, and the Anti-Tory Association, and the Franchise Association?—I have at various times.

2155. They were pretty much the same persons who attended those meetings, the chairman and the speakers, were they not?—The leaders and chief speakers, the chairman and attendants, seem to have been generally and constantly the same, although the title of the association was changed from time to time.

2156. The same persons appear to you to have been at those successive meetings?—Yes, certainly, from the accounts I have generally heard and read of them in the public papers.

2157. Mr. O'Connell has been generally the founder of those various associations?—He appears to have been the chief leader and originator of them all.

2158. And the chief speaker?—Yes, the chief speaker and prime mover of the whole of the machine.

2159. Do you happen to know whether or not there were 2,600 Roman Catholic priests in Ireland members of that association?—I have heard that there were considerably upwards of 2,000 priests, but not the exact number, who were enrolled members of the Roman Catholic Association.

2160. Did you ever happen to hear that there were four Roman Catholic archbishops also members of it?—I have heard that the Roman Catholic hierarchy and the entire body of the priesthood were in general brought forward as its strenuous supporters; and if I recollect right, I remember a speech of Mr. Shiel's, in wishing to dissolve that body at the time of the Emancipation Bill being carried, in which he said he threw the weight of so many archbishops, bishops, and the hierarchy of the church of Ireland in the scale against any proposition to continue that association; and from that, I think it might be fairly argued that it was on the all-preponderating power of the Roman Catholic priesthood of Ireland that Mr. Shiel chiefly relied in most expeditiously dissolving or continuing that association.

2161. Were there at those meetings of those associations very strong and exciting speeches delivered?—They appear to have been professedly got up for the express purpose of agitation and excitement; and the speeches themselves, as public documents, and the subsequent disturbed state of the country, plainly show that that end was fully answered.

2162. Does it strike you that the continuance of those various associations under those various names, and carrying on their business in the manner you now describe, was the cause for keeping on foot Orange Associations, and that they created alarm in the Protestant mind?—I certainly think so; the Orange Societies were chiefly kept up as a defensive safeguard against the encroachments of such confederated associations against the Established Church, the Protestant institutions of this country generally, and the integrity of the empire.

2163. It has often been said that the effect of those associations and those speeches of a very exciting character was to tranquillize the country; is it your opinion that they had that effect?—So far from it, that I think it will not be difficult

S. Blacker, Esq.

10 June 1835.

ficult to prove, from public documents, that they have led to most if not all the agitation and disturbance which has devastated Ireland of late years.

2164. Do you recollect the time that it was necessary to send down a special commission to the county of Clare a few years ago?—I remember such a commission having been sent, owing to the frighful state of disturbance that county was in; but I do not remember all the circumstances of the case perfectly.

2165. Do you consider that in parts of the country where the Protestant population are thinly scattered, Protestants consider themselves as secure when the country is excited in this way, and the passions of the lower orders of people are excited?—Certainly not; I have not been much in the South of Ireland, or in the disturbed counties; but I have heard that a Protestant house is generally known from its being slated, for fear that, if thatched, it would be set on fire, and that the gentlemen and magistrates of the country are obliged to go round, even on trifling occasions, armed with pistols and other defensive weapons.

2166. Have you known in Ireland any system of exclusive dealing set on foot?—I have heard of late of the question being agitated in the Catholic Association, and that it is considered to be acted upon very generally among the Roman Catholics of Ireland. I was lately in the county of Meath, when, after the election in that county, the shop of a person who had voted against the popular candidate was surrounded by a mob, to prevent any customer entering, and it was not until after considerable interference of the magisterial authorities, that this species of quarantine was put a stop to; this was in the town of Kells.

2167. Have you any publications or advertisements within your knowledge by which Catholics recommend themselves as Catholics to their brethren?—I hold in my hand an advertisement of Edward Coghlan, bell-founder and brass-manufacturer, 46, Great Strand-street, who begs leave to say, that he is the only Catholic in the above trade in the city of Dublin.

2168. Have the goodness to state the title of that book?—The book is called the "Ordo Divini Officii recitandi Missamque celebrandi in usum venerabilis cleri secularis Hibernici" for the year 1832.

2169. Do you find any others of the same nature?—"Roman Catholic Plate Establishment; William Coinan, goldsmith and jeweller, No. 19, Skinner-row, respectfully informs the Catholic clergy and the public in general, that he is as usual supplied with the following articles, viz., chalices, remonstrances, thurables, altar cruets and oil stocks; pixes, and a variety of candlesticks suitable for the altar, &c.; with every other article in the silver plated and jewellery line, which he shall dispose of on the most reasonable terms; he also wishes to inform the reverend clergymen that he has been authorized by the most Rev. Dr. Murray and Dr. Doyle to repair and handle consecrated articles." There is another, "Chapel Plate and Plated Ware Establishment; William Mooney, manufacturing silversmith and jeweller, (successor to Mr. John Kavanagh,) 32 Capel-street, with gratitude for past favours, begs to apprize the Bishops and Clergy that he has always ready manufactured for their particular use an extensive supply, both of silver and plated Catholic utensils, which he pledges himself to dispose of for very moderate profit, and to keep no article but of the very best manufacture. W. M. is authorized to handle any article that may require repair or alteration."

2170. Does the brass founder state in his advertisement any thing respecting religious articles?—No; but that he is the only Catholic in the trade.

2171. Are you aware that simultaneous meetings have been held in Ireland at various times?—I am perfectly aware of that fact occurring.

2172. Simultaneous meetings of the Roman Catholic population?—Yes.

2173. On a very large scale?—I have heard on a fearfully large scale.

2174. Did you ever hear, that on the same day and at the same hour, to wit, the 21st of January 1828, meetings were held in upwards of 1,500 Catholic churches, and it has been calculated, on the presumption of 1,000 persons having attended each church, taking a moderate average, not less than 1,500,000 persons were simultaneously assembled for the same object on the same occasion; did you ever read any thing like that in the "Evening Post?"—I have; the following is the note taken from the "Evening Post," in the 1st volume of Mr. Wyse's History of the Catholic Association, page 302; that "on the same day and at the same hour (21st January 1828) meetings were held in upwards of 1,500 Catholic churches; and it has been calculated, on the presumption of 1,000 persons having attended each meeting (certainly a moderate average), that not less than 1,500,000

persons

persons were simultaneously assembled for the same object on this impressive occasion."

2175. That is without doubt a very impressive occasion; do not you think, besides being impressive, such assemblages as this must be alarming?—They are; and it is principally in consequence of the very great state of discipline and subordination to which the Roman Catholics are brought by the combined power of the priesthood, when such immense meetings can be called together for similar purposes at any given time, that counter-associations for self-defence are in existence among Protestants.

2176. Do not you conceive the note in page 303 testifies to the same effect; have the goodness to read the note?—In the same volume, page 303, I find that "the people met without arms, and for the peaceable purpose of petitioning; but they met at once—they met on the same day—above all, they met by the order of the Association. What if the Association, at some later period, had ordered them to meet with arms for the purpose, not of petitioning against, but resisting tithes, &c. &c., would they have disobeyed? The fulcrum and the power were found; the lever could be applied to any thing."

2177. Is that part of the note on the book?—It is a part of the text, and appears the author's own comment on the transaction; if the Committee please I will read that part of the text to which it refers. "There was no difficulty in assembling the people upon a Sunday; this repeated, would have soon rendered it equally easy to have assembled them on a week day. Once, such assemblies had become practicable at the decree of the Association, the entire population of Ireland would be in its hands. What could have prevented it from making use of this power? It would have been a matter only of a piece of paper and of four and twenty hours."

2178. Do you consider that it would be possible for the Protestant population of the country, inferior as they are in numbers to the Roman Catholic population in many parts, particularly the south and western parts of Ireland, to exist in safety with such an organization as that abroad without some species of confederation for self-defence?—I think it would be morally and physically impossible.

2179. Are you aware that subscriptions were received from those multitudinous members of the Roman Catholic Association?—Yes; I am aware that they were not admitted into the chapels unless each person subscribed a certain quota, according to their rank in life, towards a particular fund employed, as I believe, for purposes of political agitation.

2180. Have you seen accounts from time to time, in the papers, of the amount received and remitted?—I have.

2181. They amount to very large sums?—To very large sums.

2182. In what state was the press of Ireland during the periods the Roman Catholic Association was working in this way?—A very considerable number of the public prints, not only in Dublin, but all over Ireland, England, France, and America appeared to be in the pay and under the control of this body, and forwarded its views to the utmost extent of their powers.

2183. Did the press report at length the proceedings, and the exciting inflammatory speeches made by those orators and leaders at those meetings?—Yes, I have read full reports of them in the various papers in the Roman Catholic interest.

2184. Besides that had they leading articles referring to them?—Yes, editorial remarks confirmatory of the sentiments expressed at these meetings, got up for agitation and excitement.

2185. Do you know whether there were, besides those already stated, various sums transmitted from France and America, and other parts of the world for the use of the Roman Catholic Association?—I have heard it so stated, and read of funds acknowledged to have been transmitted from France and America in support of the Catholic rent.

2186. Are you aware that that fact is stated in Mr. Wyse's book?—I remember the subject being stated as part of the minutes of the transactions of the Catholic Association at various times, and I dare say I can refer to a notice of the same in Mr. Wyse's book.

2187. Will you refer to Mr. Wyse's book, and read the passage you advert to?—I find in the 2d vol. page 82, this passage, "The first attempts were but a series of experiments. Many omissions and many blunders taught the Catholics at last the road to success. The Catholic Association, the Catholic rent committees,

S. Blacker, Esq.

10 June 1835.

mittees, the parochial meetings, the liberal club system, were only progressive steps in the attainment of the great final object, the most expeditious, the safest and surest machinery to call into regular action the powers, physical and moral, by which they were to work their cause. The press and emigration extended to other countries a parallel organization. The Catholic Association was a confederacy which had a thousand arms. At the period of its dissolution upwards of fourteen thousand members, qualified to vote at its sittings, had enrolled themselves in this great national convention. Amongst its members were included one thousand four hundred non-Catholics, four Catholic archbishops, twenty Catholic bishops and two thousand six hundred Catholic clergymen. That such a state of things could continue exactly at the point to which it was brought without exciting a corresponding confederacy amongst their adversaries was totally impossible. The Brunswick Club system arose, it was an obvious and natural consequence of the Catholic Association, and ought to have excited little astonishment in any party."

2188. Are you not aware that the Orange Association existed anterior to the Catholic Association?—I conceive, from what I know of the early history of the Orange Association, that it was called into existence by a system of combination previously existing among the Roman Catholics called "Defenders," which afterwards acted in concurrence with or merged into the society of United Irishmen, many members of which society of United Irishmen afterwards attended and were the principal leaders of the respective Catholic Associations which under various denominations, extended from that period down to the present.

2189. You consider the Roman Catholic Association as only another form of the system of United Irishmen?—I consider it a society originating from that body, but with views suited to the present times and guided to a great degree by the same leaders or their descendants.

2190. Can you succinctly point out the circumstances which lead you to suppose this identity or connexion between the two bodies?—There are many names which might occur to my mind after a little consideration of leading persons connected with both the society of United Irishmen and that of the various Catholic boards and associations, such as Mr. Hamilton Rowan, who was convicted of high treason as an United Irishmen, and continued a member of the Catholic Association till his death, and others. I have not in my recollection exactly a list of the members of the association, but it is a general impression upon my mind that there were many persons connected with both societies.

2191. You consider then from the account which has been given of this association, that one of the most efficient parts of that association was the co-operation of the Roman Catholic priesthood?—Yes, I certainly do, I think they were and continue to be the chief animating power.

2192. The Roman Catholic priesthood is a body, who being ever existent, cannot be affected by any legislative enactment to put down any political association?—Certainly that is the case; no legislative enactment against political societies in general can reach their confederacy.

2193. If whilst the Catholic Association was in existence in 1,500 chapels, 1,500,000 Roman Catholics could be collected on a certain day, if any political body, or any political leader in Dublin or any other central part of Ireland, were to suggest a similar union at the present day, such a reunion could take place without a resuscitation of the Catholic Association?—I am perfectly confident that it could, and that the organization still continues the same, through the means of the Roman Catholic priesthood in Ireland.

2194. Any statute to put down a body like the Roman Catholic clergy would of course savour of persecution, as they are a religious body?—Certainly, such would be immediately the cry.

2195–6. There exists therefore a political as well as religious confederated body in Ireland, capable of collecting on a certain day the great mass of the population of Ireland for a certain purpose which cannot be affected by any statute or law?—Which cannot be affected by any statute or law at present existing, or which could be enacted without being considered or represented in the light of a religious persecution.

2197. Under these circumstances it is impossible to put down all political confederations in Ireland?—I should think so while so strong and dangerous a one is so difficult to be come at by the law.

2198. If a political confederacy must exist which can, on any given day, collect the great mass of the Roman Catholics of Ireland, do you not consider it as essential

tial to the safety of the Protestants that some confederacy should exist on their part which should enable them to assemble to defend the constitution, or their own persons or property?—It was with that view the Orange Society originated, and it is that exigency which keeps it alive; if the Orange Society considered that there was no such body existing as that from whose perfect organization or whose promptitude to obey the call of the Roman Catholic priests and agitators on every occasion they have so much to dread, the Orange Society would *ipso facto*, on the instant be dissolved immediately.

2199. Because one is possible, the other is actual?—Because the one, that is the Roman Catholic confederacy, is actual, the other, that is the Orange Institution, continues as a defensive body.

2200. You consider this existing Roman Catholic confederacy as both actual and possible?—It is the impression of its actually existing which, I have stated before, originated and keeps alive the Orange Society.

2201. Have not the Roman Catholic priesthood of Ireland been identified with political agitation and with elections since the suppression of the Catholic Association?—Certainly, it appears so by all public accounts and documents that they have been most foremost to lead voters to the poll; the strongest partisans in making speeches from the altar in favour of particular political candidates, in raising sums of money, in defraying election expenses and in denouncing the payment of tithes.

2202. Are you aware of any instance in which the influence of the Roman Catholic priests has been employed since the suppression of the Roman Catholic Association, in instigating the Roman Catholics of Ireland to passive resistance to the laws?—I have understood that such exertions have been very generally made, and there are public documents under their own hand-writing and signatures expressive of that, particularly with regard to tithe, which I am sure can easily be brought forward, indeed the fact is so very notorious and of every day occurrence in Ireland, that it requires but little confirmation from me.

2203. Do you consider therefore that the resistance to tithes was in a great measure owing to the influence of the priests?—To the influence of the priests and the speeches made at the Catholic Association.

2204. In consequence of this united influence, have not the laws been derided, and the power of the Government set at defiance?—Very much; it has required large bodies of armed force to have the laws of the kingdom carried into effect, and occasioned frequent disorders, bloodshed and loss of life.

2205. If the confederacy to which allusion has been made, were employed at the present day to assemble the people in similar numbers for the repeal of the Union, do you conceive they have the power and influence to effect it?—I only speak of the impression upon my own mind, and that which I hear generally delivered in Ireland, and that impression is, that the organization still exists as strongly as ever, and that the body alluded to as favourable to the repeal of the Union could, through the same instrumentality, bring forward as large a body as they did before, in simultaneous meetings, should such a measure be again contemplated.

2206. Do not you conceive that the existence of large political confederacies interferes with and mars the unity, harmony and strength of Government?—Undoubtedly.

2207. Do you not conceive that nothing short of the most pressing necessity for the purpose of self-defence can justify such a political confederacy?—Certainly. I think it bespeaks a very unhealthy disorganized state of society which brings forward and admits of such associations.

2208. Do you consider that in the present state of Ireland such an organization is absolutely essential upon the principle of self-defence, for the security of Protestant life and property, for the maintenance of the laws and for the integrity of the empire?—Decidedly; and the Orange Society I consider would only exist as long as they considered those laws and those institutions in danger from another strongly combined force.

2209. Do you consider, from your knowledge of the proceedings of the Orange Institution, that at the present day it is their earnest desire that no proceedings should take place on the part of the Orangemen which shall interfere with the laws?—Decidedly; that is one of the first rules and regulations of the society, that Orangemen should maintain and uphold the laws to the utmost of their power, and which subjects them to immediate reprimand or expulsion if found disobeying in so important a particular.

S. Blacker, Esq.

10 June 1825.

2210. Are not Orangemen expressly forbidden to entertain feelings hostile to the persons of Roman Catholics?—It is one of the first things inculcated upon a member on his initiation, and always impressed upon the minds of the members of the institution by one of the primary regulations of the society.

2211. Do not you conceive, that if the Orange Institution were to be attempted to be put down by statute, from the sense of injustice the feelings of the Protestants would be incensed, and that they would be more likely to break out into outrages against the laws?—I think I have said before that the statute would affect only the higher orders, and the more intelligent members of the society, who at present moderate the movements of the great mass of the body, composed of the lower and humbler classes, and the statute in carrying that into effect, so far from allaying any party spirit or animosity, would tend, by taking away that safeguard, to cause a much stronger collision between the opposite parties.

2212. Are you aware that when the Catholic Association was touched by what was called the Algerine Act, the effect of that Act was in a great measure evaded by the members of the Catholic Association?—I believe it was on that occasion that Mr. O'Connell used the expression that he could drive a coach and six through any Act of Parliament.

2213. Are you aware that they have availed themselves of other meetings for charitable and other institutions as vehicles for the expression of their political feelings?—I have heard and known that charity dinners and institutions have been made the vehicle of conveying the public sentiments of the members of the Roman Catholic Association, that the laying the foundation stone of schools or chapels, have been made the excuse for conducting processions through the city of Dublin, one of which I have witnessed headed by Mr. O'Connell and the principal leaders of the Catholic Association; I have seen several processions of that nature, not merely for laying the foundation stone of a school or a chapel, but also for the triumph of the return of candidates favourable to the repeal of the Union, and I conceive that those very processions taking place under the eye of the Government, without being checked or put down, were in a great measure the cause of exciting the lower orders of the Protestants in the North to evade and infringe the law which was made against political processions of any kind.

2214. Do you imagine that if Parliament attempted to suppress the Orange Institution while ground was thus afforded them by the members of the Catholic Association, the spirit and essence of the Orange Institution could be preserved in defiance of such statute?—As I stated before, the higher orders and leaders and the great mass of the intelligent Protestants of Ireland have too great a respect for the laws of their country, for a moment to attach themselves to any political body denounced by a statute, but I fear a very dangerous system might be carried on by some of the lower orders without the control of such persons influencing, guiding and moderating the party.

2215. Are you aware that at the period when the volunteers were raised in Ireland to the amount of 80,000, during the American war, the authority of men of rank and fortune who were at their head, was supposed to be very influential in keeping them within the bounds of order and loyalty?—I have heard so, and I have no doubt that was the natural consequence of such a course.

2216. You consider that the fact of the leaders of the Orangemen being persons of the first rank and property in the country, interested in the maintenance of the laws and constitution and strongly attached to Great Britain, is a guarantee that they will use their influence to prevent any seditious proceedings, and that it hitherto has been attended with that effect?—I believe so, and I consider that evidence could be produced of the Government at various times being impressed with that idea, and to a great extent sanctioning the Orange Society on that account.

2217. Has the Catholic rent been collected since the suppression of the Catholic Association?—I am not aware that any rent under that particular name has been collected, but I am quite aware that all over Ireland a vast sum has been collected under the name of a tribute to Daniel O'Connell, esq.

2218. Was this rent collected at the chapel doors?—I believe it was, I remember the circumstance of my own servants coming home very angry at being refused entrance into the chapel to perform their religious duties without paying some specific sum towards a fund collected for Mr. O'Connell.

2219. The Catholic priesthood you think have been employed since the suppression of the Catholic Association in collecting a rent for a political purpose?—Decidedly, the fact is notorious.

1149

S. Blacker, Esq.

10 June 1835.

2220. Are you aware of the existence of any Roman Catholic clubs at the present day under the designation of Franchise Clubs or Liberal Clubs?—I have heard of various clubs throughout the counties of Ireland under the denomination of Franchise Clubs or Liberal Clubs, and that some were projected, and I believe carried into effect by Mr. O'Connell.

2221. Do you mean exclusively Catholic?—The name under which they go is Liberal Clubs. I have no knowledge as to their actual composition.

2222. Do you believe they are exclusively Catholic?—My belief is that they are chiefly originated by Roman Catholic priests, and that they are carried on for Roman Catholic purposes.

2223. In the Catholic Association it appears that there were 1,400 Protestants, has it not been proved that there were liberal Protestants in most of the liberal clubs?—I dare say there are some persons calling themselves Protestants connected with them.

2224. You stated in your examination on Monday, that the Orangemen in Ireland were generally opposed to the Emancipation Bill, and that this was in consequence of their believing it would endanger the Protestant church, do you consider that their forebodings have been at all verified?—I think that their worst forebodings have been fully verified, both in letter and in spirit, and I believe there has been a consequent increase to the Orange Institution from what were called liberal Protestants, whose anticipations of the professed objects of that measure were not fulfilled.

2225. The opposition to the Reform Bill in a great measure originated from the same impression?—As I stated before, a great body of the Orangemen were reformers themselves, they only objected to the strong democratic tendency of the reform measure, as contemplated to be introduced by His Majesty's Government of that day, with the fear that if numbers alone were taken as the criterion, the power of electing members would be thrown almost entirely into the hands of that very well organized body, the Roman Catholic priesthood, from which they have so much to dread for the maintenance of the Established Church and the Protestant institutions of this country; and I have every reason to think that their fears also upon this subject have been fully verified.

2226. Have the results flowing from the Emancipation Bill and the Reform Bill at all added to the number of Orangemen?—I think they have considerably.

2227. Is it not the fact, that since the revival of the Orange Institution in 1828, a great many very respectable Protestants, who before abstained from joining it, have now identified themselves with it, under the impression that a political confederacy is essential to their own safety and to the maintaining of the union between the two countries?—Yes; we have had various letters and documents to that effect from gentlemen who formerly held what are called liberal opinions, and many others who have not yet joined the society, have expressed themselves as having had their minds cleared up as to its tenets, and its vast service in preserving the peace and tranquillity of Ireland and its connexion with Great Britain.

2228. Do you consider that the Orange Institution since its revival has partaken of a milder character and spirit than it did some five and twenty years ago?—I think it has, from the difference of the times and also the progress of education; those times were in a state of high excitement and rebellion, one man's hand was against another, and foe met foe in conflict, but the Orange Institution in the present state of society seems determined to stand on the defensive for their constitutional rights by strictly constitutional means.

2229. Do you consider that any thing could be nearer a moral impossibility than that the Orange Institution should be opposed to what they consider to be the interests of the empire at large?—I certainly think not, as long as this country has a Protestant King and our Protestant institutions are still left to us.

2230. Provided the present settlement of property be maintained, and the Protestant church be not endangered, is it the desire of Orangemen, as far as you are acquainted with their views, that the Roman Catholics of Ireland should enjoy every constitutional privilege to which they are entitled by the laws and constitution of the country?—It is my opinion, and not only my opinion, but it is the opinion of Orangemen in general, that the Roman Catholics should have, without any reservation, every species of religious toleration, and every species of political power that does not in any manner encroach upon the preservation of the Established Church, and the Protestant institutions of Great Britain and Ireland.

2231. If the leading Orangemen could be persuaded that there was no absolute

S. Blacker, Esq.
10 June 1835.

necessity for such an organization, do you conceive they would wish to continue its existence?—Certainly not; I have stated very distinctly previously, that if they saw there was no necessity from any other combined force with secret organization and a very strong power existing, I think the Orange Society would, *ipso facto*, be dissolved immediately.

2232. You were asked, in regard to Orange funds being applied in connexion with the administration of justice in Ireland, are you not aware that the funds of the Roman Catholic Association have been so employed, that counsel have been retained and sent down by the Roman Catholic Association to different places where trials affecting their interests were expected to take place?—I have heard that such has been often the case, and I believe that it can be well authenticated; and it has also been a well-known and notorious fact, that in general requisitions to the grand lodge for relief are made on the presumption that such subscriptions are carrying on by another body for the purpose of prosecuting or defending, as the case may be; and I believe it is also notorious that the Roman Catholic priesthood are very active in procuring those subscriptions; a fact occurred not long ago, I believe at the Cork Assizes of last year, where a priest was most active, not only in collecting sums of money for the prosecution of a Protestant, but in organizing the evidence to be brought forward, and it came out most strongly upon the trial that the priest had combined to have a certain portion of the evidence suppressed, with a view that the man should be brought in guilty of a capital charge and hanged.

2233. Do you allude to the trial of the keeper of the Bridewell at Macroom and the case of father Burke?—I do.

2234. Is there a report of that case?—There is.

2235. Can you produce the report to sustain the allegation?—I can; upon that occasion Chief Justice Doherty said, that instead of being a witness on the trial—

2236. Were you present?—I was not; but I can procure a report of the proceedings, which I will produce to the Committee on the next day of meeting.

2237. In what newspaper was that published?—I think in the "Evening Packet." It was a notorious fact, uncontradicted by the papers of the day, and can be authenticated by persons at present in the room.

2238. Do you happen to know whether Mr. Bric, a barrister, was sent down to Cavan by the Roman Catholic Association to the Quarter Sessions, to prosecute some Protestants concerned at Killeshandra?—I have some recollection of the circumstance. It was a considerable number of years ago.

2239. It is not an uncommon circumstance for counsel to be employed by the Roman Catholic Association?—It is very notorious, and many instances appear to that effect on their proceedings.

2240. You were examined as to certain entries in the books of proceedings of Orange Societies, some resolutions of the body with regard to reform, will you refer to some of those entries; you used the expression, the Reform Bill as it was proposed by the present ministers?—I did.

2241. Were there present among the Orange Lodge at that period individuals who were to a certain extent friendly to reform?—I did not refer to any particular individuals, but it was the impression upon my mind, that a great many of the members of the Orange body were themselves reformers.

2242. That is within certain limits?—Yes; and that the only objection was to the dangerous extent to which the measure was proposed to be carried by the then Government.

Veneris, 12° *die Junii*, 1835.

JOHN WILSON PATTEN, ESQUIRE,

IN THE CHAIR.

Stewart Blacker, Esq. again called in; and further Examined.

S. Blacker, Esq.
12 June 1835.

2243. THE book now shown you purports to be the book of warrants?—Yes, we call that the new book of warrants.

2244. Under number 155, do you find an entry of the 24th September 1828, "Militia Staff, Glasslough, Monaghan."?—I do; but I believe it is a dormant warrant, inasmuch as that militia regiment does not exist.

2245. Do

2245. Do you find, under the head of number 334, "1st October 1829, D. Thompson, 64th regiment."?—Yes, I recollect stating in my previous evidence, that that warrant did not at present exist.

2246. What proof have you that that warrant does not exist?—From the report that we have received that the colonel of the 64th regiment, finding a Riband Lodge also in his regiment, had considered it his duty, for the sake of impartiality, to put down the Orange Lodge also.

2247. What is the name of the colonel?—Dixon, I think.

2248. Did you receive a report from the district or lodge, in the 64th regiment, to that effect?—I am not aware of any such report having been regularly received, but I have heard that that was the case.

2249. When did the lodge, which appears to have commenced in 1829, cease?—I am not sure of the date; I cannot give a decided opinion upon it.

2250. You have no entry in your own book, intimating that the lodge had ceased to exist?—Not the slightest.

2251. You mentioned that there was a report made, you do not know whether it was written or oral?—I merely heard of the report in the course of conversation with my fellow-officials; I have not seen any regular report on the subject.

2252. Do you believe that any report was made?—There might have been for aught I know, but I do not think I was in the office at the time.

2253. Have the goodness to look at number 415, "30th January 1835, Peter Duff, Fermanagh Militia;" do you find that entry in the book?—I remember perfectly a renewal of that warrant being taken out by Lord Cole; but as I said before, the militia does not exist, and it merely exists as an ordinary country warrant.

2254. You speak of the renewal of the warrant, when was the original issued, of which this appears to be a renewal?—I think most likely in the year 1798, the year of the rebellion.

2255. What is the reason the Fermanagh militia is entered under a date so recent as the 30th of January, in the present year?—Because, as I stated, Lord Cole lately took out a renewal of that warrant under which to hold an ordinary lodge; the country lodges are fond of having a species of precedence amongst themselves, in which those numbers nearest to number one in the institution of course rank above those of later date. Lord Cole, therefore, was anxious for some particular lodge in his county to have this precedence; and to prevent other districts or lodges being jealous of this lodge on that account, I suppose the district continued under the title of the Fermanagh militia, although not a military lodge.

2256. Do you know who Peter Duff is?—I do not.

2257. Do you know whether the members of this lodge are persons who were in the Fermanagh militia?—I should think most likely not at present.

2258. You do not know?—Not of my own knowledge.

2259. Lord Cole can give information upon the subject, probably?—Yes, and I am sure he will be perfectly willing to do so.

2260. There appear in that book some entries of numbers to which the word dormant is attached, but you do not appear to have attached the word dormant to the marching warrant of the 64th regiment, 334?—As I stated before, I do not think that private note-book of mine possesses any authority as binding the Orange Institution at large; I do not consider any note or memorandum of mine as at all militating against the statement I have received from the other officers of the grand lodge, as to the non-existence of that lodge.

2261. Since you cannot show, in your private book, a note of the word dormant attached to that number, though the same note is attached to other numbers, can you show any entry in any of the records of the Orange Society to prove that that lodge is dormant?—The books of the institution, as far as relates to the registry of warrants, are not as regularly conducted as could be wished; within the last few years they have been very much improved in that respect, and I hope before the institution is much longer in existence, they will be in still better order.

2262. Can you show any entry in any of your books, to prove that the lodge is dormant?—I do not see any actual note or vote upon the books to that effect, but there appears to be presumptive evidence of the dormancy of that warrant from its having been issued to other districts.

2263. Does it appear that the same warrant was issued to another district?—It does.

S. Blacker, Esq.

12 June 1835.

2264. Have the goodness to show the entry from which it appears that that military warrant was issued to another district?—It appears at present in existence in the district of Lifford, in the county of Donegal.

2265. That marching warrant is entered also the 20th of May 1831?—Very likely that on its being done away in the 64th regiment, it was obtained by William Mackintosh, in the district of Lifford, in the county of Donegal.

2266. In your book, which is printed in the year 1834, it is still entered as a marching warrant of the 64th regiment?—As I stated before, I do not hold that book as an authority; it is full of errors, and very often the error may be imputable to my own ignorance; that note may have meant to convey the idea that it once existed in that regiment.

2267. Though that note, "64th regiment," is in manuscript, the words, "marching warrant," are in print?—Yes, but as I mentioned before, much of the printed matter in that book, as stated by the grand lodge in their printed report soon after its publication, is not to be relied upon for correctness, owing to the hurry with which it was prepared for publication, and the want of proper returns.

2268. What do the letters D. M. mean after Mackintosh?—District master; he is district master of Lifford, county Donegal.

2269. Under the number 564, 15th September 1830, there is an entry of the 15th regiment marching warrant?—That entry appears to be correct.

2270. What is the reason that no name is attached to that warrant?—From the want of a proper return to that effect.

2271. There appears an entry in that book, under number 567, 26th of December 1831, "John Kennedy, Dublin, 1st Dragoon Guards"?—Yes; and also that there was a renewal of that warrant granted to John Wheeler.

2272. An entry of the 15th September 1830, a marching warrant granted to the 66th regiment?—Yes; without the name of the master being entered, I suppose for want of the proper return, or from the lodge not at present existing.

2273. Do you know whether that lodge exists or not?—Not to my knowledge.

2273*. "No. 859, 22d of October 1833, George Agnew, 59th regiment, Dublin;" that is entered in that book?—Yes, the entry appears perfectly correct.

2274. "No. 1,115, 3d of January 1827, Colin Dunlop, marching warrant, 79th regiment;" is that entry correct?—It appears to be correct and regular.

2275. "No. 879, 1st of May 1834, Samuel Scott, Cork, 89th regiment"?—That entry appears to be correct.

2276. "No. 883, 1st of May 1834, James Gresson, Cork, 70th regiment"?—That entry appears to be correct.

2277. "No. 1,372, 1st of April 1835, John N. Henry, 4th Dragoon Guards"; is that entry correct?—It appears to be quite correct.

2278. "No. 1,390, 28th of April 1835, marching warrant;" that is entered in your book, "marching warrant, 7th regiment;" and there is an entry "sent to Malta, to the care of William Forbes, master, of 1,775 marching warrant, 60th Rifles, April 1835;" that entry is in your book in your hand-writing?—That entry is in my book of my own impression of the circumstances at the time, but I do not consider it as binding the society, nor telling of the actual existence of the warrant, and whether it actually went to Malta.

2279. So that this entry appears by your book to relate to the 7th regiment and to the 60th Rifles?—It appears by my book that that warrant was sent to the care of William Forbes, 60th Rifles, for the use of the 7th regiment at Malta.

2280. This entry is marching warrant, 60th Rifles, is it not?—"1,775, marching warrant," as belonging to a lodge in the 60th Rifles.

2281. The words are "Marching warrant, 60th Rifles," and there is another entry, "Marching warrant, 7th regiment"?—Yes.

2282. It appears that a marching warrant was sent to Malta?—Very likely the renewal of it was sent to Malta.

2283. So that though in your public book there is no name mentioned and no entry, either of the 7th regiment or the 60th Rifles, or of the warrant being sent to Malta, there is an entry in your own hand-writing in your private book to that effect?—It might be from want of correctness of the secretary who keeps the public book, or from some mistake of the circumstance on my part.

2284. "No. 1,406, 20th February 1829, James Gillespie, regiment Armagh," that entry appears in your public book?—Yes.

2285. What regiment does that relate to, for the name of the regiment is left out?—

out?—It appears by another book to have existed in the Armagh militia staff, which does not at present exist.

2286. The entry is February 1829, when did it cease to exist?—I am not aware of the circumstances; the staffs of regiments consist of very few persons, and it appears by every evidence I can see upon the face of the books to be a dormant warrant.

2287. "No. 1,412, 2d of January 1834, Joseph Meinigh, 1st or royal regiment of foot, city of Derry;" that entry appears in your book?—That entry appears in the books of the institution.

2288. "No. 1,433, 24th of September 1828, William Gutteridge, marching warrant, for Fermanagh staff"?—That also appears to be one of the Fermanagh staff warrants which are dormant and do not exist at present.

2489. In your private book the very next number, 1,434, is marked dormant, but the preceding one, 1,433, a marching warrant, corresponding exactly with the entry in the public book, is not marked dormant?—If the honourable Member will look at the book, he will find that the one marked dormant relates to my own county, the county of Armagh, of which I have more particular information; the other entry appears to have been merely copied from the old warrant book without correction.

2290. So that in the public book the dormancy of that warrant does not appear?—The public book is not very correct as to that matter, as I before stated.

2291. "No. 1,501, 17th September 1832, John Fisher, 81st regiment, Dublin"?—That entry appears regular and correct.

2292. "No. 1,537, 25th March 1835, Robert Moore, 15th Hussars;" is that correct?—It appears a correct entry.

2293. "No. 1,592, the 7th January 1834, Joseph Meinigh, 1st royal regiment of foot, Londonderry;" that entry appears in your book?—That entry appears to be regular so far, but I consider that it may relate very likely to the same lodge as 1,412, as it is in the name of the same master.

2293*. Can the same person be master of two lodges?—I never knew that to be the case.

2294. Are you aware whether in the army the same person may be master of two lodges in one regiment?—I speak of the institution generally, and the army as connected with it.

2295. "No. 1,725, 14th March 1834, William Evans, 85th regiment, county of Limerick;" does that entry appear in your book?—That entry appears to be regular and correct.

2296. "No. 1,740, 11th September 1832, John Maberty, 83d regiment"?—That entry appears to be regular.

2297. "No. 1,765, 25th March 1835, Robert Taylor, 2d battalion of 1st Royals"?—That is also regular.

2298. "No. 1,775, 1st May 1829, Serjeant N. Hanna, 60th regiment, 1st battalion"?—That appears also to be regular.

2299. "No. 1,780, 4th July 1832, Henry Nichols, 50th regiment"?—That appears also to be a regular entry.

2300. "No. 1,781, 8th August 1832, Thomas Pownall, 80th regiment"?—That appears also to be quite regular.

2301. "No. 1,831, Alexander Mortimer, senior, depôt of the 32d regiment"; is that entry correct?—It is regular, with the exception of the date which is not inserted.

2302. There are two entries, 1,763 and 1,764, Canada?—That entry does not appear regular, the marks are merely made in pencil, and the warrants do not appear to have been ever issued.

2303. In the original book there is an entry of the same number, 1,763, and also 1,764, and there is a reference in the book attached to 1,763, and ditto to 1,764, and on looking to the new book to which there is reference from that you have been just consulting, there are the numbers entered, and "Canada" in two instances written in pencil?—As I stated before, neither of the references appear to have been regularly done, or the warrant to have been issued.

2304. Had any warrant been issued to Canada?—Not to my knowledge.

2305. Do you believe that there had been?—I do not.

2306. Those two numbers, 1,763 and 1,764, appear in your own private book with blanks?—They do appear so, and very properly, as they are vacant, and were never issued.

2307. But under 1,763, 16th of August, Frederick Duke of York, born, is written

S. Blacker, Esq.

12 June 1835.

written in your private book?—The reason of that mark is, merely this, that several of the lodges are desirous of having dates, commemorative of constitutional events, in the numbers prefixed to their warrants.

2308. You have the lodges, Nos. 1,763 and 1,764, to which the pencil marks "Canada" are attached in the book produced by your society; are there such lodges in Canada?—No; it is evident that there are not, those numbers are still vacant, and to be disposed of; and a mark is put there with a view, that should any lodge wish to originate, under the name of "The Royal York Lodge," or so forth; it would be a very appropriate and fit number to take out, as being the year in which the Duke of York was born. If the honourable Member will refer to the several dates, there are the dates in which other illustrious Protestant persons also have been born, such as Luther in 1483; Calvin in 1509; John Knox in 1505; and Queen Adelaide in 1792.

2309. Can you account for the word "Canada" being written in your public book?—I cannot; it appears to be a mere pencil mark of some memorandum, known only to the writer; I do not even know whether it is in the hand-writing of one of the officers of the institution.

2310. But there is a reference to these very numbers made in the old book, under the words, "See new book"?—There is not the slightest foundation for proof that any such warrants ever existed, or were ever ordered by the grand lodge to be issued.

2311. Has there been any communication between the Orange Society, and any individuals in Canada?—Not to my knowledge.

2312. To your belief?—Not to my knowledge or belief.

2313. As you seem to have made considerable progress in the army, have you extended your operations to the navy; have you issued any sailing warrants?—I am not acquainted with any warrants being issued to that branch of His Majesty's subjects, or issued under the title of "Sailing Warrants."

2314. Have you made any way in the marines?—Not to my knowledge.

2315. Have you any lodges in the police?—No, I believe; certainly not.

2316. Are policemen, Orangemen?—I dare say some are.

2317. Do you know any chief constables of police that are Orangemen?—I do not.

2318. The word "Warrant" sometimes appears in the singular, and several times in the plural; where it is in the plural, is it used for the purpose of designating that more warrants than one were issued on such occasion?—No; it is only a proof of the great inaccuracy of that book, and that it is not to be taken as any authority upon those points.

2319. You see the names of individuals attached to the marching warrants; what is the rank of those individuals in the army in general?—Generally non-commissioned officers, or privates.

2320. In one instance there is a warrant issued to a serjeant Hanna; is not that the case?—That is already in evidence, whether he is a master at present or not, is not a fact that comes under my own knowledge.

2321. Who grants the warrant?—The grand lodge of Ireland.

2322. Whose name is attached to it?—The name of the Duke of Cumberland as the imperial grand master; the name of one of the deputy grand masters of Ireland; the name of the grand secretary and deputy grand secretary; the grand treasurer and deputy grand treasurer, and countersigned by the grand master or deputy grand master of the county, and sealed with the seal of the grand lodge of Ireland, and the grand lodge of the county in which such lodge is held, but that latter part does not relate to marching warrants, which appertain to no particular county or district.

2323. Those warrants, signed with the names of persons of high rank in the country, are directed to non-commissioned officers in the army, for the purpose of forming lodges, without apprising the colonel or other military authorities in those regiments, of the intended constitution of those branches of your society in the regiments where they are raised?—The Orange Society considers itself an institution well known to the public, but we have no certain knowledge whether those lodges exist with or without the knowledge or privity of the commanding officers.

2324. The Orange body considers itself a public institution; in that Orange body certain secret signs are used, those are to be employed, of course, in the army as well as elsewhere; they are intended for the purpose of communicating

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to the individuals of that body the fact of their confederacy, and for the purpose of concealing it from those who are not members of that society. Do you mean to state, considering the incidents to the Orange Society, the secresy of the symbols employed for the purposes of mutual recognition, that the Orange Society take it for granted that the colonel of the regiment must know of the existence of the lodge, and the means by which that lodge is created though a common soldier, be employed as a medium for its organization and for its government?—It is perfectly clear that the Orange Society, like many other societies, such as the Freemasons and other fraternities, are well known to exist in all professions and all over the world; but as I stated before, I can give no evidence how far the knowledge of the commanding officers exist with regard to such meetings being held in the various regiments, respectively, under their command.

2325. But you make no communication to the commanding officer of the intercourse which takes place between your society and the privates of his regiment, in order to establish what you have yourself admitted to be a political body?—We have no authority or reason to obtrude on any person communications of that kind, without being distinctly applied to for that purpose.

2326. Has the Duke of Cumberland, the grand master, ever given directions to your society to communicate to the Horse Guards the fact that Orange Lodges were created through the intervention of common soldiers without apprising the commanding officers of that fact?—To my knowledge no such communication has ever been received by the grand lodge of Ireland, or thought requisite to be made by him or them.

2327. Are you aware whether the members of the grand lodge generally approve of the existence of regimental Orange Lodges?—To my own knowledge there is a vast difference of opinion on that subject with many of the intelligent and influential members belonging to the grand lodge of Ireland; some do not think it right or proper or conducive to the well being and discipline of the army in general that such societies should exist; but they have been overborne by a certain majority on that point.

2328. What do you conceive to have induced the majority of the grand lodge to give their sanction to the existence or continuance of regimental Orange Lodges?—It is the knowledge and belief that societies, dangerous to the Established Church and to the Protestant institutions of the country already exist to a very great and dangerous degree, throughout the British army; and those members have argued and come to the conclusion, that they have no right to keep from soldiers making applications for Orange warrants, when they have heard of the existence of such dangerous institutions, the effects of which, as far as in their power lies, can only be mitigated and neutralized by the establishment of Orange Lodges.

2329. Can you mention the name of any of those societies to which you have referred?—I allude chiefly to the United Irish Society, Liberal Clubs and Riband Societies.

2330. Can you mention any regiment in which any such association has been detected?—I have already mentioned the 64th regiment as having had a lodge of that kind detected in it. I have no memorandum at present to that effect, but it is I believe a notorious and well known fact; and it is from such lodges existing that counter Orange associations have been sought to be raised by soldiers opposed to those revolutionary and unconstitutional opinions and principles.

2331. Is there any public evidence of the tampering of Roman Catholic priests with regiments, so as to cause mutiny?—There is one case which occurs to my mind at present; I believe it was in the 87th regiment, while quartered in Newry, where the Roman Catholic soldiers turned out and determinedly refused to march to chapel, unless they had the band of music and colours flying in full parade before them. The matter was seriously, I believe, investigated into, and the regiment was immediately ordered to the East Indies or Ceylon, although they had been very recently out in that quarter, and just returned home.

2332. Does Mr. Wyse give any evidence respecting the disaffection of Roman Catholic troops, and their expression of political feeling?—In page 413, volume first, Mr. Wyse first speaks of the state of the country at the time, and the dangerous popular meetings which took place in the South of Ireland, when it is said that "there were many features of the most perilous description which distinguished them from all preceding assemblies; they assumed a regular uniform of green calico; their chiefs were distinguished by some fantastic, but characteristic, additions to the costume of their corps, such as feathers, green handkerchiefs

S. Blacker, Esq.

12 June 1835.

bearing the portrait of Mr. O'Connell, &c. &c.; they displayed before them green banners with the name of the respective parishes or townlands, each preceded by their bands of music and all other circumstances of military array. There was something more in this than met the ordinary eye." Then in page 420, I find this paragraph:—" To support the edict of the Government, troops were poured into Ireland. They were unnecessary in the South. It is fortunate they were so. Since the peace, most of the English regiments had been recruited by Irish, most of the Protestant regiments by Catholics. The 21st fusileers, a Scotch regiment, was marched to Waterford from Bath at a moment's warning. They landed with the impression that the campaign had already commenced. They found every thing friendly and quiet. During the night shouts for 'O'Connell and the association' were heard from every side of the town from the straggling soldiery. Half of them were Irish, and every Irishman a Catholic. The same thing occurred in other regiments: it was difficult to say how far they could be relied on." And in a note to the above passage I find the following: " It is well known that persons of the first military distinction have expressed opinions not very dissimilar; 'there are two ways of firing,' says one of these soldiers, 'at a man and over a man, and if we were called out against O'Connell and our country, I think we should know the difference.' And how could it have been otherwise? the war would have been a war of religion, as well as of patriotism. Previous to the alteration in the law, allowing the Irish Catholic soldier the free use of his religion, many of the priests had declared that they considered themselves bound to deter the Catholic peasantry from entering the army; in case of a general convulsion, is it impossible that a similar influence might have been exerted in a similar or perhaps a still more dangerous manner?"

2333. You mentioned, that in the 64th regiment Colonel Dixon, on discovering that there was a Riband Lodge, suppressed the Orange Lodge; how do you know that to be the case?—The general impression upon my mind from some statements I have heard upon the subject.

2334. From whom?—From some members connected with the Orange Association.

2335. Can you mention the name of one?—There are several gentlemen in town who I think can corroborate the circumstance; there is, for instance, Mr. Baker, the deputy grand treasurer, and Mr. Ward, the grand solicitor.

2336. Could Mr. Cromelin give any information upon the subject?—I think most likely not, he not being officially acquainted with the details, so far as relates to warrants.

2337. It appears that the Orange Lodge produced a Riband Lodge, and then both were suppressed; but the Orange Lodge was allowed to exist till the Riband arose?—No; the statement I have heard was, that the Orange Lodge was originated by the existence of such revolutionary feelings and opinions as the Ribandmen held in that regiment, and that when the knowledge of the existence of that came to the colonel both were suppressed.

2338. So that the Orange Society, in order to counteract the Riband Lodge, did not inform the colonel or the military authorities of the fact, but had recourse to this expedient, and left the colonel to discover as well as he could the existence of both the Orange Lodge and the Riband Lodge; do you consider that to be a good mode of governing the army?—The members of the grand lodge of Ireland do not look upon themselves as official informers against the existence of Ribandism and other revolutionary societies, but they endeavour to the utmost of whatever power rests with them to counteract their evil tendency by administering an antidote to the poison.

2339. What proof have you got that Riband Lodges exist in the army, except those general impressions from which you speak?—From communicating personally and individually with members belonging to the army as to the fact existing.

2340. Have you communicated with officers upon the subject, gentlemen by rank?—Not officially; but in the course of conversation I have heard that in certain regiments feelings of that nature and tendency are held to a great extent by the Roman Catholic soldiers in general.

2341. The question does not refer to feelings, but to organized bodies corresponding with their own side on opposite sides; can you mention the name of a commanding officer in the army who ever told you that a Riband Lodge existed in his regiment?—I cannot recollect the name of any officer who gave me such direct information, because I am pretty sure that if those officers knew to a certainty

157

S. Blacker, Esq.

12 June 1835.

tainty of the existence of such a body in their regiment themselves, they would do their utmost to have them suppressed; the information that I principally have of those sentiments and revolutionary principles existing comes from some members of our own institution with whom I have conversed as connected with the army

2342. At what time are you aware that Riband associations existed in any regiment in the British service?—It is the general impression upon my mind that they or similar societies still continue to exist to a great degree.

2343. When do you believe, or have you reason to think, the Ribandmen existed in associations in regiments first?—I cannot trace them from any authentic document or information as to their first actual existence in connexion with the army; they are mentioned as first meeting generally throughout the country under that name, I believe, in Mr. Wyse's book, so early as 1812, and that they were somewhat analogous to the Defender society in 1792 or 1793, in fact an extension of the Defender system down to the present day.

2344. Were they connected with the army?—I was asked whether I knew of their existence in the army as such, I say I cannot prove by authentic information their first existence in the army, but that they were by Mr. Wyse's evidence stated as generally existing so early as 1812.

2345. Will you have the goodness to read the passage to which you refer?—In page 409 of volume I., he says, "the most notorious of these secret societies are the Ribandmen; their existence was a subject of alarm and regret to the Catholics so early as 1812; it seems that two or three years previous the outrages and violence of the Orangemen of Donegal became so intolerable, that the unprotected Catholic inhabitants resolved to form a confederacy for their common protection. An Anti-Orange club, called the Riband Society, (somewhat analogous to the Defenders' society in 1792 and 1793) was accordingly set on foot. Imitating the illegality of the Orange Association, a certain secret oath was devised." The impression upon my mind from reading that passage is, that it was merely a continuation of the Defender system, which was antecedent to that of the Orange Institution, and of whose insults and outrages on the Protestants Mr. Wyse makes no mention.

2346. Can you state precisely or nearly the time when the first description of Riband association existed in any regiment in the army?—As I stated before, not being intimately acquainted with those societies, their nature or organization, I cannot from my own knowledge or any authentic document give the Committee that information, but perhaps the honourable Member can himself supply the deficiency.

2347. Can you state whether from your own knowledge, or what you have heard from other persons the Orange regimental lodges existed previous to or after the Riband regimental associations?—From the information I have received I have always understood that Orange associations arose in regiments to neutralize the effect of those Riband societies in spreading revolutionary and unconstitutional principles.

2348. If they were intended to neutralize, they must have existed after the Riband associations?—Yes, certainly.

2349. Do you know that there are any other regiments besides the 64th in which those Riband associations have existed or do exist now?—Not from my certain knowledge, but from the general impression received from oral communication with various members connected with our own institution.

2350. Do you know of any Orange Lodge existing in a regiment in which there has been any previous Riband association?—I believe it has generally been the case that one has been the constant effect of the other, I mean that the Orange institution has been caused by the Riband or other societies of that nature existing in the regiment, that it has been called forth by that circumstance.

2351. Do you conceive that the Roman Catholic priests have had any hand in establishing or assisting in those Riband regimental associations?—I have no authentic information to that effect, but from the general interference and guidance which the Defender society and the Riband society in general seem to be under, of the Roman Catholic priesthood, I have little doubt upon my mind that the very feelings of disaffection that have been caused in His Majesty's regiments have been through the influence of the Roman Catholic priesthood as connected with those societies.

S Blacker, Esq.

12 June 1835.

2352. Would not a Roman Catholic priest have very considerable influence over the mind of a Roman Catholic private soldier in the regiment to which he was attached, by means of confession?—Certainly, a very serious power over his mind.

2353. And on any subject of a religious nature?—I think the Roman Catholic religion gives to its priests a greater grasp over the minds, particularly of uneducated men than any other I am acquainted with, by means of confession.

2354. Are the Riband regimental associations confined to the common soldiers so far as you are aware?—As far as my own knowledge extends to the non-commissioned officers and private soldiers.

2355. Are not the Riband associations generally secret in their nature?—That is stated in Mr. Wyse's work, they are secret societies with oaths and tests.

2356. Are they entirely composed of Roman Catholics, or of Catholics and Protestants?—On the same good authority it is stated to be exclusively Roman Catholic.

2357. You spoke upon your examination of the renewal of warrants to other persons, warrants of certain numbers, what does that renewal involve in it, does it involve the ceasing of the lodge that first bore that number, and the establishment of a new lodge under that number?—Sometimes it does, that the lodge is altered from the district or the body to which it belonged, to another.

2358. Applying the question to a marching warrant with a certain number, you state that the number was renewed, but do you mean to convey by that that it ceased to be in the marching regiment and was renewed to some other body?—Yes, that it had ceased to belong to a marching regiment, and was transferred to some district to which that regiment may have delivered it in the country; at either times it merely means the renewal of the piece of parchment containing the warrant, and which had got worn out through use.

2359. You were asked about the knowledge of the Horse Guards of the existence of these Orange Lodges in the regiments, was there to your knowledge or belief any communication ever made to the Horse Guards upon that or any other subject by the Orange body?—Never, nor from the Horse Guards to the society.

2360. Nor to Lord Hill as a private individual, separate from his office as commander-in-chief?—Not officially, it may have been made as individual members.

2361. The question refers to communication official from the Orange body?—Certainly not officially.

2362. You gave some evidence as to the 87th regiment, the Faugh a ballagh regiment, or Clear the way Boys, do you happen to know whether or not those Faugh a ballagh Boys have been at any time stationed in Cavan?—Yes, I am aware of their having been in the county of Cavan, and of their having behaved in a very disorderly and insulting manner to the Protestant inhabitants of that county, that they went through the town shouting for the head of a Protestant.

2363. Were you there?—I was not, but the circumstances have been reported to me by persons on whom I can rely who were present.

2364. From whom did you hear that?—The circumstance is clear on my mind of the thing having occurred at the time, and of having heard of it from various persons. I can bring forward Mr. Henry Maxwell on this Committee, who I believe will confirm my evidence in that particular, being a county of Cavan man.

2365. You recollect having heard it at the time of the occurrence?—Yes, as a notorious fact, and coupled with it another fact, that on representations of it having been made to Government the regiment was instantly removed from Cavan to Newry.

2366. Did you happen to hear at the time of the way in which they treated Lord Farnham's postman?—I heard that they dragged Lord Farnham's servant off his horse and committed a disgraceful assault upon him, and uttered most insulting and grossly irritating expressions against the Protestant body in general.

2367. You heard that they were removed from Cavan to Newry, and from thence to some port for embarkation?—To Ceylon, I think, for their subsequent conduct there as I have before stated.

2368. There was an Orange Lodge formed in this regiment, the 87th, was not there?—We have no evidence of any Orange Lodge existing in that regiment.

2369. When

159

S. Blacker, Esq.

12 June 1835.

2369. When this regiment was guilty of this improper conduct, a communication was made to the Government to complain of it?—I suppose there naturally was by the persons suffering from such disgraceful procedure.

2370. You did not adopt the expedient of correcting this spirit in the regiment by the establishment of Orange Lodges?—We do not think that that evil spirit would have gone to such an extent as to cause those shameful occurrences if Orange Lodges had existed to neutralize or overcome it.

2371. Do not you think that, if a feeling commonly called popular, however improper the term may be amongst the soldiery, produces a feeling of an opposite character, especially when connected with religious enthusiasm as well as with particular excitement, that is calculated to produce breaches of discipline, disorganization and results, which the friends of good order must lament?—Decidedly; and I think all those disorders and shameful occurrences can be traced to those persons who, possessing the great powers which it is well known they have, by reason of their sacred office, over the lower orders, and who should have restrained, by that religious influence, those bodies within proper and legitimate bounds, having lent their utmost aid and assistance in fomenting and causing disaffection and party spirit in an armed body like the 87th regiment, by which means the properties and lives of His Majesty's Protestant subjects, in the county of Cavan and other places, were grossly endangered and insulted.

2372. The Government adopted an expedient with respect to the 87th regiment, for the purpose of correcting the evil of which you say there existed evidence; but your Orange Society, instead of applying to the Government to exercise its authority over the regiments in the army, take the matter into your own hands, infuse your own spirit into those regiments, constituting in those regiments an organization independent of the military authorities and under your control?—When those revolutionary societies do not break out into active and overt acts like those existing in the 87th regiment, no person can feel himself bound or called upon to make such representations to the Government of the country; but where, as it appears in the present case, such palpable and gross infraction, not only of civil rights but of military discipline, was effected, the proper representations seem promptly to have been made, and, to the credit of the Government of the day, properly attended to.

2373. As far as you are acquainted with the Orange system, would the existence of an Orange Lodge in a regiment materially interfere with military discipline?—Not at all; I certainly think that they merely meet in their leisure hours as a sort of convivial club, a party of friends, with whose concurring constitutional sentiments they are particularly acquainted.

2374. One of the principles inculcated on Orangemen is obedience to the laws, is it not?—Decidedly.

2375. Under the term laws, would be included the military or martial law, would it not?—Yes, certainly all the laws of the country, either military or civil, according to the profession of the member.

2376. The object of instituting Orange Lodges in the army would be to keep them loyal and true to their King, and to counteract those principles of disaffection which were supposed by the majority of the Grand Orange Lodge to be diffused among the regiments in Ireland by the Ribandmen and other illegal associations of disaffected men?—Yes; and I have reason to know that, in the earlier part of the institution, when we were engaged in an active and dangerous war with America and with France, those societies and lodges received the concurrence of the various commanding officers at that time, as preventing, to a great degree, that similarity of sentiment that seemed to exist in other societies against which they were opposed, with the enemies of our country, the revolutionists of France and America.

2377. How old were you at that time?—I am merely speaking on the authority of persons on whom I can rely.

2378. You say you have had reason to know that such was the fact?—That evidence could be brought forward to support and prove the fact.

2379. Can you produce the authority?—I can mention my uncle, Colonel Blacker as one, but many others could be produced.

2380. Colonel Blacker was vice-treasurer of Ireland?—He was deputy vice-treasurer of Ireland for 15 or 16 years.

S. Blacker, Esq.

12 June 1835.

2381. He was also an officer ot the society?—He was deputy grand master of Ireland.

2382. When he was vice-treasurer, did he employ the Castle seal and Castle franks for the purpose of communicating the proceedings of the Orange body to the different members of that society?—Certainly not, nor do I think it likely, as he was very tenacious of extending that privilege, even to his relatives and private friends.

2383. How long is it since he ceased to be vice-treasurer?—I think in the year 1829.

2384. Is there any evidence with which you are acquainted, of any outrage or breach of discipline having been committed in any of the regiments in Ireland, in consequence of the existence in those regiments of an Orange Lodge?—Certainly not; on the contrary, I believe that the regiments in which those exist are well known to be the most orderly and best behaved regiments in His Majesty's service.

2385. You have stated a great deal upon your hearsay, and a good deal upon your belief respecting Riband societies, have you heard, or do you believe, that the officers of the army in which there are established Orange Lodges approve of the formation of those lodges in the army?—I believe the answer to that question is already in evidence, that I have no authentic or clear information of the knowledge of those officers as to the existence of those Orange Lodges, or as to the particular encouragement of them at present.

2386. You have stated already a great deal of matter respecting which you do not profess to have acted on official information in answer to questions put to you by gentlemen who appear to be in the Orange interest, will you have the goodness to extend your evidence beyond your authentic information, and to state whether you believe the colonels of the army approve of the establishment of Orange Lodges in their regiments?—In the statement that has been made in my answer to the other queries I gave, I believe, the name of the authentic information on which I relied; in this case I am not able to give any statement or authentic information to that effect; but my general opinion on the whole fact is, that many commanding officers do not only not disapprove of such constitutional sentiments existing among the soldiers under their command, but would rather encourage by every means constitutional loyalty; but, as I said before, I have no data upon which I can go as to their recognition of them as organized bodies.

2387. Not only you have no certainty, but you cannot even form a belief upon the subject, though you are one of the functionaries of the Orange Society yourself?—I have, as I stated, formed a general belief that there are many commanding officers not unfavourable to their soldiers holding those constitutional sentiments; but I have no authentic information whether they are acquainted with the organization of Orange Lodges in their respective regiments.

2388. Have you any authentic information respecting the influence of Catholic priests over Ribandmen?—Merely from seeing that the priests in general are the chief advisers and controllers of those bodies, and from remarking the injurious effect of those bodies in regiments which are principally or exclusively Roman Catholic.

2389. You, judging from your observation of public events, giving evidence as to the nature of other societies without having any authentic information, and you cannot even form a belief, although you have, as public functionary of the Orange society, a connexion with the British army, as to whether the commanding officers approve or disapprove of what you must feel to be of the utmost importance to the discipline of the army, the creation through your instrumentality of Orange Lodges in the army?—I can only judge from general public facts; if the honourable Member wishes to obtain the sentiments of the officers themselves he can obtain them from more authentic sources than one perfectly unconnected with the army.

2390. Though unconnected with the army you have given evidence as to the influence upon the army of the Catholic priesthood, what opportunities have you had of ascertaining that fact?—For instance, on passing one night the Bank of Ireland, in Dublin, I found a Roman Catholic priest in close conversation with one of the sentinels on guard, and I considered it my duty to tell the officer of the regiment that such was the case, and I believe the officer had the sentinel immediately removed, and another put on duty in consequence.

2391. By the nature of the Roman Catholic religion, and the sacrament of penance

penance, the priests would have private access to all Roman Catholic soldiers, would they not?—Decidedly, the closest and most strict communication.

2392. If, then, for argument's sake only, it were supposed any priest desired to give secret information or to exercise some secret influence over the mind of the soldiers, he would have the opportunity of seeing them in private by the sacrament of penance?—Yes; besides the very great powers which the lower orders of Roman Catholics consider to be vested in the sacred office of the priesthood increases considerably their influence in this particular.

2393. Through the nature of the same sacrament the offences of the Ribandmen could hardly be long concealed from the knowledge of the priests?—Decidedly; that is my opinion, that they must be perfectly cognoscent of those offences.

2394. Would there not then exist this difference between a commanding officer and a priest, that the commanding officer would not of necessity be acquainted with the existence of Orangemen in his regiment; but that the priest would of necessity sooner or later be acquainted with the operations and the offences of the Ribandmen?—To me it appears that the commanding officer is acquainted with the soldier only on parade, and as to his military duties; but the inmost recesses of his heart are by the rules of the Roman Catholic religion laid open to the priest.

2395. Since you have been connected with the Orange Lodge officially, do you know whether the grand lodge has ever originated a single Orange regimental lodge in any one regiment in His Majesty's service, or has it been first applied to by individuals from the different regiments?—The application must necessarily come from the regiments themselves, and must be well authenticated as to the good, loyal and constitutional character and orderly conduct of the applicants as good soldiers and loyal subjects before the application can be granted.

2396. Without an application, the individuals of the Orange Lodge never take the step of instituting an Orange Lodge in any regiment?—Certainly not; there seems rather an impression on the minds of the grand lodge to discountenance, as much as possible, lodges of that description, and it is only in cases of exigency, very specially recommended, that they have ever issued those warrants.

2397. You were asked your opinion as to whether or not commanding officers of regiments approve or disapprove of the formation of Orange Lodges in regiments; you gave your opinion that commanding officers might approve, in your judgment, of such sentiments being entertained by soldiers in their regiments; namely, Orange sentiments?—Orange and constitutional sentiments, which I consider synonimous.

2398. Did you, in your answer to that, when you said you believed many officers might or did approve, mean to intimate your opinion that the commanding officers of regiments, generally, are men attached to the government of the country, and to its constitution, and various institutions, and to the laws of the land; was that the meaning of your answer?—Decidedly.

2399. When you give your judgment as to the approbation of commanding officers, that arises generally from your belief that they are gentlemen entertaining such sentiments?—Yes; the sentiments of all with whom I am acquainted, and I should hope the great majority.

2400. Do you happen to know whether or not it was found necessary by the Government, at one period, to give orders that the soldiers of regiments should not go to Roman Catholic chapels without being attended by officers?—I believe such an order exists, and I particularly remember a case being mentioned, in which Lord William Beresford is stated to have marched his detachment into a chapel on a Sunday, in which Mr. O'Connell's rent or tribute was collecting; his Lordship was treated in very harsh terms by the papers in the Roman Catholic interest for refusing to aid in that rent when bringing his men to chapel.

2401. Do you happen to know why it was that the Government issued orders that the soldiers should not go to mass, without officers accompanying them?—I should think it was for fear of their hearing any exciting harangue or language from the priest officiating at the altar, and being disaffected on that account.

2402. Do you happen to know whether, in point of fact, communications were not made to the Government of instances in which such harangues had been addressed to the military in chapels, and mischief apprehended in consequence?—I have no authentic information to that fact, but the fact is notorious.

2403. Do you recollect any instance occurring, not very far from Dublin, of that nature; at Naas?—No, I do not.

2404. Do you recollect a relation of yours of the same name, Mr. Maxwell Blacker,

S. Blacker, Esq.

12 June 1835.

Blacker, at the bar, being sent down by Government to the south of Ireland, under the Insurrection Act?—I have heard of Mr. Maxwell Blacker being sent on that investigation.

2405. Can you state the date?—I do not remember exactly.

2406. You have been asked about the Roman Catholic clergy exercising influence and knowing what is passing among the people belonging to their flocks, do you recollect the circumstance of the Reverend Mr. M'Sweeny being examined before Mr. Maxwell Blacker at Cork?—I am not very well acquainted with the circumstances of that investigation, nor do I remember clearly what came out upon it.

2407. Do you recollect the Reverend Mr. M'Sweeny being produced as a witness to character for a man charged under the Insurrection Act, and that he gave him a good character; do you recollect Mr. Maxwell Blacker asking Mr. M'Sweeny whether it might not be possible that one of his flock might be guilty of Whiteboy offences, and he not know any thing about it; and that he stated it was impossible any circumstances of that kind could exist in his parish, and he know nothing of it?—I have a general impression upon my mind of reading the circumstance or hearing it detailed, and that it caused considerable sensation at the time, the priest thus admitting his knowledge.

2408. Have you any report of the trial in town, to which allusion has been made?—I believe it can be easily produced, and that I can, if the Committee please, put in the document as evidence next day, if necessary.

2409. Did you attend a meeting at Armagh, of which county you are assistant grand secretary, in December 1831, at a grand meeting held there, at which Lord Mandeville was, where the papers announced there were 20,000 Orangemen assembled; the description of the paper being that they were all habited in the Orange paraphernalia?—I have no recollection of being present at such a meeting.

2410. In the county of Armagh?—I was not then an Orangeman, and I do not remember being present at any such meeting.

2411. Where were you residing in 1831?—In Dublin.

2412. You have been questioned on the subject of the funds of the Orange Society being applied to the purposes of prosecution and defence, can you give proof of a similar application of the Roman Catholic rent?—I can, from that very authentic book on such matters, Mr. Wyse's History of the Roman Catholic Association, volume 1st, published in the year 1829, in which in page 86, in a note in that page, it is stated, "In Ireland we find the 1*d.* subscription at various periods; the petitions indeed were generally got up by the only two classes, the aristocratic and the mercantile, who took any interest about them, but local questions like those just mentioned were defrayed by a levy of a small sum upon each citizen. The purposes to which it was applied were precisely similar; the Catholics of that day paid it into the Committee, and with this fund they instituted suits, employed lawyers, defended actions, argued against Bills before Parliament, in the Privy Council, &c."

2413. You have stated it as your opinion that the Roman Catholic priests were in the habit of raising money for the institution of prosecutions, have you any document to justify that statement?—I have a document here which I alluded to the day before when I was examined, the correctness of which I believe can be authenticated by a member at present on this Committee, being a report of a trial occurring at the Cork Assizes, Thursday March the 20th, 1834, which I find in the "Dublin Evening Mail" of Monday March the 24th, 1834, and which was not in any manner controverted by the newspapers in the Roman Catholic interest. It as follows: "Charge of murder; singularly interesting case. William Wright, a respectable looking man, was indicted for the murder of Daniel Crane, by shooting him with a loaded pistol, in the month of January at Cooldorihy, near Macroom. Denis Murphy sworn and examined by Mr. Bennett, K. C.—I was at deceased's house between eight and nine o'clock in the morning, when the prisoner, who was Bridewell keeper at Macroom, came to the house to take two cows; was within twenty spades of them, when I heard the deceased say, that 'the money was paid, and to come up to the parish priest's house and he'd satisfy him;' on which prisoner presented a pistol and shot him. The prisoner was on horseback, and had a case of pistols with him; deceased did not fall, but ran in on the prisoner and pulled him off the horse, and seized a pistol from him, the deceased then cried out 'that he was killed.' The eldest son of deceased was in

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the field, and seized a stick from a younger brother near him, and struck the prisoner three or four blows on the head, on which prisoner went out through a gap to the road, and he then presented the other pistol at the son, who ran off. The deceased went towards the priest's (father Burke's house), and held his hands on the wound in his side where the ball entered; the prisoner followed him to the priest's, and witness went after the prisoner, who said that he (witness) 'was there too.' I said I was there, but I did not injure him. The deceased was anointed by the priest, and he died at two o'clock that night. Did not hear prisoner say that he had an order of law; he went away and gave him up to the police. Timothy Crane examined by Hon. Mr. Plunket:—The deceased was my father; was from five to six spades from them when he was shot; the prisoner was on horseback, and had two pistols. He was driving two cows, and his father desired him go up to the priest's house and he would satisfy him that the debt was discharged; no sooner did he say the words when the prisoner fired. My father had nothing in his hand; he rushed in on the prisoner, and seized him; took the pistol from him, on which prisoner ran out of the field. There was an elder and younger brother in the field with them. The elder (Cornelius) got a stick and struck prisoner who was running away. My father cried out that he 'was killed;' he went up the road to father Burke's. There was no attempt made to stop the cows. I know Denis Murphy; he was in the field farther off than I was; I and my brother were nearer to prisoner than Murphy. Cornelius Crane examined by Mr. F. M'Carthy.—Corroborated the testimony of the last witness. Cross-examined by Mr. Freeman. I am twenty-four years of age; was not at the inquest; it was held at the Police Barrack, which is a mile from our house. I was at the barrack an hour before, saw the magistrates, and coroner, and father Burke there. I had no conversation with father Burke; did not hear him say to Mr. Ashe, 'if you produce Cornelius Crane you will be no friend of the family.' Mr. Ashe is our landlord. I returned home to my mother, who was ill. I had another reason for going back; it was to produce a witness named Carthy. I went for a witness who was not by. I heard the prisoner was distraining for tithes; heard he bought a horse for a small sum at a tithe sale. I never heard Mr. Ruth was attacked, nor my brother never told me so. Mr. Ruth is the clergyman of the parish, but I never heard he was attacked there. I saw father Burke to-day, and asked when this trial would come on. I came last Thursday to town and returned on Friday. I took Crown summonses home for Mr. Ashe, Mr. Boyle and Dr. Magrath. Mr. Ashe, my master, desired me. I gave the money out of my own pocket to the lawyers. I feed an attorney, and gave him 17*s.* 6*d.*; 'twas my mother paid it; never heard where she got it. We have fifty acres, for which we pay 36*l.* We are all poor enough. I did'nt give 17*s.* 6*d.* I believe it was my uncle gave it. He got it from my mother. Knows Deshure. Was out that day; saw troops there; had no stone, pike or any weapon on that occasion. I was not the last to run. I ran first; old Daniel (his father) was there that morning. I don't know whether he was the commander-in-chief; he was on the hill (*laughter*). The prisoner got two or three blows; one was on the back of the head, and the others on the back, and these were the only ones he got. My father was tried for attacking Mr. Barry's house. I could not say whether he was there or not. The cows were taken by the prisoner. I did not hear that he went to the police to lodge informations. I saw him that day, and he had some blood there (*pointing to his lips*). I struck him with a stick; saw the shot fired; my father was quiet; he was stating the case to prisoner, who was on horseback; my father pulled him down after he was shot. I was standing close to him at the time, but did not assist in pulling him down; the horse was not struck. Rev. Mr. Burke examined by the Hon. Mr. Plunket.—I am curate of the parish of Temple Michael for three years and a half. I knew the deceased; he came to my house, and appeared to be wounded in the side; accompanied a medical man to the house that night; we saw the deceased who seemed fully impressed that his dissolution was at hand; he said——Mr. Jackson objected to the witness stating what occurred, and a lengthened argument ensued, in the course of which counsel for the Crown said that their object in bringing forward the reverend witness was, to prove the correctness of the declaration, and to give the prisoner the benefit of a cross-examination, but they would not press the point. Cross-examined by Mr. Jackson.—I knew the deceased; I did not know him to be the most riotous man in the country; I did not hear he was particularly so; there was a strong feeling and prejudice in that part of the country against persons engaged in tithes. The pri-

S. Blacker, Esq.

12 June 1835.

soner was Bridewell keeper at Macroom; heard that he was attacked for being concerned in tithes. I was requested by friends to the deceased to retain counsel, but finding it would make them obnoxious to certain individuals, I retained them on my own account. It was occasioned by a letter written to a third party, stating, that if a certain professional man was engaged, the writer would wash his hands out of the business. Mr. Jackson: Who was the writer of that letter?—Witness: I would rather be excused from giving the name. Mr. Jackson: I will take no excuse, Sir, I must have the name from you. Witness: Mr. Ashe, jun., of Ashgrove was the writer; he is landlord to the Cranes. Mr. Jackson: Did you not, Sir, procure subscriptions through your parish to carry on this prosecution?—Witness: Not in my parish. Mr. Jackson: Did you not mention this business in the chapel, and solicit subscriptions to carry it on?—Witness: I did not mention it in chapel, but I went among some friends and made up the money to defray the expenses. Mr. Jackson: When did you retain the last counsel, who is now assisting the Crown counsel?—Witness: I retained the second counsel this morning; I was subpœnaed by the deceased's eldest son. Mr. Jackson: I am now about to put a question to you, Sir, and I request your particular attention to it. Upon your oath, had you any conversation on this matter with any of the family of the deceased, and if so, with whom?—Witness. I do not recollect. Mr. Jackson: I call upon you, Sir, to recollect, and say whether you had not a conversation with some of the sons of the deceased?—Witness: (*after some hesitation*) I had. Mr. Jackson: When had you that conversation?—Witness: I think it was on Friday last. Mr. Jackson: And is it possible you don't recollect a conversation that took place so recently as Friday; come state with whom you had the conversation, and the nature of it? Witness: (*again hesitating*) I had a conversation with his son Cornelius. Mr. Jackson: Was it a private conversation, or in confession?—Witness: It was a private conversation. Mr. Jackson: Come then, Sir, let us have it at once. Witness: I throw myself on the protection of the court as a clergyman. Mr. Jackson: No protection shall be afforded you, Sir, in this instance. Had you, or had you not a conversation with the deceased's son Cornelius?—Witness: The deceased's son told me that he (Cornelius) had his hand on the prisoner's hand before the shot was fired (*great sensation in court*). Mr. Jackson: (*with great energy*) On your solemn oath, Sir, did he, or did he not tell you that the deceased himself had his hand on the prisoner before the shot was fired?—Witness: He did (*a general exclamation throughout the Court followed this admission*). Mr. Jackson: I am done with you, Sir! you may go down. When the sensation which this discovery excited had ceased, counsel for the Crown addressed the Court and stated, that had they been aware of the testimony then given, they would not have proceeded on the capital charge, but under present circumstances they felt bound to give evidence to prove manslaughter. Samuel Vignolles, esq.; I am a police magistrate; I recollect the inquest held on deceased, and attended it. I had conversations with the country people; the Rev. Mr. Burke was there. I endeavoured to procure the attendance of the friends of the deceased early in the proceeding; I discovered the sons had been there, and I sent parties of police for them, and they returned without them. I called on the parties to produce the coat, waistcoat and shirt; the waistcoat and shirt were produced, but great objection was made by Mr. Burke to the production of the coat; a coat was produced, but none of the marks were on it that I sought; the one produced did not correspond with the size and figure of deceased. The non-appearance of the younger son was caused by Mr. Burke, who sent him away. Mr. B. attended there throughout; one son remained. I examined the wrist of the man after exhumation, and saw the mark of powder; it appeared to me that the pistol must have been close to the deceased when it went off, for there was an indented circular space on the wrist which appeared to have been produced by the pistol. R. Ashe, esq.; I know Mr. Burke; I heard him say—(an objection was taken to this line of examination, and it was not pressed by the prisoner's counsel). Mrs. Sarah Letitia Haynes sworn: There was money due by deceased to my late husband; it never was paid or settled for in any way. I employed the prisoner to execute decrees on my return from the Court House; I had a conversation with the prisoner, who asked me for permission to take promissory notes from the deceased. I had twice renewed the decrees, and I offered to take the debt at 5*s.* a week. I closed 200 accounts, and never found an error in my husband's books. The defence having closed, the Chief Justice addressed the jury in the most indignant terms at the conduct exhibited before them on the trial; and after dwelling

in the most eloquent terms on the narrow escape the man had, and how near they (the Court and Jury) were in committing a murder by taking away the life of an innocent man, his Lordship concluded by saying, that he often regretted not having the power of making the witnesses change places with the accused. The jury, without a moment's hesitation, returned a verdict of Not Guilty, which gave great satisfaction."

S. Blacker, Esq. 12 June 1835.

2414. Have you heard Mr. Serjeant Jackson, a member of this Committee, say in this room, that he, having been present, conceives that to be an authentic report of the trial which took place?—I have; and that he would be ready to authenticate it on examination if required.

Sabbati, 13° *die Junii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Stewart Blacker, Esquire, called in; and further Examined.

S. Blacker, Esq. 13 June 1835.

2415. IS Mr. R. H. Dolling honorary secretary of the society?—He is grand secretary for the county of Down, and assistant grand secretary along with myself for the grand lodge of Ireland.

2416. Have you had any conversation with him at any time relative to gun clubs?—No, nor have I ever heard the subject of gun clubs or armed confederations ever alluded to by Orangemen or in Orange Lodges.

2417. What situation does Mr. Ellis, a magistrate of the county of Londonderry, hold in the Orange Society?—He does not appear on our books as connected in any manner with the grand lodge or with any county or private lodge that I am aware of.

2418. Or as master?—Nor to my knowledge as master, or in any way connected with the institution; I have had no communications with him, nor do I know the gentleman as ever being an Orangeman at all.

2419. A reference was made to a passage on the books of the Orange Institution, in which it was said that some documents had been sent to the sappers and miners; can you state what the nature of those documents was?—I have made particular enquiries as to the nature of those documents, and I hear from a person who saw them issued and saw the letters that came requesting them, that they were merely the half-yearly reports of the grand lodge proceedings, and a few books of the rules and regulations.

2420. Can you produce a copy of a marching warrant?—They are perfectly similar to the warrants issued to the other lodges.

2421. Can you produce a copy?—I can produce to the honourable Member a blank warrant, and describe to him the manner in which it is filled up.

2422. Is that designated at the heading as a marching warrant?—The number of the regiment to which it is issued is put down in the place of the county or district to which the warrants are ordinarily issued.

2423. Is it designated a marching warrant?—I do not believe it is; a marching warrant is merely the technical term used by the officers of the grand lodge themselves.

2424. Were you in Armagh during the last assizes?—I was.

2425. You said you were in court at the commencement of a trial in which three Orangemen were charged with walking in a procession?—I think I stated that I was in the town at the commencement of a trial of some Orangemen for a procession; I do not recollect being in the criminal court at that particular trial, but I might have been in the record court at the time it was going on.

2426. Do you know the names of those three Orangemen?—I do not.

2427. Did you hear that they were convicted for walking in a procession?—I suppose they were; various thoughtless and wilful Orangemen of the lower orders were also convicted at other assizes, but that trial in particular did not make any impression on my mind.

2428. You know nothing of the particulars of the trial referred to?—No, I do not remember the circumstances of that particular trial.

William Ribton Ward, Esquire, called in; and Examined.

W. R. Ward, Esq.

13 June 1835.

2429. WHERE do you reside?—At No. 113, Bagot-street, Dublin.

2430. What is your profession?—A solicitor and attorney.

2431. Are you an Orangeman?—I am.

2432. How long have you been so?—I was first made an Orangeman in the year 1798, shortly after the breaking out of the Irish rebellion.

2433. Do you hold any office in the Orange Institution:—I do; I am solicitor to the institution, and I am also assistant secretary for the county of Wexford.

2434. On the revival of the institution in the year 1828, did you take any oath, test or declaration?—I did not.

2435. Is any oath, test or declaration required or allowed at present by the rules and regulations?—No.

2436. Will you look at the book now shown you, and the erasure that appears on it; can you explain the circumstance of the erasure?—[*The Minute Book of the 25th of June* 1834 *being shown to the Witness containing the erasure referred to in the evidence of Mr. Swan.*]—I think there was a communication came from the Trinity College district relative to a declaration that was put to a member of that district in my presence; when that declaration was put, I objected to the master of the lodge putting it, or to a member taking it; in consequence of that the declaration was not put. There was a communication in consequence of what I stated made to the committee of the grand lodge, and I produced there the Act of Parliament against unlawful oaths. The committee directed the declaration should not be taken in any lodge; there was a regular resolution moved and seconded and passed on the occasion; that was on the 25th of June 1834. On the 27th of June 1834, when the proceedings of the former day were read and compared, I objected to the resolution as it then stood, because it would appear therefrom that there had been a declaration in the society, and the words erased or scratched over relate to that declaration, and they were erased by order of the committee; it was done on the 27th of June 1834. I have brought the declaration with me, if the Committee wish to see it; not having one myself, I got it from a gentleman who was fortunate enough to preserve it—[*handing in the same.*]

2437. Do you recollect the particular words which were erased?—I do not; but perhaps they might be supplied by referring to the Minute Book, or the rough book of that day; I recollect that to deface the thing completely I put my own pen over afterwards; I think I proposed to cut it out, but it was objected to. [*The Witness referred to the Lodge Book, and added,*] I do not find here the words which were erased.

2438. You are quite certain that erasure was made at the time?—It was made on the 27th of June 1834.

2439. To your knowledge or belief, has there been any erasure or alteration of any kind made in any book or document of the Orange Institution with a view to meet this inquiry?—I am satisfied there was not.

2440. To your knowledge or belief, has there been?—No; I believe there was not any erasure or alteration made in any books or documents with relation to this inquiry.

2441. Were you a member of the Orange Society between the years 1810 and 1817?—I was not; I had very little connexion with the Orange Society from the year 1799 to the year 1828.

2442. On the institution being revived in 1828, were the rules and regulations laid before counsel for their opinion?—The rules and regulations were laid before Mr. Serjeant Blackburn, afterwards Attorney-General.

2443. Before any one else?—No.

2444. What opinion did he give?—He gave two opinions; the first opinion he gave was on the second section of the Convention Act, and he said that he thought the society illegal. I went home and looked at the Act, and I went back to him, and begged him to look at the first section; he did do so. The answer he gave me was, "It is a perfectly legal society, and if you wish I will give my opinion in writing, but I had rather not." I stated that to the committee, and they said they did not require Mr. Blackburne to state it in writing; that they were perfectly satisfied.

2445. Were the opinions both verbal?—They were, according to my recollection.

2446. Can the grand master or any person or persons call the whole body of the Orangemen together, according to the rules of the society?—No.

2447. Do you think the Orange society is a defensive society?—Merely a defensive society.

2448. You stated that you first became an Orangeman in the year 1798; you probably are well acquainted with the political circumstances of Ireland at the time?—I think I have a pretty good recollection of them.

2449. What was the organization, as it was called, by which the Directory of the Irish Union was enabled to complete and levy a revolutionary army in the province of Ulster?—I think I can state that, from the Report of the Committee of the House of Lords, in the year 1798.

2450. What is the book from which you state it?—It is the Report of the Secret Committee of the House of Lords in Ireland, in the year 1798. "It appears to your Committee that the organization, as it is called, by which the Directory of the Irish Union was enabled to levy a revolutionary army was completed in the province of Ulster on the 10th of May 1795."

2451. What was the date of the commencement of the Orange Society?—I cannot exactly answer; but I have heard it was some time in September 1795.

2452. And the other fact to which you have just given an answer was of the date of the May previous?—Yes.

2453. Is it your opinion that the Orange Society grew out of the organization which commenced in May?—I should think the Orange Society grew out of the Defender system as well as the United Irishmen system.

2454. Were the United Irishmen and the Defender formed into one society?—Not in my opinion; I think they were two distinct societies.

2455. Was Dr. M'Nevin an United Irishman?—It appears, from Dr. William James M'Nevin's examination before the Committee of the House of Lords, that on the 7th of August 1798, he admitted that he became a member of a close society of United Irishmen.

2456. You said you were solicitor to the body; you are aware that the body have sometimes given assistance to members of the society who have been prosecuted in different parts of the country?—Yes.

2457. What was the nature of the assistance given?—The nature of the assistance was professional assistance; I went down myself two or three times to superintend trials.

2458. At what period?—I cannot immediately state the periods.

2459. Since what period has that proceeding been adopted?—I think since the year 1831; I can answer more particularly by referring to documents.

2460. How came it to pass that the Grand Orange Lodge directed you, their solicitor, to go down for the purpose of superintending trials?—There were representations made to the committee of some cases which I considered cases of hardship. I recollect going down to Cavan to inquire into one of those cases, and it appeared to me a case of very great hardship; afterwards I was sent down to superintend the trials.

2461. Hardship on whom?—On the Orangemen.

2462. In what respect?—As well as I recollect the circumstance, there was a meeting of Protestants for some purpose called in Cavan; I cannot state the particular purpose. There was a body of Orangemen marched from somewhere about Baillieborough to attend the meeting.

2463. Was the purpose that of petitioning?—I rather imagine it was; it was at the time the Protestant petitions were going about in Ireland. They went one way to avoid getting into contact with the people, and they succeeded in going to Cavan without any interruption. I am now stating it from my recollection; they went home by another route, and on going home they were attacked; they were, in fact, surrounded and attacked with stones, and I think shots fired at them; and at length they were obliged to fire in their own defence. I believe some people were wounded or shot; for that they were indicted at the next assizes, and I went down prepared to defend them, and the grand jury saved me the trouble; they threw out the bills.

2464. Are you aware whether subscriptions were entered into on the other hand for the purpose of prosecuting Orangemen?—I have no positive knowledge on that subject.

2465. Were there representations to that effect made to the Orange Lodge?—I would not take upon me to state any thing upon that subject.

W. R. Ward, Esq.

13 June 1835.

2466. Has it occurred in many instances that the grand lodge have generally afforded professional assistance to Orangemen who have been charged with offences?—In a good number, I think.

2467. Were they in cases where the individuals charged were in humble life, and had not themselves substantial means for defence?—Always, I think.

2468. Is there any fund belonging to the Orange body which is devoted to that purpose?—The fund is devoted for the purposes of the institution in general.

2469. There is no special fund devoted to that purpose?—No; the expenses were borne out of the general fund.

2470. Are the revenues of the body to any great amount?—No indeed they are not; they are very small.

2471. It is not one of the primary objects of the body, or one of its principal objects, to collect money?—Oh, no; except for the mere purpose of paying the expenses.

2472. Paying the expenses of rooms to meet in?—Yes, I have several times been obliged to subscribe more than once in one year, to meet the expenses as they arose.

2473. You spoke, in your examination, with regard to a person, Dr. M'Nevin, being an United Irishman, do you know of what religious persuasion he was?—It appears by the statement in that book that he was a Roman Catholic.

2474. Do you recollect whether, on his examination, he gave any reason for the cruelties exercised by the rebels in Ireland on the Protestants in the year 1798?—I will state it from his answer: "How do you account for the cruelties lately exercised by the rebels on the Protestants?" to which he answered: "If the National Executive Directory could have prevented it, I believe they would; but the lower order of Catholics consider Protestants and Englishmen, that is English settlers, as synonymous, and as their natural enemy, the same Irish word, 'Sassenach' signifies both."

2475. You said that you considered the Orange Institution as a strictly defensive institution?—I did.

2476. Is your opinion, in that respect, in any degree founded upon the evidence of Dr. M'Nevin, and other evidence to that effect, as to the feelings of the Roman Catholics against Protestants?—My feeling upon that subject is founded on the book to which I have referred, which contains the reports of the Secret Committee of the House of Lords in 1793, of both Houses in 1797, and of both Houses in 1798.

2477. Your opinion, in regard to the Orange Association being a defensive institution, is from the reports in your own book, and your having attended several trials?—Yes, and having read the reports of them.

2478. Do you know whether, at the Roman Catholic Association and other similar meetings, speeches have been made, the tendency of which was to inflame the minds of the people against the Protestant religion, and to show that the very origin of it was bad?—I have no doubt of it; I can read extracts from some of the speeches, if it is wished.

2479. From whence were they taken?—From a book I have in my pocket.

2480. Have you not heard some speeches also against the Roman Catholic religion?—Yes, I have; but not so bad as those to which I refer.

2481. Have you not heard it described as idolatrous and damnable?—I have heard it described as idolatrous, but I do not think I ever heard it described as damnable; or at least I, as a Protestant, do not consider it damnable, for I believe there will be salvation for every one that was ever born of woman.

2482. Can you refer to the speech?—Yes; I think it may be material to read to the Committee the preface of the book: "This collection of speeches is published in a cheap form with a view to its circulation among all classes of the Irish people. It is not the object of the editor to furnish specimens of eloquence: the book is not literary, but political. It is right that the reader should be apprised, that with the exception of that upon church rates, none of Mr. O'Connell's speeches were ever furnished to the press by himself. The speech delivered by him at Waterford was reported by a gentleman sent from the Morning Herald for the purpose, and was revised by Mr. O'Connell. The rest of his speeches are extracted from the public journals," &c. Here is a speech of Mr. Sheil's, in said book, in which he says, "But why refer to Cranmer, when I may resort to the amiable and benevolent Henry, the father of the English reformation. Protestants disclaim that celebrated prince, but really they should be held responsible for

for his barbarities, when they impute to us every delinquency practised by the professors of our creed. Let them deny it as they will, if we trace the Protestant religion to its fountain head, however it may have been purified in its progress, we shall find its sources stained with blood. But perhaps Mr. M'Clintock will say, that it pleased Providence to chuse an unworthy instrument in the ferocious Henry, for the accomplishment of its sacred purposes; and that when we find the cradle of their religion rocked in murder, adultery and incest, we see an exemplification of the tendency of Heaven to deduce good from ill. It must be confessed that Providence displayed a somewhat fantastic and capricious taste in chusing an execrable tyrant for the execution of its holy designs. It may be said that the light only dawned in the mind of Henry; that the spirit did not visit him in its fullest illumination; and that although the morning of the reformation was dark and gloomy, and many a bloody cloud attended the ascending luminary, yet that in a little while the truth appeared in all its glory, and spread into the full splendour of day."

2483. Are you aware whether or not the object of publishing those speeches was attained by those speeches, and that the people really did become persuaded that the Protestant religion was of such a nature and origin as is described?—I should say so.

2484. Does not the speech, from which you have read an extract, appear to have been delivered in reply to a speech made by Mr. M'Clintock?—Yes, by that book it appears so.

2485. The speech of Mr. Sheil appears to be preceded by the following statement: "Mr. M'Clintock, a Protestant gentleman of rank and fortune in the county of Louth, having attended a Roman Catholic meeting held in the chapel of Dundalk, and delivered a speech, containing strictures on the Roman Catholic religion. Mr. Sheil replied,"?—The book states that to be the fact, but I know nothing of it.

2486. That statement appears from the book to which you yourself referred?—No doubt of it.

2487. Does not the following passage occur in this speech: "If Mr. M'Clintock had not assured us that he was serious, and was not actuated by an anxiety to throw ridicule upon the religion and proceedings of those whom he has taken under his spiritual tutelage. I should have been disposed to consider him an insidious fanatic, who, under the hypocritical pretence of giving us a salutary admonition, had come here with no other end than to fling vilification upon our creed, and to throw contumely upon the persons who take the most active part in the conduct of our cause"?—It appears so; it may be Mr. Sheil's view of Mr. M'Clintock's speech, but I cannot say that Mr. M'Clintock uttered those sentiments.

2488. This speech, therefore, from which you have read an extract, appears to be an answer made to what the speaker regarded as an attack upon the Roman Catholic religion?—Mr. Sheil's speech states it to be an attack upon the Roman Catholic religion.

2489. And Mr. Sheil's speech purports to be an answer?—Certainly; it purports to be an answer to Mr. M'Clintock, but what Mr. M'Clintock said I cannot tell; I was not at Dundalk.

2490. You have referred to an attack made by Mr. Sheil upon the origin of the Protestant religion; will you be so good as to read another passage now pointed out to you in page 30, of the same speech?—"It is perfectly true that, at a period when the Roman Catholic religion was the only form under which christianity was professed, a system of discipline was adopted, of which the object was to repress innovations, and it would be easy to find many plausible arguments among Protestant divines in support of that restraint upon novelties in religion, which, under the pretence of preserving the repose of society, were introduced by the lawgivers of a darker age. The intimate connexion between the State and the Church produced ordinances in the one, which were intended to be the props of the other. By a reciprocity of corruption they infected each other. Statesmen were turned into divines, and divines into statesmen. This was an unnatural transformation, and produced the worst results. If we enter into a comparison of the enormities committed by the Catholics in opposing, or the Protestants in extending, the doctrines of the Reformation, perhaps it would be difficult to strike a balance of atrocity between them."

2491. Are you able to refer to any speech where it is stated that Ireland had been

W. R. Ward, Esq.

13 June 1835.

been delivered over to an infernal faction, which have, by a kind of diabolical policy, frustrated the designs of God with regard to the country?—I am; this is another speech of Mr. Sheil's, in seconding Mr. O'Connell's motion to call an aggregate meeting:—"The great Lord Bacon has recorded what he might call a lugubrious joke upon Ireland, which, with much disastrous drollery, is not without melancholy truth. In his 'Considerations upon a War with Spain,' he tells us, that D'Aquila scrupled not to say in open treaty, 'that when the devil from the mount showed unto Christ the kingdoms of the earth, and the glory thereof, he doubted not but that the devil left out Ireland, and kept it for himself.' This fantastic sarcasm of the Spaniard might at first excite mirth, but it also suggested reflections which were full of pain, reproach and sorrow. Ireland had for centuries been surrendered to an infernal faction, which, with a kind of diabolical policy, had frustrated the designs of God. The beneficent intentions of Providence were manifest. The climate, the soil and situation of Ireland, her openness to the world, her adaptation to commerce, the character of her ardent and intelligent, her enterprising and persevering people, every circumstance about her gave indications of her capacity for greatness; yet, all these fine predispositions to prosperity, this noble preparation for grandeur, this partiality of nature, this bias of Providence in her favour, have been defeated, and a guilty faction triumphs in their inglorious counteraction of the purposes of God. Well might the Spaniard exclaim, that 'the devil had kept Ireland for himself;' and rightly may we add, that he has continued to enjoy the benefit of his original reservation. Ireland still exemplifies the results of the satanic system of legislation, whose end appears to have been the debasement and demoralization of man. A diabolical depravity pervaded the penal code, and, if he might say, rendered Ireland a fief of hell. To rescue it from a condition so deplorable, to redeem their country from this political damnation, was the great end which had associated them together."

2492. What do you understand by that infernal faction?—I consider that that calls the Protestants the children of hell. I cannot put any other construction upon it.

2493. Did not it refer to the time when Ireland was under the penal code?—It did.

2494. It referred, therefore, to a time when orangeism did not exist?—Certainly; orangeism did not exist till 1795, and there was a great deal of the penal laws relaxed at that time.

2495. Are you aware that Edmund Burke used the phrase "diabolical policy," which had been used towards Ireland?—I think it is probable he did, but I have no recollection of it.

2496. Are you able to refer to the speech of any other leader, with regard to the moral and political effects of the Reformation?—Here is Mr. O'Connell's speech on church rates and parish cess, delivered at the Catholic meeting, on the 12th of April 1827. "At the Reformation this land was replenished with churches. You cannot now stroll for a mile amidst our green and neglected plains, without seeing the ruins of the ancient church of some parish or monastery. At the time the baleful Reformation reached our shores they were all flourishing and full; no tax was levied to build or sustain them. The revenues of the church supplied an ample and ungrudged fund; but the plundering Reformation came. The revenues of the church passed into other hands. The Reformation was, in my humble judgment, one of the most horrible calamities that ever afflicted the human race. I do not allude to the new articles of faith, or the fantastic doctrines it might have introduced; I speak of it as a political or moral event. It was a monstrous evil; for, in the first place, it corrupted to the core public and private morals. The deluge of immorality and vice that followed it was its immediate and most striking feature, profligacy, perfidy and crime. The disregard of every law of man, and the contempt for every restraint of the law of God, characterized its infancy, and announced its progress. It is true that they lamented and deplored the spread of immorality amongst the followers of the Reformation, and stated that as men became better in faith, they grew worse in works. The Reformation did not stop here, it took away the revenues of the church, and appropriated them to lay hands. It robbed the people of their rights, it robbed the poor of their property, it destroyed the funds to relieve the indigent, to solace the sick, to clothe the children of poverty, to sustain the wretched orphan, and to comfort the desolate widow. It applied to the purposes of laymen the property of the church and of charity. In short, the Reformation gave to a married and heartless clergy, and to a profligate gentry, who

who controlled that clergy, the inheritance of the Lord and his poor, and entailed new burthens on the people."

2497. From your residence in Ireland, and your knowledge of the state of the country, are you able to say, from your judgment and observation, whether these speeches had an effect upon the minds of the lower orders of the Roman Catholics, of rendering the religion of the Protestants and the Protestants themselves obnoxious?—I have no doubt of it; the rest of the book fully bears me out upon that subject. It was published at a cheap rate, in order to circulate among the lower order of people.

2498. You know that different parts of Ireland have been very much convulsed and disturbed while those associations were going on?—Yes.

2499. Was the state of the people in those parts rendered insecure by reason of the state to which the public mind was brought by this system?—I think so; and that those speeches acted very much upon the minds of the people.

2500. In consequence of their being published in their present form, is not the effect of those speeches perpetuated among the people?—I certainly think so.

2501. Did not the Protestants scattered throughout the country, and in some parts thinly, necessarily feel themselves driven by reason of those speeches to the formation of confederations for self defence?—I believe those speeches, coupled with the state of the country, induced many gentlemen to join the Orange Association that were averse to it. I have seen two letters upon the subject lately, one from Queen's County, and the other from Newry.

2502. Is it your opinion that in those districts where Protestants are thinly scattered, it would be possible for Protestants to live in safety, if there was not some defensive confederation amongst them?—I think that confederating together to protect themselves would be only a matter of prudence.

2503. Do you consider it a matter of necessity?—I do; and I believe there are a great many Protestants in different counties in Ireland afraid even to do that.

2504. If the state of things were different in Ireland, would not you, as an Orangeman, be for putting an end to the existence of such an institution as the Orange Association?—Most undoubtedly.

2505. You have handed in a printed pamphlet of the Laws and Ordinances of the Orange Institution in 1834, printed by Hoare in Dublin, and which contains a declaration in the second page; will you look at the pamphlet now shown to you, and say whether that is not another copy of the laws and ordinances published in 1834?—[*A pamphlet being shown to the Witness*]—So it appears.

Vide Appendix, No. 3, p. p. 24 & 29

2506. What is the reason that that declaration does not appear here?—Because there was no such thing in existence in 1834, when this was printed.

2507. How many of those were printed off on which the declaration as?—I cannot tell; a great number.

2508. When did this declaration cease to be adopted?—On the 25th of June 1834.

2509. How long was it in existence?—I find in the book of the proceedings of the Grand Orange Lodge of Ireland, under the date of the 29th of May 1834, "a Declaration for the use of the several lodges, on initiation of Members' having been submitted and approved of; moved by Richard Donovan, seconded by Michael Fenton, that the declaration now read be printed and circulated throughout Ireland with as little delay as possible."

2510. Now, will you read the declaration?—"I, A. B. do solemnly and voluntarily declare, That I will be faithful, and bear true allegiance to His Majesty, the King; and that I will, to the utmost of my power, support and maintain the laws and constitution of the United Kingdom of Great Britain and Ireland, as established by William the Third of glorious memory, and the succession to the throne, in His Majesty's illustrious house, being Protestants. I do declare that I am not, nor ever was, a Roman Catholic or Papist; that I was not, am not, or ever will be, a member of the society called 'United Irishmen,' nor any other society or body of men, who are enemies to His Majesty, or the glorious constitution of these realms; and that I never took the oath to that or any other treasonable society. I declare that I will, as far as in my power lies, assist the magistrates and civil authorities of these kingdoms in the lawful execution of their official duties, when called upon. That I will be true and faithful to every brother Orangeman in all just actions. That I will not wrong, or know him to be wronged or injured, without giving due notice thereof, if in my power. And I solemnly declare

W. R. Ward, Esq.

13 June 1835.

declare that I will always conceal, and never will reveal either part or parts of what is now to be privately communicated to me, unless to a brother Orangeman, knowing him to be so by strict trial and due examination; or from the word of a brother Orangeman, or until I shall be authorized so to do by the proper authorities of the Orange Institution." There is a note to this which says, "The proper authorities, from whom liberty to make such disclosure must be obtained, is the grand lodge of Ireland, signified under their great seal." Then the declaration proceeds, "That I will not write it, indite it, cut, carve, stain, stamp or engrave it, or cause it to be done, lest any part thereof might be known. And, lastly, I do declare that I have not, to my knowledge or belief, been proposed or rejected in, or expelled from, any other Orange Lodge."

2511. From what book have you read the resolution of the 29th of May?—I have read it out of the proceedings of the Grand Orange Lodge of Ireland.

2512. Are they authentic and correct?—I consider them so; it is Mr. Swan's hand-writing, the secretary of the institution.

2513. It appears that a number of them were distributed all over Ireland?—I will not take upon me to say that; I know that there were some books sent to Cork, and the secretary would not allow them to be given to the lodges till the declaration was torn out.

2514. Did any of the other gentlemen send them back?—I recollect a gentlemen of the county of Wicklow, I cannot tell whether it was one of the Eccles's or not, was very much surprised at it, and came to me to know the meaning of it, and I told him that the committee had ordered them to be torn out of the books, and not to be put in any lodge; and had I recollected that a resolution of the grand lodge was in this book, approving of the declaration, and ordering it to be printed and circulated, I would not have caused the erasure to be made in the other book; but I did not know of the declaration till I went into Trinity College Lodge, and if I had been present at the meeting at which it was agreed to, it would never have been adopted; it was a party of country gentlemen that adopted it in ignorance.

2515. But it was adopted by the Grand Orange Lodge of Ireland?—They were in ignorance of the law, and as soon as it was discovered to be against the law it was ordered by the committee to be torn out of all the books.

2516. But the declaration, of course, was taken until the discovery of the ignorance of the law?—I have said before that it was not taken; I have stated that there was no test of declaration taken.

2517. What was the date of the publication?—It must have been within a month; it was adopted on the 29th of May 1834, and on the 25th of June following the committee declared it to be null and void, and ordered it to be torn out of the book of rules.

2518. You perceive there that it was ordered to be circulated throughout the entire of the country?—There is no doubt of it.

2519. Did not the lodges that received this in the country which were in the habit of obeying the grand lodge of Ireland, consider themselves bound to do it, and make this declaration at their first meeting?—I have stated that they did not; no lodge would, I presume, take the declaration they knew to be contrary to law.

2520. But when the grand lodge of Ireland, consisting of men of course supposed to be the best informed, selected from the confidence of the people at large, in the body thought proper to adopt this declaration and to order it to be issued for the purpose of being taken throughout all the lodges in Ireland, would not it be natural for the lodges below, who are of course so well informed, and confide greatly in the grand lodge above, to adopt that declaration at once?—No; the books, containing the declaration, go to the county secretaries to give them to the lodges, and the county secretaries are generally men of information and education, and they would not give them out to the lodges.

2521. Have you any communication from the grand lodge of Cork, to show this Committee that they disapproved of that declaration?—I heard that there was a communication from the grand secretary of Cork, disapproving of it.

2522. Where is that?—I suppose if it was a written one it is among the papers; I am not the secretary.

2523. You do not recollect hearing of any remonstrance from the lodges below, except from the lodge of the county of Cork, as you heard, and from a gentleman whom you believed to be Mr. Eccles, disapproving of these declarations?—I have;

W. R. Ward, Es.

13 June 1835.

I have; I stated early in my examination that the Trinity College district lodge disapproved of it, and sent a communication to the grand lodge about it.

2524. Do you recollect at what time that was?—It must have been before the 25th of June 1834; it must have taken some time to print those books, and our secretaries are not paid, and I dare say sent them down when they were printed at their own convenience, and if I am to give an opinion, I should say that that declaration sent to the Trinity College was one of the first that went, for the lodges only meet monthly and some of them not monthly, so that according to my judgment the declaration could not have got into general circulation at the time it was prohibited.

2525. Will you read the resolution prohibiting it?—The part erased there is the part ordering the declaration not to be used.

2526. This erasure blots out the resolution not to adopt the declaration?—Yes.

2527. How does that happen to be erased?—I had it done; I brought the Act of Parliament to the committee and showed them their error, and the committee at once said that the declaration should be struck out, and there was a regular resolution moved and put upon the book, which has been erased.

2528. And so the resolution getting rid of the illegal declaration is erased?—Precisely so; and if I had known that the order for that declaration was there at the same time, I would have had that erased also.

2529. The object then, in making that erasure, was to get rid of a minute of a transaction which had been entered into through ignorance of the law, and if you had been cognizant of the fact that a similar entry had been made in another book, you would at the same time have expunged that also?—Exactly so.

2530. That was because, according to your impression and the impression of the committee after the matter had been more fully discussed, the former resolution had passed in a moment of surprise, and without the matter having been sufficiently considered?—Precisely so.

2531. Is not there regular notice given when any resolution is brought on to be discussed?—Not in the grand lodge.

2532. You say that the country gentlemen had adopted that resolution; do you recollect their names?—I cannot state all that were present; I must premise that the names are very irregularly taken down, and unless I had the book that is left at the door for each member to go in on the day of meeting, I cannot answer for the correctness of the names.

2533. Will you state the names in the book?—William Swan.

2534. Who is he?—The secretary. Robert H. Dolling.

2535. What situation does he fill?—Assistant grand secretary and grand secretary of the county of Down; William Ponsonby, grand master of Tipperary; Robert Macneale, a member of the committee; Thomas Harris, grand master of Waterford; Stewart Blacker, assistant grand secretary of Armagh; Richard D. Speer, a member of the committee; George Macartney, deputy grand master of Antrim; James Watson, grand master of Antrim; William B. Wade, grand secretary of Meath; Richard Donovan, deputy grand master of Wexford; Hugh R. Baker, deputy grand treasurer and assistant grand secretary of Tipperary; John Bourke Charles Hyndman, assistant secretary of lodge 1690; Hercules L. St. George, member of the committee; James S. Blacker, grand chaplain of Armagh; Charles Leslie, grand secretary of Antrim; Ephraim Hinson, grand secretary of Wexford; Henry Richardson, grand secretary of Londonderry; John Kennedy, grand secretary of Tipperary; William W. Childers, member of the committee; Barker Thacker, grand treasurer of Queen's County; John Corbett, jun., grand secretary of Waterford; Robert St. George, jun., member of the committee; Howard J. St. George, member of the committee; Edward Cottingham, assistant grand secretary of Cavan; William J. Westby, grand master of Wicklow; Thomas B. Sunderland, member 1672; Michael Fenton, grand secretary Wicklow; John J. Butler, assistant grand secretary of Monaghan, &c.; Edward S. Dix, deputy grand master, Trinity College district; Robert H. E. Maunsell, member of the committee; Richard Huson, grand treasurer of Wexford; Joseph Harris, master 440; Giles Brownrigg, deputy master 842; George A. Hamilton, member of the committee; John Mayne, member of the committee; Henry G. Johnston, grand secretary of Monaghan; William Verner, deputy grand master of the Grand Orange Lodge; Wellesby P. Cosby, member of the committee; William B. Rogerson, grand master of Dublin; G. H. C. Peyton, member of the committee; L. Waring, member of the committee; Patrick D'Arcy, master 1672; J. Milliken,

W. R. Ward, Esq.

13 June 1835.

a committee man 1672; John Cochran, grand treasurer of the county of Londonderry; John Hamilton, deputy master 1534; Allan Ellison, deputy grand master of the city of Dublin, and Colonel William Verner, M. P., deputy grand master, having been called to the chair, business resumed.

2536. Who was in the chair?—Colonel Verner, but though he is put as having been in the chair, he may have been out of the chair when that resolution was passed, because a gentleman goes out and comes in again.

2537. You said that it did not follow from the entry being there that all those gentlemen were present when that resolution passed?—No, because they go in and out; before a gentleman comes into the lodge he writes his name in the book outside the door, and he comes in and stays with us a little time and goes out again, and when the country gentlemen come up they have their own business to attend to, and they walk in and walk out.

2538. If a gentleman comes at all his name is put down?—Yes.

2539. Therefore you cannot conclude, merely because their names are in the book, that they were there when that resolution was passed?—Certainly not.

2540. When the chairman leaves the chair and another is appointed, is not that entered in the minutes?—No, I think not, but I cannot answer that question satisfactorily, for I am not the secretary, and I do not know how he manages.

2541. You say that the officers are not paid, and they do not do the business very satisfactorily?—Yes; the officers are not paid, but there are no complaints as to their correctness.

2542. And the entries are made first upon a rough paper?—Yes.

2543. Though the officers are not paid, is the solicitor paid?—Upon some occasions he is, and upon some not.

2544. You were requested to attend as the solicitor of the society?—Yes.

2545. It is in that capacity that you have been produced?—I conceive that I have been produced to the Committee to answer any questions they please..

2546. Will you have the goodness to read the resolution now shewn to you?—That is my own hand writing: "Moved by William R. Ward, seconded by Thomas Reid—Resolved, That the sum of 5*l.* be remitted to the grand master of the county of Cavan, to defend our brethren who are charged with alleged riot, which took place at Coote Hill, upon the 12th of July last."

2547. Have you brought one of your bills of costs against the Orange Society?—No.

2548. By those bills of costs if you had brought them over in your capacity as solicitor, it would appear to what extent you yourself had been employed in prosecutions, either instituted or defended by the Orange Society?—I can answer that without the bills of costs.

2549. But you have not brought the bills of costs here?—No, I do not recollect ever to have had any bill of costs but two, nor did I ever furnish a bill but two according to my recollection. I am sure I never did, and that was for the proceedings at the last Cavan assizes, but previous to that I merely went down and superintended an employed agent below, and paid them, and when I came up the committee paid me five guineas a day for the time I was out.

2550. Have you entries in your books of the instances in which you have been employed?—I could not say, sometimes I make those entries and sometimes I do not, because when I go down to the country upon ordinary business, it is immediately paid. I do not treat the Orange Society as I would other people, for I always consider that they ought not to be made to pay too much.

2551. However, you do get five guineas a day after all?—I did; that is, on some occasions.

2552. But you cannot produce any book in which these charges are contained?—No.

2553. Were you at the last Cavan assizes?—I was.

2554. Were you sent there by the Orange body?—I was.

2555. Will you show the Committee the resolution upon which you were sent down?—I cannot.

2556. What was the date?—I do not recollect the date; it was referred to a sub-committee that had the control of it; and I believe you will find a resolution on the books referring it to a sub-committee. If the Committee wish to see the case, with the opinions of two eminent counsel thereon, I have brought it to London, and I will produce it the next day.

2557. What

175

W. R. Ward, Esq

13 June 1835.

2557. What were the Orangemen charged with?—They were charged with walking in procession.

2558. Were any of them found guilty?—No; I advised them all to submit. My principal business at Cavan was to prosecute the magistrates for a violent assault and false imprisonment of a person not an Orangeman.

2559. On behalf of the Orange body?—On behalf of the Orange body.

2560. Who were the magistrates?—One was Mr. Williams, a particular friend of my own, and one a police-constable of the name of Fox.

2561. Did you prosecute them?—No; the grand jury threw out the bills.

2562. But they found bills against the Orangemen for walking in procession?—Yes.

2563. You advised them to submit?—Yes.

2564. And although the grand jury found them guilty, and you advised them to submit, the Orange body sent you to defend them?—The Orange body left it optional with me whether I would try one case for the purpose of bringing out the aggressions committed by the magistrates, and I put it to the man when I went down. I said to him, "If you stand your trial and are convicted, you will certainly get a heavy punishment, and it is for yourself to determine; if you wish to bring out the aggressions that have been made upon the people by the magistrates, you will be punished for it, otherwise you will get off light;" and after the bill was thrown out, the men were very much displeased at it, and I still induced them to submit.

2565. At what time did the last Cavan assizes take place?—Some time in March or April.

2566. The Conservative Government were then in power?—The Conservative Government had nothing whatever to do with the Orange body.

2567. Did you make any application to the Government to complain of the body?—We made application to the Government that were in existence at the time the atrocities were committed on the Orangemen; we presented a petition to Government on behalf of the Orangemen who were stabbed by the military, to have the military parade, in order that the soldiers might be pointed out that stabbed the people, and there was cold water thrown on the application; the Committee shall have the case, and I will give them the statement of each man, signed by himself.

2568. Were those magistrates Catholics or Protestants?—I do not know what religion Mr. Fox, the policeman, was; but Mr. Williams I know to be a Protestant.

2569. Did you defend the Orangemen in Cavan at the time Judge Burton tried them?—No, I did not; there is a gentleman in town, a lawyer, who was present at the Court of King's Bench when Mr. Sheil and Judge Burton had a conversation upon the subject, and it will probably come out in evidence before this Committee.

2570. Did you, upon that occasion, send down an agent to defend the Orangemen?—Unless that sum of 5*l.*, which was shown to me, referred to that transaction, I do not think we did, if there was a special agent sent down, I should have known of it.

2571. Did you defend the Orangemen who were tried at the last Armagh assizes?—I did not.

2572. Did the Orange body?—No, the grand lodge did not.

2573. Were there any subscriptions raised in Armagh by the Orangemen for the purpose?—I cannot tell; I was not in Armagh.

2574. Can you tell the Committee how many cases the Orange Society have prosecuted or defended within the last six years?—I cannot; I can tell all I defended myself; there has been frequently money, such as 5*l.* and two guineas, remitted, but I have no account of it.

2575. Are you a Northern?—No.

2576. Are you acquainted with the county of Armagh or with Ulster in general?—No.

2577. You cannot tell any thing as to the constitution of juries by whom the Orangemen are tried, from personal observation?—From personal observation, I will say solemnly that I am satisfied in my own mind that if an Orangeman was on the jury, a Roman Catholic would have an equal chance; that nothing would influence him upon his oath.

2578. But if an Orangeman was tried by 12 Roman Catholics do you think he would

W. R. Ward, Esq.

13 June 1835.

would be equally well off?—My opinion is, that if a jury were selected of 12 intelligent Roman Catholics I do think they would do justice.

2579. Twelve members of the Catholic Association?—I should have very great doubts of some of those gentlemen.

2580. But you would have no doubt of 12 gentlemen of the Orange Association?—I should have no doubt of it, because they are bound by the obligations of an oath, from which no power on earth can discharge them.

2581. Would not 12 members of the Catholic Association be sworn in open Court?—They would; but there is dispensing power in the priest, which might have some influence upon their minds; for instance, at the Cork trials there was a gentleman of the jury that would not be enlightened, Mr. Marlough, and the jury were discharged, after an examination of medical men, who declared that some of their lives were not safe, and the jury before convicted pretty much upon the same evidence.

2582. When you say, intelligent Roman Catholics, what class of Roman Catholics do you allude to?—I mean gentlemen of information; men of education.

2583. Were there none such in the Catholic Association?—There are a great number; but I think those gentlemen, from their speeches and from their declarations, all think the Protestants their enemies; and they would be very likely to lean against them.

2584. You have stated that 12 intelligent Roman Catholics would do justice?—I should suppose they would; but I have given no positive testimony upon the subject. I hope from their information, regard for character, and from their habits of society, that they would act fairly and honestly.

2585. You think intelligence is a security with 12 Roman Catholic gentlemen for adherence to their oath?—On common occasions, between man and man; but not where the church is concerned.

2586. Where the church is concerned, would intelligence be a security?—It would be no security with me.

2587. Do not you think an Act of Parliament ought to be passed to exclude Roman Catholics from juries in all such cases?—I do not know that; I should be sorry to give an opinion upon that subject, because I think the more people mix together the better; and my opinion is, that if the honourable Member, Mr. Sheil, and some other gentlemen would leave off making these speeches that they make for exciting the people's minds, and let every thing subside, the country would be in a better state than it is.

2588. Do you think that when people mix together in that way it tends greatly to soften prejudice, and produce good feeling amongst them?—I do; if their minds are not elated by violent speeches, bringing old occurrences every moment to recollection.

2589. Do not you think it would be of great advantage if Catholics were admitted into the Orange Lodges?—It would be quite impossible.

2590. Supposing there was no law against the admission of Roman Catholics upon your books; following up the same principle you have advanced, that by Catholics mingling with Protestants prejudices would be got rid of, do not you think, that if Roman Catholics were admitted into the Orange Lodges it might have the effect of removing some few prejudices which may remain upon the minds of the Protestants?—If you satisfy the Protestants that Roman Catholics are not enemies to their religion; that they would not subvert their religion, or seek to dissever Ireland from England, I say they would be fit members for the Orange Association.

2591. Roman Catholics are admitted into Parliament?—They are.

2592. They are admitted to the bar?—They are.

2593. They are admitted to your own profession, in which great confidence exists between man and man?—Yes.

2594. They may be King's counsel?—They may.

2595. And they may be judges?—They may.

2596. A Roman Catholic is Solicitor General, the second law officer of the Crown?—I am very sorry for it.

2597. A Roman Catholic is a serjeant at law?—Yes.

2598. And Roman Catholics have gone as judges upon occasion?—I have known one go.

2599. Roman Catholic property is increasing?—I believe it is.

2600. Roman

2600. Roman Catholic education and intelligence is augmenting?—Among a certain class it is; but among the lower order of people it will not be allowed to increase.

2601. Under those circumstances you conceive that Roman Catholics ought to be excluded from the Orange body, and that the ascendancy, of which the Orange body is supposed to be the prop, can be maintained?—I have said before, satisfy the Orangemen that the Roman Catholics are not enemies of their religion, and that they would not alienate Ireland from England, and I will say that they are fit to be members of the Orange Association.

2602. Roman Catholics are excluded from the Orange Society as long as they remain Roman Catholics; after they cease to be Roman Catholics they may be admitted, on furnishing certain certificates and testimonials?—They may.

2603. What is the nature of those certificates and testimonials?—Whenever an application is made to admit a person who has been a Roman Catholic, if I am present, I call for a certificate of his having received the sacrament in the Protestant Church.

2604. Can you conceive any thing much more absurd than to admit a Roman Catholic into an association, one of the principal objects of which is the defence of the Protestant Church Establishment?—I think it would be a very absurd thing to do, and a very foolish thing to do.

2605. By which of your rules does it appear that the defence of the Protestant Church Establishment, so far as its temporal possessions are concerned, is the object of the society?—The object for which the Orange Institution was formed appears from the book of rules; it is as follows, viz.: "This institution is formed by persons desiring, to the utmost of their power, to support and defend His Majesty King William the Fourth, the Protestant religion, the laws of the country, the succession to the throne in His Majesty's illustrious house, being Protestants, as well as for the defence of their own persons and property, and the maintenance of the public peace; and for these purposes the members hold themselves obliged, when called upon, to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. They associate also in honour of King William III., Prince of Orange, whose name they will perpetually bear, as supporters of his glorious memory, and the true religion by law established in this United Kingdom." This is exclusively a Protestant association, yet dealing no intolerant spirit; it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions; its principle is, to aid and assist loyal subjects of every religious persuasion, by protecting them from violence and oppression. There is no rule upon the subject.

2606. If, as you have said, it will be conducive to the public good that men of different religions should mix together familiarly, on intimate and confidential terms in society, do not you conceive that a body composed of nearly 200,000 men, and composed of men of all classes in the Protestant body, whose fixed rule is that every individual out of 6,000,000 of their fellow countrymen in Ireland should be excluded, must create a great deal of exasperation on the part of the excluded body, and thus engender strife and the worst results?—I should think not, the 200,000 men alluded to associating together for their own defence were united on account of previous bad feeling on the part of Roman Catholics; and if the 6,000,000 were admitted among them, they would destroy them and the Protestant church.

2607. But it appears from your answer that the 200,000 are arrayed and confederated against the 6,000,000?—I said no such thing, and meant to convey no such thing.

2608. Is it not a fact that the 200,000 do exclude the Catholics?—They are not arrayed or confederated against them.

2609. Organized?—Nor organized against them; they are only confederated and organized for their own defence.

2610. Then you conceive that the 6,000,000 are aggressive?—I conceive that the 6,000,000 are very aggressive; and if you will allow me to send for the Ribandman's oath, which I think I have, in 1832, it will show what the nature of the society of Ribandmen is.

2611. Do you put the 6,000,000 of Catholics on the same footing as the Ribandmen?—I should be sorry to put them all so.

2612. Do you consider the larger proportion of the 6,000,000 of Catholics to partake

W. R. Ward, Esq.

13 June 1835.

partake of the designs of the Ribandmen?—If my impression is wrong I shall be glad to have it corrected, that the Roman Catholics hold the Protestant religion to be heretical and damnable, and that there is no salvation out of their church.

2613. That is a religious opinion not a political one?—Yes, and I think that involves the other too.

2614. Upon what ground do you think that the Catholics as a body partake of the political designs of the Ribandmen?—They will not allow any body into their society but a Roman Catholic.

2615. Your answer applies to the Ribandmen; the question applied to the Roman Catholics as a body distinct from the Ribandmen?—My own opinion is, that every man who is in that association is hostile to the Protestant church, and the Catholics are decidedly hostile to the Protestant church, and, as I said before, I believe that they think there is no salvation for a Protestant because he is not of their church.

2616. Do you mean to say that every Catholic in Ireland who entertains a religious opinion that the Protestant church is heretical, therefore has a political intention and design of overthrowing that establishment?—I do say so; that is my opinion.

2617. Every Catholic, including the whole 6,000,000?—Every Catholic, including the whole 6,000,000; if they are Catholics true to their church, they must look upon the Protestants as heretical.

2618. Thinking it heretical as a matter of religious belief, are you prepared to say, therefore, that as a political design they contemplate the overthrow of the Protestant religion in Ireland?—I have not the slighest doubt of it, and that the object is to separate the two countries.

2619. Do you mean that because the Riband association only admit Catholics, that you thence infer that the Ribandmen must have some Catholic object in view, which Catholic object, in consequence of the exclusion of Protestants from the Ribandmen society, must be hostile to Protestantism?—Yes, I do say that, certainly. If I recollect the oath right, it goes to wade knee deep in Orange blood.

2620. How do you prove that oath?—I believe it has been proved on trial.

2621. By an informer?—I do not recollect.

2622. Do not you believe it?—I will not form any belief upon a document that may be produced to the Committee.

2623. Do you recollect Lord Plunkett, when Attorney General, stating it as the oath of a Ribandman, at the trial of a person named Kenan?—If my recollection is good, Lord Plunkett stated that the design was to overthrow the Protestant religion, which design had existed for 25 years back in Ireland.

2624. In your intercourse in society in Dublin, you live on friendly terms with many Roman Catholics, do not you?—Certainly; I have no antipathy to Roman Catholics in the least as men.

2625. You know many respectable individuals of that religion?—Yes, and I have great respect for some of them.

2626. With respect to those men whom you so respect, do you believe that they approve of the Ribandmen's oath, and are prepared to adopt those sentiments as their own?—I cannot say that they altogether approve of the Ribandmen's oath; but if they are true sons of the Roman Catholic church, I believe they would wish for the extermination of the Protestant church and religion.

2627. How can you trust such men and respect such men if you have that opinion of them?—I trust those men in the common transactions of life, and I take their word as I would any other gentleman's, but not in a religious point of view at all.

2628. In your profession, would you hesitate to employ a Roman Catholic barrister in a matter where even church property was concerned?—I would not trust him where church property was concerned.

2629. In the legal profession in Ireland, does that jealousy exist with regard to the different tenures of property which may be under litigation, is not a Catholic barrister of eminence trusted as readily in defending a church title even as a Protestant?—I can only speak for myself, and that is my own fixed and firm opinion. I have had a great deal of experience from the year 1798 down, and I see through all the trials I have read, a decided intention to exterminate the Protestant religion.

2630. Do you know of a single Roman Catholic of the least degree of intelligence and respectable station or condition in life ever having belonged to the Riband

Riband Society, or did you ever hear of such an one whose name you can mention?—No, I never did.

2631. Are not they the very lowest class in the community?—They are.

2632. Did you ever know one but of the very lowest class of the community?—Yes.

2633. Can you name one?—I cannot name him; but if you refer to the Cork Trials of George Bond Lowe, you will find there were some respectable men concerned as members of the Assassination Committee. I do not recollect whether it came out at the trial that they were Ribandmen; but they entered into a combination to assassinate the man.

2634. Do you know how many men were arraigned?—I do not.

2635. Were not there 33 arraigned?—I cannot tell.

2636. How many were convicted?—There were some convicted at one assize, and some at another.

2637. How many were punished?—I do not know; I believe there were a great many that deserved punishment that did not get it.

2638. Whose was the fault?—I believe it was the fault of the Government of the day.

2639. Was not it the Duke of Wellington's Government?—I do not know whose government it was; I give my opinion without reference to any government.

2640. You have referred to the opinion of Lord Plunkett against the Ribandmen, and you attach value to that opinion as against the Ribandmen?—Yes, because the facts were proved.

2641. But if Lord Plunkett were to denounce the Orangemen, you would not attach the least value to his censure?—He has denounced them over and over again.

2642. In fact, he has denounced both, and you denounce one?—Yes, but he has a leaning upon one side.

2643. You have not the least leaning upon one side?—I conceive that I have not; I conceive that, with respect to the Roman Catholics, I would no more injure one than I would myself, nor would I stand by and see one injured.

2644. Could you conveniently get your bill of costs and the entries in your book, referring to the business you have done for the Orange Society?—No; I believe I have one account in London, which I can produce.

2645. Why did you bring one account, and not the other?—Because it was mixed up among the papers that I put into the bag; I did not know I brought it until after my arrival in London.

2646. The book now lying before you purports to be the rough minutes of the committee, and you have already referred to this book in giving your evidence in accounting for an erasure?—I have.

2647. This is dated the 13th February 1833?—It is.

2648. The next date is the 19th February 1833, and three pages appear to have been cut out?—I think the book was bound in its present state, and that no pages have been cut out.

2649. Can you explain the omission of three pages in the book?—I am quite incompetent to give any further opinion upon that subject; the secretary, Mr. Blacker, will be able to explain it.

2650. Has any opinion been taken by the Orange Lodge since the one obtained from Mr. Blackburne as to their legality?—Not as to their legality, but as to processions I think there has.

2651. Have any rules been made since Mr. Blackburne's opinion was taken, which, in your opinion, can affect the legality of the Orange Lodges?—Certainly not.

2652. Can you state what part of the second section of the Act it was upon which Mr. Blackburne founded his opinion that the association was illegal?—In order to make the society illegal under the second section, you must refer to the first; the first section states the species of offence; I am only speaking from my own recollection, and I think it would be better to refer to the Act itself; I have not sufficient recollection of the Act of Parliament to speak upon the subject, but I will endeavour to procure it.

2653. You have alluded to opinions taken with regard to the processions, can you state from whom those opinions were taken?—There was one taken from Mr. Holmes;

W. R. Ward, Esq.

13 June 1835.

Mr. Holmes; there was another taken from Mr. Pennefather; there was another taken from Mr. Saurin.

2654. At what period were those opinions taken?—I could not immediately recollect, it was some time ago; it may be two or three years ago.

2655. Can you say whether any opinion has been given within these two years?—Certainly not.

2656. Since the year 1832 has any opinion been taken?—That I cannot say; I think it was much about that time; I think those opinions must have been taken previously to the passing of the Procession Act.

2657. But none since the passing of the Procession Act?—No, that is quite decisive upon the point; if my recollection is good, the Procession Act, and another Act, that was shortly after passed, the offences contained in both Acts were set out in a report of the committee and circulated through all the country, calling upon the men to conform to the law.

2658. Do you know, of your own knowledge, that exertions were made on the part of the Grand Orange Lodge, immediately after the Procession Act, to put a stop to processions throughout Ireland?—I should say both before and after; nearly all the committee of the Grand Orange Lodge were averse to processions.

2659. Those opinions were taken previously to the passing of the Act; can you recollect whether the majority were of opinion that the processions were legal or illegal?—I think Mr. Pennefather said, that in his mind they were illegal; Mr. Holmes, that some of the judges said they were illegal, and it was useless to struggle against their authority; Mr. Saurin gave an opinion in favour of their legality.

2660. Have you got those opinions?—No; I believe Mr. Boyton has them.

2661. Did not they belong to the society?—They do, but Mr. Boyton was a very leading member at that time; I think he paid for one of the opinions himself.

Lunæ, 15° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE,

IN THE CHAIR.

The Rev. *Mortimer O'Sullivan*, called in; and further Examined.

Rev. *M. O'Sullivan.*

15 June 1835.

2662. IN your former evidence you stated that the Orange Society was a defensive society?—I did.

2663. You stated that it was necessarily an exclusive society?—Yes.

2664. In justification of this exclusiveness, you stated that on account of the present doctrines of the Roman Catholic Church being such as gave just cause for alarm to the Protestants?—I did.

2665 You were required to bring proofs in corroboration of that assertion, what proofs have you?—I have brought some of the books to which I referred, and which I was required to bring by the Committee; and inasmuch as so many remarks have been made by honourable Members upon the subject, of the species of evidence they contain, and on the propriety of introducing it into the inquiry, I would beg leave to say that I do not conceive any matter purely theological has been introduced. We have not given in evidence any of those doctrines which are generally to be left between a man's conscience and God; we have considered those doctrines which characterised the church of Rome as a community subsisting in Ireland; those which give reasonable ground of alarm to individuals, not belonging to that community; and I would respectfully submit that there is no more reason why we, the Orangemen, should not submit evidence of those doctrines in the church of Rome in Ireland, which are intolerant of the existence of Protestants in the country, and those which justify our belief that Roman Catholics are not to be bound by the obligation of an oath, if the interest of their church require that it should be disregarded, than there is for our concealing the apprehensions we feel of similar principles existing in a society which is confessedly treasonable. We know that there is in existence in Ireland, a society which we have reason to believe, from reports presented to the House of Commons, exacts of its members an oath, of which one of the objects is to exterminate heretics. We know

know that the church of Rome, in its authentic formularies of doctrine, holds as a principle that it is just to punish heretics with death; and I cannot see why the circumstance of calling this abominable principle a religious doctrine, shall preclude us from bringing forward the one as well as the other, when we are justifying ourselves against the charge of being an exclusive society. I have brought some of the books, and at the will of the Committee I will refer to any pages in them.

2666. You have stated your belief that the church of Rome, at the present day, is intolerant of the persons as well as the principles of Protestants?—I have.

2667. Have you any authoritative documents which can establish that fact?—I have one to which I made reference on the last day of my examination before the Committee; and which, perhaps, as the saving of time is of much importance, will be considered equivalent to many. It is the accredited theology of the church of Rome in Ireland; that of Peter Dens.

2668. What reason have you for supposing that that book is accredited at the present day by the church of Rome?—I find it so described in the calendar of the church of Rome in Ireland.

2669. Of what date?—The calendar of the present year, in which there is the following announcement: "Just Published, Dens' complete Body of Theology, in eight volumes, duodecimo, beautifully printed, price, 2*l.* 2*s.* At a meeting of the Roman Catholic prelates of Ireland, assembled in Dublin on the 14th day of September 1808, they unanimously agreed that Dens' complete Body of Theology was the best book on the subject that could be re-published, as containing the most secure guidance for such ecclesiastics as may by reason of peculiar circumstances of this country, be deprived of the opportunity of referring to public libraries, or consulting those who may be placed in authority over them. In consequence an edition of the work was ordered to be printed by the present publisher, to the number of 3,000 copies, the work is now very rare, and scarcely to be met with; and inasmuch as his grace Dr. Murray, Dr. Doyle, Dr. Keating and Dr. Kinsala, have made it the conference book for the clergy of the province of Leinster, the publisher, as well to obviate the difficulty experienced by them in procuring the work, as also to advance the cause of religion and morality in the other parts of the Irish church, is induced to reprint a limited number of copies; an additional volume which is now, for the first time, annexed to the present edition, contained encyclical letters of the sovereign pontiff, &c, bearing on the subjects contained in the work; as also the constitutions of Benedict the Fourteenth, in which he has defined questions formerly controverted among divines, and wherein he has decided subjects principally regarding moral theology; select passages also are cited from his truly invaluable work on the Diocesan Synod, in which the more difficult questions which Dens has only slightly touched on, or may not have sufficiently elucidated, are considered at great length. This volume will also contain the whole of the epitome of the canonical and moral doctrine of Benedict the Fourteenth, carefully selected from his several bulls, constitutions and other theological works, and alphabetically arranged, with references to each particular work, by John Dominick Mansi, Archbishop of Lucca, presenting thus, in a compendious form, all the decisions of this learned Pope on various doctrinal, moral and canonical subjects; the supplementary matter above referred to has been added, with the sanction and approbation of his grace the most Reverend Dr. Murray." In order to show the full importance of this book, before I proceed to mention any of the subjects to which it adverts, and the doctrines it teaches, it is, perhaps, necessary to observe, that when the Roman Catholic bishops and priests were examined before the Committee of the House of Commons in 1825, and before the Commissioners of Education in 1826, they were closely questioned with a view to obtain from them a knowledge of what were the books, by the examination of which the doctrines of the church of Rome, as held in Ireland, could be ascertained; and it is a most remarkable fact that no one of these reverend gentlemen alluded to the Theology of Dens. This, at least, is the impression which a very careful study of the reports of their evidence has left on my remembrance. If I am wrong, I have no doubt my error will be corrected. They enumerated several books received in their church, from which a knowledge of their doctrine could be ascertained; and yet the greater part of those books they declare not to be of paramount authority. I look upon it, therefore, that the fact, first of announcing that this Theology of Dens should be received; the publishing a number of copies which might be sufficient for the Roman Catholic priesthood, and concealing, when

Rev. M. O'Sullivan. 15 June 1835.

before Parliament, that there was any such book of authority, make the discovery that it is a book of authority of much more consequence than it might otherwise have been.

2670. What you have read appears to be an advertisement, or contained in the Priests' Directory for the year 1835; stating the facts as they have been already set forth, have you any proofs in the Directory itself that this book is of authority in the church, and that the direction of the Roman Catholic priesthood in Ireland is expressly referred to it?—Yes, I have here, in the conferences appointed for the year 1832, advertised in the Roman Catholic Calendar, this notification: "Conferences in the year 1832 in the province of Leinster shall be held, in which following Dens as the authority, we shall discuss his Treatise de Virtutibus.

2671. Among those particular questions are there any which refer to the punishment of heretics, the attention of the clergy having been expressly referred to Dens for the elucidation of those questions?—Yes; in the same Calendar for 1832, at the second conference, which was in page 68, there are "Quænam peccata fidei opposita? Quæ infidelitas est peccatum? et quot species infidelitatis? Anne cogendi infideles gremio fidelium sese adjungere? licetne fidelibus cum infidelibus communicare? et quotuplex distinguitur communicatio? Anne licitum ritus infidelium tolerare? Quid est Hæresis? quomodo dividitur, et quæ pœnæ contra labe ista infectos latæ."

2672. Can you refer to those passages in Dens' work which give the answers to those questions?—In page 88 of the second volume. "Quænam sunt pœnæ criminis hæresis? R. 1°. Hæresis merè interna in hoc sæculo pœnam non habet, neque constituit casum reservatum. I. R. 2°. Hæresis externa 1° annexam habet excommunicationem majorem sententiæ latæ, et reservatam Pontifici. Vide Tract. 'de Casibus reservatis.' Num. 119 et seq. Secunda pœna est irregularitas, pro qua, vide Tract. 'de Censuris.' Tertia pœna est inhabilitas ad beneficium et officium publicum, ut habetur cap. Quicumque 'de Hæreticis,' in 6. Quarta pœna est privatis beneficiorum, et dignitatum, hæc tamen pœna videtur tantùm sententiæ ferendæ, ut deducitur ex cap. 12. Ut commissi 'de Hæreticis' in sexto. Quinta est privatio jurisdictionis spiritualis tam in foro interno, quàm externo: hoc tamen intellige cum moderatione facta in Conc. Constantiensi, de quâ Num. 52: hinc quamdiu non sunt nominatim denuntiati, vel ipsi ab Ecclesiâ non recedunt, non admittunt jurisdictionem, adeoque validè absolvunt, dispensant, &c. 6ª. Hæretici notorii sunt infames ipso jure, et privantur sepulturâ ecclesiasticâ. 7ª. Bona eorum temporalia sunt ipso jure confiscata, debet tamen ante executionem præcedere sententia super crimine declaratoria à Judice Ecclesiastico, quia cognitio de hæresi est fori Ecclesiastici. Denique aliis pœnis etiam corporalibus, ut exilio, carcere, &c., meritò afficiuntur. An hæretici rectè puniuntur morte? II. Respondet S. Thomas. Q. Q. quæst. 11. Art. 3 in 'Corp.' affirmativè; quia falsarii pecuniæ, vel alii Rempublicam turbantes, justè morte puniuntur: ergo etiam hæretici, qui sunt falsarii fidei, et experientiâ teste, Rempublicam graviter perturbant. Confirmatur ex eo quòd Deus in veteri lege jusserit occidi falsos prophetas, et Deut. cap. 17, v. 12. statuatur ut 'qui superbierit, nolens obedire sacerdotis imperio' . . . moriatur." I beg particularly to notice this expression, to which I shall have reason to refer hereafter. "Idem probatur ex condemnatione, articuli 14. Joan. Huss in Concilio Constantiensi. Observandum quòd non baptizati prædictas pœnas, quæ ab Ecclesia constitutæ sunt; non incurrant, utpote Ecclesiæ non subjecti; eas tamen incurrunt apostatæ, id est, qui post baptismum ad Judæos vel Paganos transeunt."

2673. Will you give a translation?—The first question is, What are the punishments of the crime of heresy? The author then proceeds through a variety of punishments, according to different degrees of guilt, until he comes to the case of those who are notoriously heretics, having previously made a distinction between those who are secretly and those who are openly so. "Notorious heretics are infamous, and are deprived of christian burial; their temporal goods are confiscated; yet before the execution there should precede a sentence, declaring their crime, by their ecclesiastical judge, because the cognizance of heresy belongs to the ecclesiastical tribunal; they are, in fine, deservedly afflicted with corporal punishments, chastisements and with exile, prison, &c." The next question is "Are heretics justly punished by death?" The answer is in the affirmative, and the authority, Saint Thomas, that is Thomas Aquinas, is quoted, who says, that inasmuch as those who counterfeit coin and other disturbers of the state are justly punished with death, heretics who are corrupters of the faith, and who, as experience

experience has taught, grievously disturb the commonwealth, should also suffer death. This is confirmed also by the sentence pronounced in Deuteronomy, chapter 17, verse 12, ordering that whoever shall not obey the command of the priest shall die; the same thing is proved from the condemnation of the 14th article of John Huss in the Council of Constance.

2674. How do you reconcile those doctrines with the declaration made by the Roman Catholic prelates in 1826?—Does the question mean the declaration in which they state that it was not right to punish with death for heresy? It is a very difficult thing for me to reconcile seemingly conflicting testimonies. I can understand that all such declarations may have been made with a mental reserve, to this effect, that so long as the church finds it inconvenient to put the laws against heretics into execution, so long it shall refrain from the exercise of them. I find a distinction taken in the Maynooth Class Book, between what the church tolerates and what it condemns. The Maynooth Tractatus de Ecclesia, page 379, says, "Addit Bossuetius ibidem. 'Nec deesse quæ indulgere privatis publica etiam utilitas postulat atque aliud esse quod *jubeat*, aliud quod *indulgeat*, aliud quod *toleret*. Id *jubet* ut quam maxime canones observentur; id *indulget* ut in causis necessariis interdum relaxentur; id *tolerat* quod sine gravi perturbatione punire non potest, quæquidem tolerantia pars est ecclesiasticæ disciplinæ, sed ea quæ peccantes non excuset; imo etiam gravet quippe qui ultioni divinæ resurvantur.'" Marking out thus, with authority, a distinction between what the church *orders*, *indulges* and *tolerates*; *ordering*, that the canons be most strictly observed; *indulging*, that in certain cases they may be relaxed, *tolerating* what without great disturbance, it cannot punish, although not releasing, by such toleration an offender from his sin.

2675. In the Pastoral Address of all the Irish Bishops in 1826, did not they say that the Roman Catholics of Ireland swear, that they considered as impious the doctrine that heretics are to be destroyed on account of their heresy?—I believe I have their address.

2676. Have the goodness to read it?—Declaration of Bishops and Archbishops of the Roman Catholic Church in Ireland. It is recited in the Appendix to Dr. Doyle's Essay on the Catholic Claims: "The Catholics of Ireland not only do not believe, but they declare upon oath, that they detest as unchristian and impious the belief, 'that it is lawful to murder or destroy any person or persons whatsoever for or under the pretence of their being heretics,' and also the principle, 'that no faith is to be kept with heretics.'" I could understand that the Roman Catholic bishops in Ireland, taking advantage of that maxim upon which Dr. Doyle acted, may state, that every declaration made is to be taken with a reserve for the doctrines of their church. There is a principle in the Church of Rome which distinguishes between two species of equivocation, one the equivocation *stricte dicta*, and the other the equivocation of *late dicta*. The equivocation *stricte dicta* is a direct falsehood, the equivocation *late dicta* is of a different character. It takes place when an individual speaks what is in itself a truth, but what is not understood in its proper meaning by the person to whom it is addressed. If that individual could, from a consideration of all the circumstances under which the words were spoken, ascertain their true meaning, and if, owing to his not taking into account all the necessary circumstances, he is deceived, the imposture is not considered criminal on the part of him who availed himself of his dexterity to practise it.

2677. Be that as it may, does it appear to be the case, that in 1826 the Roman Catholic bishops of Ireland, in their Pastoral Address, declared that Roman Catholics swear that they abjure the doctrine, that heretics might be destroyed on account of their religion, and in 1832, in the question which was set forth for the discussion of the Irish priesthood, is there not a question, "To what punishments are heretics subject;" and a direct reference made to Dens' work, in which it is stated, that notorious heretics are punishable by death?—Yes; that is the case. I should beg leave to add another reason to those I have already mentioned, as inducing the Roman Catholic bishops to make those declarations which are referred to. I do not mean to say justifying but inducing them to do so. I am persuaded that if the well educated Roman Catholics of Ireland knew fully what were the tenets of the church to which they lend the sanction of their names, they would one and all reject it; at least the departures from it would be so numerous as to leave it without power or authority or influence in the country. To guard against such a danger, the Roman Catholic bishops and priests in Ireland abstain from

Rev. *M. O'Sullivan.*

15 June 1835.

ever setting before the people at large a view of what the doctrines of their church are. They were repeatedly called upon, in their examination before the Houses of Parliament, to state what those doctrines were, and they invariably shrunk from giving a distinct and explicit answer. They are quite satisfied to procure from the great mass of the people, educated and uneducated, who belong to them, an acknowledgement that they will accede to all the requisitions of their church, that they will receive all things defined, declared and delivered in the canons and general councils, while they leave them in total ignorance what those councils and canons are. When an exposure is made of something in those councils and canons of a nature to be universally abhorred, they will state, perhaps, that that particular canon is not of authority, or is to be received with some reservation. Explanations of this kind answer a temporary purpose, but the canon remains on the Statute Book and in force; the obligation to obey continues, and when it suits the convenience of the church may be asserted, as I conceive the adoption of principles such as are avowed in Dens' Theology renders indisputable.

2678. Is not there a direct reference made in that book to the Council of Constance, as authorizing the punishment of heretics by death?—Yes.

2679. Have not British Protestants been given to understand that the decrees of this council are not in force in the present day?—I think there have been attempts made to possess them with the idea that they are not in force, but I cannot call to mind at the present moment any decided and authorized denial of their validity.

2680. The Roman Breviary is a book which every Roman Catholic priest is bound to use throughout the world?—Yes.

2681. Do you know of any thing in that which appears at the present day to laud the principle of persecution?—The example of Ferdinand of Castile is directly quoted; I have the Breviary here; it is one of the books which I was directed to produce. Ferdinand of Castile is praised for having during his life-time exerted himself to exterminate heretics, and for having with his own hands bought the wood by which they were burnt. The prayer on his day is: "Deus, qui beato confessori tuo Ferdinando præliari prælia tua et fidei inimicos superare dedisti concede, ut ejus intercessione muniti ab hostibus mentis et corporis liberemur per Dominum nostrum." "Oh God! who hast given to Thy blessed confessor Ferdinand to fight Thy battles and overcome the enemies of the faith, grant that we, being protected by his intercessions, may be delivered from the enemies of mind and body, through our Lord." The virtues of Ferdinand, "royal virtues" as they are called, are described in the lessons which follow this prayer; his "clemency, magnanimity, justice, and above all, his zeal for the Catholic faith, and his ardent solicitude to protect and propagate religious worship, which he proved by his persecution of heretics, not suffering them to abide in any part of his dominions, and bearing with his own hands the wood by which they were to be burnt." "Id præstitit *in primis*, hæreticos insectando, quos nullibi regnorum suorum consistere passus *propriis ipse manibus* ligna comburendis damnatis ad rogum advehebat."

2682. You refer to the Roman Catholic missal as in some degree countenancing the doctrine of persecution; what do you find in that work which appears to you to sanction the principle of persecution?—The collect made use of upon the festival of Pope Pius the Fifth.

2683. Was Pope Pius the Fifth a notorious persecutor?—We know him especially as the pope who fulminated the bull against Queen Elizabeth, and fomented the wars in Ireland.

2684–5. Were his letters to Charles the Ninth, the French king, of a persecuting character?—It is said that they were among the causes which produced the fatal massacre of St. Bartholomew's day.

2686. Is it recorded in history that he put Catholics to death in Rome?—I believe so.

2687. In short, he has always had the character of being one of the persecuting popes?—He has: he was the last pope who formally deposed. The first who formally deposed a king was Gregory the Seventh; the last who formally deposed was Pius the Fifth. They are both in the calendar as saints. The collect upon the day dedicated to Pius the Fifth is this: "O God! who was pleased to raise blessed Pius to the dignity of chief bishop, *in order to depress the enemies of Thy church*, and restore the divine worship, make us by Thy grace so diligent in all that concerneth Thy service, that we may defeat the treacherous designs of our enemies, and rejoice in everlasting peace." The word translated depress

185

Rev. *M. O'Sullivan.*

15 June 1835.

should have been rather "crush;" it is, I believe, "conterendos" in the Latin. In this collect, the example of Pius the Fifth is held up as that which is to excite to diligence concerning God's service, that example being one of persecution and intolerance.

2688. You instanced the Catechism of the Council of Trent as appearing to warrant the punishment of those who differed from the church of Rome; can you adduce any passage in corroboration of that statement?—A very curious passage, and curious because of the omission of a word in the translation of the passage in the Catechism of the Council of Trent, in the ninth article of the Creed, page 98: "Ex quo fit ut tria tantummodo hominum genera ab eâ excludantur; primo infideles, deinde hæretici per schismatici, postremo excommunicati. Ethnici quidem quod in ecclesiâ nunquam fuerunt neque eam unquam cognoverunt, nec ullius sacramenti participes in populi Christiani societate facti sunt hæretici vero atque schismatici, quia ab ecclesiâ disciverunt neque enim illi magis ad ecclesiam spectant quam transfugæ ad exercitum pertineant a quo defecerunt. Non negandum tamè quiâ in ecclesiæ potestate sint ut qui ab eû in judicium nocentur puniantur per anathemata damnentur." Thus it declares, that heretics and schismatics are in the power of the church to punish, as deserters are still subject to military discipline. It is to be remembered, that the church of Rome extends this power over almost all christian sects, by admitting the validity of a heretic's baptism.

2689. You consider then, that in consequence of the Roman Catholic religion in Ireland being still of a persecuting character, the Protestants of Ireland feel apprehensions from that cause, and dread a Roman Catholic ascendancy, as calculated to expose them to the danger of persecution?—Yes; but at the same time I would add, that if the Protestants of Ireland could discover no other manifestation of the existence of such doctrines than may be found in rare books, by those who search into libraries, I do not think that their being held in a manner merely speculative would ever have induced the Protestants of Ireland to form themselves into an association. But when they had been induced, constrained rather, to form themselves into organized bodies because of the visible and fatal effects arising from principles in exact conformity with those doctrines, principles on which the mass of the Irish people in the rural districts have long been acting, they are withheld from discontinuing those associations, by finding that, from time to time, and generally speaking at times when the country is most disturbed, there are little revealings of the doctrines held by the church of Rome in her most intolerant days, and in her most intolerant spirit. These doctrines appear to the Protestants to constitute, as it were, a principle of permanency to the system of agitation and outrage under which Ireland is perpetually suffering. The Roman Catholic church in Ireland cannot as yet avail itself of the secular arm to execute its commands and inflict its punishments; but there is in Ireland a very large body of people, a vast confederation sworn by oaths, that contemplate the extermination of heretics; and when Protestants find in the rituals and offices of the church of Rome, in the doctrines inculcated on those who instruct the people in the confessional, principles of the most dreadful intolerance, and see a practical manifestation of this intolerance in the disorders and outrages by which Ireland is so disgraced and afflicted, it is quite natural that they should think that there is a species of correspondence between the doctrines which the people are required to believe and the offences which, notoriously, they perpetrate, and that such a system of offence could not be continued if the actuating morals of the church of Rome were not in accordance with those abominable tenets they find confessed and have so much reason to dread.

2690. Those principles, however, you conceive are chiefly influential upon the ignorant Roman Catholics, rather than upon the well-educated and middle classes, and you are of opinion that if it was known positively that those principles were still cherished by the church of Rome a vast number of the more respectable Roman Catholics would be induced to leave them?—I think that the principles are influential upon the minds of the people so far as their minds are in accordance with the principles of the church of Rome. So far as men, by honourable instincts or intellectual improvement are able to form a system of morality for themselves, and to be delivered from blind submission to an authority which requires them to make their reason subordinate, so as to acquiesce in any demands proposed, the principles do not actuate. I think the result referred to in the honourable

Rev. *M. O'Sullivan.*

15 June 1835.

Member's question would follow if it were fully known what the tenets of the church of Rome really are.

2691. Do you conceive principles of persecution are ever brought into practice in Ireland?—I do.

2692. In what way; by the denunciation of Scripture readers, or by bodily violence or injuries inflicted on the properties of those who change their religion?—By all those means, and also, by the vague terror spread over the minds of persons who live where the members of the church of Rome have the predominant influence, and where there is not a considerable number of gentry, either Protestant or of their own persuasion, to check and correct them.

2693. Do you conceive intimidation has given rise to any portion of the emigration of Protestants?—Certainly. It appears in evidence, in the Reports of 1824, that Protestants have emigrated in considerable numbers from the south and west of Ireland, in consequence of the intimidation, and especially in consequence of the excitement produced by the circulation of what are called Pastorini's Prophecies.

2694. Do you conceive that the existence of the Orange Institution tends to embolden Protestants, gives them a feeling of security, and keeps them from emigration?—I have understood so. I have understood that in parts of Ireland, where the emigration had been making progress it was checked by the institution of the Orange Society. I know, in my own part of Ireland it has been prevented to a considerable extent by the existence of the Orange Institution.

2695. To what part of the county do you refer when you speak of emigration either ceasing or at least diminishing to a great extent in consequence of the institution of the Orange Society?—The Queen's County and the county of Wexford.

2696. What period do you speak of?—Within the last three years.

2697. Have you any documents to prove that it has ceased?—No; but I rather apprehend corroborating evidence will be presented before the Committee.

2698, You do not mean that it has positively ceased, but that it has been checked, that it is less than it otherwise would have been?—Yes.

2699. With regard to the north of Ireland, has it ceased or been checked there?—It has altogether been prevented in the part I am acquainted with.

2700. What part is that?—Part of Tyrone and Armagh, included in the parish of Killyman.

2701. From your general knowledge of the north of Ireland, are you able to form an opinion whether emigration has ceased or been checked, and to what extent?—I cannot undertake to say. Emigration had been very considerable in the north of Ireland.

2702. But you can form no opinion except as to your own parish?—Just so.

2703. Where it has entirely ceased?—Where the existence of a defensive body, like the Orange Institution, has prevented emigration where it otherwise would have taken place.

2704. Has it checked emigration?—My acquaintance with the parish is not sufficiently long to enable me to state what it was formerly.

2705. In the parish of Killyman, what is the proportion of Catholics to Protestants?—I think about equal.

2706. In the parish of Killyman are there not a number of Orangemen?—There are.

2707. Are two-thirds of the adults, those who are non-Catholics, Orangemen in the parish of Killyman?—Certainly; I should think the probability is, that in the parish five-sixths of the adult Protestants are Orangemen.

2708. Can you state the number of yeomen in that parish?—I think about 100.

2709. Can you state the number of Protestants who are armed in that parish?—No, I cannot.

2710. What is the population of Killyman?—The population of Killyman is about 7,000.

2711. They are infinitely better armed than the Catholics, are they not?—No, by no means; the Roman Catholics in that parish are fully as well armed as the Protestants.

2712. With firelocks?—Yes.

2713. And provided with powder?—Yes.

2714. As fully as the Protestants?—Yes, if not more so. I can mention an instance from my own knowledge, which led me to make inquiries, in the course of which I became satisfied that my Roman Catholic parishioners were well armed. I have on my glebe lands a considerable number of Roman Catholics as well

well as Protestant tenantry; perhaps the number is larger of Roman Catholics. I found that it was a practice on the part of the Roman Catholic tenantry to assemble on a Sunday for the purpose of shooting at a mark. This came before me in no other form than as a matter of complaint against the indecorum of such a practice, and that persons who were coming to church were put in much peril from incautious marksmen, and had their horses scared by the reports of the shots. I assembled the persons who were complained of, and spoke to them on the great impropriety of such a practice. I stated that I could not retain on my lands persons who thus outraged all the laws and decencies and duties of the Sabbath. They gave up the practice; but it led me to make inquiries, in which I ascertained, that the Roman Catholics were fully as well armed as the Protestants.

2715. Is it merely your own inference that they are so, or is the fact known to others?—I think throughout the parish the matter is quite notorious. With the permission of the Committee, I will mention a circumstance of some little interest connected with this subject. On one occasion there was a nocturnal alarm, occasioned by a general rumour, that some thousands who had gathered in a disturbed part of the country were coming to assail the parish of Killyman. The Protestants assembled to meet them, and in one instance a Roman Catholic woman who saw a Protestant unarmed went into her house and brought out an excellent musket and presented it to him, saying, "I know you will defend us as well as yourselves, and here is the means for you." One of his companions said to this man afterwards, "What will you do with the musket the widow gave you?" "Give it her," said he, "if there was not another musket to be had in the kingdom."

2716. That is a solitary case?—A solitary case. It serves to show, however, the temper of the people as well as the state of the country.

2717. Armed as they both are, according to your account in that parish, the Protestants preponderate, the yeomanry of course being armed and well-disciplined?—I speak at random. I cannot undertake to speak to their number.

2718. What apprehension could you entertain of the Catholic population being on equal terms with them?—None whatever; from the parish itself I have no apprehension, except from other places.

2719. Are not the counties by which you are surrounded, Armagh and Derry, sufficient to afford you protection?—There are parts of Tyrone where the Roman Catholics are very numerous.

2720. What apprehension would induce those men to emigrate in a country which is so much Protestant?—When I spoke of the Orange Association protecting the Protestants in my neighbourhood from fear, it was not from fear of the aggressions of Roman Catholics regarded merely as individuals, but from a fear which naturally results from the belief that there exists a society of Roman Catholics confederated for the extirpation of Protestants, and that this includes nine-tenths of the Roman Catholic people in humble life, and in the rural districts.

2721. What proof have you of nine-tenths of the Catholic population being members of Riband Societies?—I cannot state that I have any sufficient proof. It was not of the fact, but of the persuasion of the people I spoke.

2722. What fair presumption can you present to the Committee of this belief?—I speak of the apprehensions on the minds of Protestants of such being the proportions.

2723. Have you any data on which you go?—The data on which we go are partly these; we have had from time to time inquiries before Parliament; one an inquiry in 1833, one in 1825, and an inquiry in 1824; and we find all these inquiries leading us to the supposition that the Roman Catholics are formed into Riband Lodges, and Riband Lodges of very considerable power. We have also statements made by Mr. O'Connell. I recollect at this moment one Sir Henry Parnell quoted from Mr. O'Connell in a debate in 1814, it will be found in Hansard's Debates. Sir Henry Parnell, quoting from Mr. O'Connell, states that at that time there were 20,000 Ribandmen in the county of Tyrone alone, and that they continued increasing. Mr. O'Connell in his evidence before the Lords stated that Riband Societies were confederated in great numbers in the North of Ireland, and that he looked upon them with considerable fears, believing that an outbreak there would be of a worse character and productive of more disastrous consequences than in any other part of the country.

2724. The question refers to emigration at the present period; have you not always understood that the Catholic clergy, bishops and priests and clergy of all

descriptions, have used all their exertions for the suppressing, in every shape and way, Riband Societies?—I am quite sure they have not. I wish to speak as calmly as I can speak: I am quite sure they have not.

2725. Have you any proof of their conniving at Riband Societies you can furnish?—I will offer a presumption of their connivance. There is one peculiarity in the character of the Roman Catholics of Ireland, which has never, I believe, been found in the character of any other people, and which is so notorious as not to require any proof of its existence. The man who gives information of a treasonable conspiracy, or of the foulest meditated crime, will be more detested and disgraced, and will leave his family more dishonoured and despised than the basest assassin, who has been covered with the blood of innocent men. I affirm, that if the Roman Catholic clergy, 3,500 priests, dictating the tone of morals from the confessional, demanded that every man who comes into that confessional to receive absolution from the priest, as if he were God, should withdraw from illegal societies, and assist in their endeavours to eradicate a pest from the country, it is not possible to conceive that their efforts should be so unsuccessful, and that public opinion should remain what it is.

2726. Did you ever hear of the Catholic clergy being ill treated by their own parishioners when they sought to dissuade men from being members of Riband Societies?—Yes; but it is in evidence, in the Parliamentary Report, that Roman Catholic priests, when endeavouring to dissuade the people from joining in what they professed to consider evil, were speaking, as the people thought, politically, and that the denunciations which they uttered in public, were not to be understood as of private force against them.

2727. To whose evidence do you refer?—To Mr. Justin Macarthy's.

2728. You state that there is such a horror of giving information in Ireland that there is great difficulty in obtaining information, which has a tendency to protect parties concerned in illegal societies, and to extend those illegal societies?—I state it as a peculiar feature in the character of the Roman Catholics in Ireland.

2729. Have you heard, in your own immediate neighbourhood, or about you, of the Catholic clergy exerting themselves in putting down the Riband Societies; the question is not whether credit was given to the sincerity of their declarations and exertions; but have you heard, in your own immediate neighbourhood, of the Catholic clergy exerting themselves in putting down the Riband Societies?—No, I have not; at least I can call to mind no such thing; and I ought to say, because on an occasion of this kind it is proper to say it, that I look upon the efforts and declarations of Roman Catholic ecclesiastics as having, to a very considerable degree, increased the power and influence of the Riband Societies. I look upon the declaration of Dr. Doyle, who stated, that if a rebellion were raging from Carrickfergus to Cape Clear, there was not a Roman Catholic bishop in Ireland who would fulminate an excommunication.

2730. The question refers to the neighbourhood of Killyman?—I do not remember any such effort as the question contemplates in the neighbourhood of Killyman. I look upon that declaration of Dr. Doyle, that if a rebellion were raging from Carrickfergus to Cape Clear, there was not a Roman Catholic bishop in Ireland who would fulminate an excommunication against the offenders; and that if any one could be found to do so, the anathema would fall innocuous, and not be respected or regarded by the people, as at the same time an encouragement to rebellions, which might after that declaration arise, and as an intimation also that Dr. Doyle knew the minds of the people to be in such a state from the previous instructions they had received, as to be fortified and pre-occupied against any effect which might, under other circumstances, be produced by excommunication.

2731-2. How many Ribandmen do you suppose there are in your own parish?—I do not know.

2733. What opinion is entertained by the magistrates?—We have no magistrates in our parish, nor police, nor soldiers. If I were to give the information reported to me, I should say that every Roman Catholic in the parish, with the exception of about twenty, was a Ribandman; but I would wish the Committee not to understand me as offering evidence grounded only upon rumours of such a character.

2734. What degree of credit do you attach to the information you have received?—

ceived?—Indeed, the degree of credit which I should attach to that particular information, if there were not other grounds of belief, is not very considerable.

2735. You have stated, that the general impression among the Protestants is, that nine-tenths of the Roman Catholic population are sworn Ribandmen, and sworn to exterminate Protestants; that is a strong ground of a defensive society for the purpose of meeting it?—A strong ground.

2736. Will you refer to your own parish where your intelligence ought to lead you to something like accurate information; as to that, are you enabled to furnish any data as to the extent of ribbonism in the parish?—What I know of that parish is that the great majority of Roman Catholics are supposed to be Ribandmen, but I have no direct evidence that they are. I have not stated directly any thing with respect to the extent of Riband Societies without mentioning also the authorities by which I am guided. As to the opinions in my own neighbourhood, I am free to state, that the Protestants conceive that nine-tenths of the Roman Catholics are engaged in Riband Societies, but I have no means of knowing whether the opinion be correct or not.

2737. You merely speak as to a general impression in the parish in which you reside?—An impression produced or confirmed by the belief that the numbers were ascertained at the time of the conveying the signals of lighted turf through the parish.

2738. It is from the Protestants of your parish you have information as to signals of lighted turf?—No. The account I gave to the Committee I had from Roman Catholics. The reports of Protestants caused me to make inquiries.

2739. You have no police or magistrates?—No; but (although there are no animosities or disputes between the different parties) there is an apprehension in the minds of Protestants, that, in case of disturbance, there would be a rising of Roman Catholics who would be compelled by the laws of their confederacy to take up arms there as well as elsewhere.

2740. By disturbance, you mean a general insurrection?—Yes.

2741. Were you in the parish at the time of the lighted turf?—I was.

2742. Did you see it?—I did not. The messages were conveyed by midnight; and my house lies at a little distance from the public road. In the morning after the signals had gone round, numbers of my parishioners came to me to speak of the alarm they had created, I went immediately among the most intelligent Roman Catholics of my acquaintance to inquire into the matter, and I found the stories confirmed.

2743. You spoke of a very large proportion of adult population of the Protestants in that parish being Orangemen, had they been so before you came to the parish, or have they become so since?—They had.

2744. Is the parish of Killyman, in point of local situation, near to the border?—Yes, it is on the borders of Tyrone and Armagh.

2745. Is it near the mountainous region?—It is near a place called the Marshes.

2746. Does not the Roman Catholic population abound very much in the mountainous districts?—It does.

2747. You referred to notes of the Douay Bible and the Rhemish Testament as furnishing cause for alarm to the Protestants, on the ground of intolerance in the church of Rome; can you refer to any particular notes, and state the edition of the book you refer to?—This purports to be the only Bible translated from the Latin vulgate. It is published in Dublin by Coyne, Parliament-street, and by Keating, Brown & Keating, Duke-street, Grosvenor-square, London, and bears date in 1816. I will state some circumstances connected with the publication of this book, because it has been said that, although it bears the name of Dr. Troy as published with his authority, he disclaimed having given it his approbation. The circumstances under which it was published were these: It appeared originally in numbers, in the year 1815, and those numbers were announced as embellished with the notes from the Rhemish Testament. It was at that time announced with the name of Dr. Troy, as sanctioned by his authority. When the book became known in England it was commented on by the British Critic, and some passages of a very offensive character were exposed to the public. There was in consequence a very strong feeling produced in the minds of the Protestants of England and Ireland, and in the year 1817, Dr. Troy having read the notes and comments of the British Critic, stated that he had not authorized the publication of the Rhemish Testament. Mr. Coyne, the publisher, thought his character was compromised by this denial,

Rev. *M. O'Sullivan.*

15 June 1835.

denial, and published a letter bringing back to the memory of Dr. Troy all the circumstances connected with the publication of the book, (I have the disclaimer and the letter, if it be necessary to produce them), fastening upon Dr. Troy, notwithstanding his denial, the charge of having authorized the publication. At the same time, the Roman Catholic Association or Board were anxious to exculpate themselves from the charge of holding such tenets, and a motion was made on the subject. They were urged to record "their abhorrence of the bigoted and intolerant doctrines promulgated in that work," and the work was described as teaching that it was essential to the Catholic faith to believe it "lawful to murder Protestants on account of their religion, and that faith might be innocently broken with heretics." The subject appears to have been under discussion from the 1st of December 1817 to January 20, 1818; but although adverted to on five days of meeting, the Board do not appear to have ever put forth a disclaimer of the pestilent notes of this Rhemish Bible. I ought perhaps to add, that the disclaimer of Dr. Troy is by no means satisfactory. He has declared the language of the notes to be harsh, the sentiments uncharitable, and the reasoning bad; but he has not declared that any one note contained false doctrine; and it is a principle of the church of Rome, as may be understood from the evidence of Dr. Murray before the Parliamentary Committee, that the language may be harsh and the reasoning bad, and yet the doctrine of faith may be correctly stated.

2748. Had this publication a strong effect upon the Orange Society?—Yes; there was a very strong feeling of alarm produced by these notes, and we have evidence from Dr. Cook of Belfast, who was well acquainted with the state of feeling in the North of Ireland and with the character of the Orange Society, but who was not an Orangeman, that matters of this kind had the effect of giving an increase to the Orange Society. I have also Dr. Doyle's testimony, that in 1821 the Orange Society was dying away, but that disclosures respecting the Ribandmen at that time, and the evil effects ascribed to the circulation of Pastorini's Prophecies revived it again.

2749. Did Dr. Doyle condemn those Riband Societies very much?—He did; he expressed himself very severely, but did not proceed to the length of pronouncing an excommunication.

2750. Have you here the evidence of Dr. Doyle?—I have his Pastoral Letter.

2751. Will you read that passage?—Dr. Doyle says, when speaking of the hatred of the people to Orangemen, "The Orangemen may be foolish, may be wicked, may be your enemies; but if they be fools, they deserve your compassion; if they be wicked, you are obliged to seek their conversion by prayer and forbearance; if they be your enemies, your Redeemer teaches you how you are to treat them, saying, 'Love your enemies, do good to them who hate you, pray for those who persecute and calumniate you;' and His Apostle, who desires you 'not to return evil for evil, but to overcome evil by good.' 'If your enemy,' says he, 'be hungry, give him food; if he be thirsty, give him to drink;' and thus you will heap burning coals (that is according to St. Augustine, the fire of charity) upon his head, which will consume his enmity. But these men who are so very hateful in your eyes are our brethren in Christ; they are each of them as dear to him as the apple of his eye; they have all been baptized in his blood. If, then, they be your enemies, by a misfortune common to you and them, they are still the children of your 'Father who is in heaven.' Christ died for them; and you should not only forgive them, but love them for his sake. Your associations are, however, the best means you could devise to increase their number and extend their influence. Their association had lost all respectability; the King smote it, like as the angel did the host of Senacherib, and it became lifeless. Those who formerly belonged to it were ashamed of it; public opinion condemned it; it was writhing in agony, and could not exist another year; but the spirit of your conspiracy has blown upon the lifeless bones of it; the nerves and flesh are re-uniting to them."

2752. Is that the letter of Dr. Doyle denouncing the Ribandmen's society?—Not denouncing them, because it did not excommunicate them, but strongly condemning them. This is a pastoral letter which was issued by Dr. Doyle at the time when the Riband Society had become known, and when Lord Plunkett, then Mr. Plunkett, the Attorney General, having vehemently denied the existence of any religious conspiracy in Ireland in his place in Parliament, was condemned to acknowledge his error by prosecuting for a confederacy to destroy the Protestants. When the disclosures which took place on the trial had made the character of the conspiracy

conspiracy fully known, Dr. Doyle published this pastoral address, and the Government cancelling, I believe, one expression, had it circulated.

2753. Will you refer to such of the notes as you consider objectionable in the edition of the Bible which you have produced?—I find in the Gospel according to St. Matthew, a note to the 13th chapter, the 29th verse. "The good must tolerate the evil when it is so strong that it cannot be redressed *without danger* and disturbance of the whole church, and commit the matter to God's judgment in the latter day. Otherwise, where ill men (be they heretics or malefactors) may be punished or suppressed without disturbance and hazard of the good they may and ought, by public authority, either spiritual or temporal, *to be chastised or executed.*" In St. John, the 10th chapter and the 1st verse, "Whosoever taketh upon him to preach without lawful sending, and to administer sacraments, and is not canonically ordained by a true Catholic bishop to be a curate of souls, parson, bishop, or other spiritual pastor, and cometh not in by lawful election and holy church's ordinance to that dignity, but breaketh in against order by force or favour of men, and by human laws, he is a thief and a murderer. So came in Arius, Calvin, Luther, and all heretics; and all that succeed them in room and doctrine." I dare say it will be in the remembrance of those in the habit of reading reports of trials for murder in Ireland, that when the Rev. Mr. Houston, a man nearly 90 years of age, was murdered, his clerical profession was represented as furnishing a justification, and it was said that there was no crime in murdering a thief. Again, at the 11th verse in the same chapter, "The hireling is he that respecteth not the profit and good of the flock, but his own lucre. The wolf is the heretic, or any persecutor of the church, which is Christ's flock."

2754. Has that anything to do with the punishment of heretics?—It is calculated to possess the minds of the people with a notion that they deserve punishment. For the sake of showing that the Protestants are those who are called heretics, I will add from St. John a note on the 14th chapter and 28th verse: "And if the heresy, or disease of the time were Arianism, we should stand upon these places, and the like against the Arians, as we now do upon others against the Protestants, whose sect is the disease and bane of this time." Then, in the 25th chapter of the Acts, there is this note: "If St. Paul, both to save himself from whipping and from death sought by the Jews, doubted not to claim succour from the Roman laws and to appeal to Cæsar the prince of the Romans, not yet christened, how much more may we call for the aid of Christian princes and their laws *for the punishment of heretics* and for the church's defence against them." In the 28th chapter of the Acts, 22d verse, "The church of God nevertheless calling the Protestant's doctrine heresy, in the worst part that can be and in the worst sort that ever was doth right and most justly." In the second Epistle to St. Timothy, the 3d chapter and the 9th verse: "All heretics in the beginning seem to have some show of truth, God for just punishment of men's sins permitting them for some time in some persons and places to prevail; but in a short time God detecteth them and openeth the eyes of men to see their deceits; insomuch that after the first brunt, they are maintained by force only, all wise men in a manner seeing their falsehood, though for fear of troubling the state of such commonwealths, where unluckily they have been received, they cannot be *so suddenly extirpated.*" Then in the 2d chapter of Revelations, verse 20, "He warneth bishops to be zealous and stout against false prophets and heretics, of what sort soever, *by alluding covertly* to the example of holy Elias, that in zeal *killed* 450 *false prophets* of Jezabel, and spared not Achab nor Jezabel themselves, but told them to their faces that they troubled Israel, that is, the faithful people of God." In the 17th chapter of Revelations, the 6th verse, on the text "Drunk with the blood of saints," the "Protestants foolishly expound it, of Rome; for that there they put heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of saints, no more than the *blood of thieves, man killers and other malefactors*, for the shedding of which, by order of justice, no commonwealth shall answer." Now, I shall only trouble the Committee with one extract more, that is, from notes on Deuteronomy, asserting that the power of putting to death should reside in the church; and I look upon it to be of the more importance, because I connect it with a decision in Den's Theology, the 17th chapter of Deuteronomy, and the 8th verse: "Here we see what authority God was pleased to give to the church guides of the Old Testament, in deciding without appeal all controversies relating to the law, promising that they should not err therein, and *punishing with death* such as proudly refused to obey their

Rev. M. O'Sullivan.

15 June 1835.

their decisions, *and surely he has not done less for the church guides of the New Testament.*" The Committee will perhaps remember that Den quotes the same verse as authority to justify the putting heretics to death.

2755. Will you read the verse upon which that note purports to be a comment?—"But he that will be proud, and refuse to obey the commandment of the priest who ministereth at that time to the Lord thy God, and the decree of the Judge, that man shall die, and thou shalt take away the evil from Israel." The Committee will observe, that in the text the commandment of the priest and the decree of the judge are required; but in the note, in which the authority is claimed for the church of Rome, the word "judge" is altogether omitted, and it is claimed as belonging exclusively to the church guides of the Old Testament, as if the judge were to be accounted as a mere instrument, one whose decree is to be ranked among the formalities which follow as a matter of course on the decision of the church. Those are the passages which I consider the most important.

2756. Those notes were first denounced in the British Critic?—I believe they were.

2757. Having thus been brought before the public in the British Critic, Dr. Troy disavowed them?—He published what he called a disavowal; what I do not.

2758. Will you read the nature of that disavowal?—"Having seen a new edition of the Rhemish Testament, with annotations, published by Coyne, Dublin, and Keating & Co. London, 1816, said to be revised, corrected and improved by me, I think it necessary to declare, that I never approved, nor meant to approve, of any edition of the Old or New Testament which was not entirely conformable, as well in the notes as in the text, to that which was edited by R. Cross, Dublin, 1791, containing the usual and prescribed formula of my approbation, and which has served as an exemplar to the several editions that have since been published with my sanction. As in the last edition the notes vary essentially from those of the last-mentioned editions, which exclusively I have sanctioned for publication, I should think that circumstance alone fully sufficient to induce me to withhold every kind of approbation from it; but having read, and now for the first time considered these notes, I not only do not sanction them, but solemnly declare that I utterly reject them generally as harsh and irritating in expression, some of them as false and absurd in reasoning, and many of them as uncharitable in sentiment. They further appear to countenance opinions and doctrines which, in common with the other Roman Catholics of the empire, I have solemnly disclaimed upon oath. Under these circumstances, and with these impressions on my mind, I feel it an imperious duty to admonish that portion of the Catholic body which is entrusted to my charge of the danger of reading or paying attention to the notes or comments of said new edition of the Testament, and I enjoin the Roman Catholic clergy of this diocese to discourage and prevent by every means in their power the circulation amongst Catholics of a work tending to lead the faithful astray, and much better fitted to engender and promote among Christians hostility, bitterness and strife, than (what should be the object of every such production) to cultivate the genuine spirit of the Gospel, that is, the spirit of meekness, charity and peace." In consequence of this declaration, Mr. Coyne published a reply, which I submit to the Committee: "Most honoured Lord, It is with pain and difficulty that I am obliged to controvert for a moment any statement coming from your Grace; but the character which I have earned and maintained these fifteen years unsullied in the opinions of the Catholic clergy and hierarchy of Ireland, as the only publisher and bookseller in the kingdom of works exclusively Catholic, puts me under the indispensable necessity of addressing your Grace in public. The declaration which your Grace has published leaves no alternative, but that of either submitting to the imputation which it fastens upon me, or of giving, as I now do, a simple statement of facts, for the truth of which I appeal to your Grace's candour, and which shall, I trust, substantially remove the impression that your Grace's declaration is calculated to produce on the public mind with regard to me. On Monday the 13th instant, your Grace sent me a message by your servant, requesting to see me at Cavendish-row, at the hour of two o'clock. I had scarcely entered your Grace's apartment, when the Very Reverend Doctor Hamill, your Grace's vicar-general, and the Rev. Mr. Kenny, of Clongowes College, appeared. Your Grace then produced and read a paper, purporting to be an extract from the British Critic, and containing animadversions on the notes of a late edition of the Catholic Bible, bearing in the title-page the approbation of your Grace.

You

Rev. M. O'Sullivan.

15 June 1835.

You then observed, that you were sure I had no bad intention in putting your Grace's name to the work, but that very bad consequences had followed; that finding its way into England, it had armed our enemies against us, and this at a time when we were seeking emancipation. Upon these remarks, I asked, 'Did not your Grace approve and sanction the publication of a Bible, by a Mr. M'Namara of Cork?' Your Grace replied, 'I did.' I then asked, 'Did not your Grace depute the Rev. P. A. Walsh, of Denmark-street Chapel, to revise, correct and approve for publication, in your Grace's name, the said Bible of M'Namara?' Then your Grace answered, 'I did.' 'Then, my Lord,' said I, 'that is the Bible now in your hand.' 'I never authorized,' replied your Grace 'the Rev. Mr. Walsh to approve a Bible with the Rhemish notes.' 'Of any private understanding,' said I, 'between your Grace and Mr. Walsh, I know nothing; but this I know, that Mr. Walsh is accountable for your Grace's approbation, which is now in the title-page.' 'But,' said your Grace, 'are not you the person that published this Bible: it bears your name.' 'No, my Lord,' said I; 'I am neither the printer nor publisher, and I shall now relate to your Grace how it comes to bear my name. M'Namara, the publisher of the work to which your Grace gave your sanction, became a bankrupt before the work was completed. Mr. John Cumming, of Ormond Quay, assignee to the bankrupt, purchased the unfinished part, and, to cover his own losses, resolved upon perfecting the publication. Having called upon me, and requested of me to allow him to put my name to the work, I refused, except on the condition that the clergyman deputed by your Grace continued to correct the unfinished part. This I did without any interest whatever in the transaction. Mr. Cumming accordingly applied to the Rev. Mr. Walsh, to whom he paid 20*l.* on completing the revision of the work, and took his receipt for the amount. When I had finished this narrative, your Grace, in the most unequivocal terms, in the presence of Dr. Hamill and the Rev. Mr. Kenny, acquitted me of having had any thing to do with the publication. I then remarked, that your Grace having, in different conversations, disclaimed your approbation, and certain individuals having in consequence denounced me as the forger of it, I should in my own defence publish the whole transaction; upon which your Grace promised me to take every opportunity of disabusing those to whom you had spoken on the subject. For the truth of what I have now related, I appeal to your Grace, to Dr. Hamill, and the Rev. Mr. Kenny. Did I not afterwards send your Grace the numbers of this said Rhemish Testament, on the covers of which are printed these words, 'Now publishing, by M'Namara, the Catholic Bible. To render it the more complete, the elegant, copious and instructive notes or annotations of the Rhemish Testament will be inserted, by permission of his Grace Dr. J. Troy, Catholic Lord Primate of Ireland. This work is carefully revising by the Rev. P. A. Walsh, Denmark-street, Dublin. Printed by Cumming?' Moreover, did not I accompany these numbers with a letter calling on your Grace to make good your promise of clearing my character from the imputations it had lain under through your Grace's misconception of the fact? This letter, my Lord, I suppress, from the same motives of delicacy which have kept me silent until your Grace's declaration forced me thus to state the facts; nor shall I add one single comment, but leave the public to draw their own conclusions. I am, most honoured Lord, your Grace's very humble and most obedient servant, Richard Coyne." Mr. Cumming adds, in a letter addressed to Mr. Coyne, "I have received the address to the Most Reverend Doctor Troy, which appeared in the Freeman's Journal of this day bearing your name; and I think it but justice to you to declare, that the statement therein contained is perfectly correct, so far as it relates to me and to the appearance of your name as the publisher of the Bible and Testament therein mentioned. I am, Sir, your obedient servant, John Cumming."

2759. Then from that it does not appear after all that Dr. Troy had seen, or corrected or approved of those notes; for it appears that it was a man of the name of Walsh?—Who was deputed by Dr. Troy.

2760. Is there any proof that Dr. Troy had ever seen those notes?—They were seen, I presume, by the person deputed by him. Dr. Troy allowed Mr. Walsh to use his name.

2761. Is it the custom of the Roman Catholic bishops of Ireland, who object so much to the dissemination of the Scriptures without notes as unsafe, to depute the clergy to make a revision of those notes, and to suffer their publication without themselves inspecting it?—I do not know; I should not impute to them such an omission.

Rev. *M. O'Sullivan.*

15 June 1835.

2762. The book from which you have read these letters was printed in the year 1826?—Yes.

2763. And this book purports to be published by yourself and the Reverend William Phelam?—Yes.

2764. So, at all events, you are not giving any novelties to the world?—I cannot answer for the extent to which it is known.

2765. This book was published before the Roman Catholic emancipation?—It was.

2766. Published in London by Cadell, and by William Blackwood, Edinburgh? Yes. If the Honourable Member thinks it more satisfactory to have the letters from another source, I have them here, in a pamphlet intituled, "An Inquiry concerning some Doctrines of the Church of Rome," published by the Rev. Dr. Kenny in London. He gives the letters of Dr. Troy and Mr. Coyne, and, in addition, important testimonies from several Roman Catholics in England on the controversy which these notes occasioned; the whole forming a most instructive and valuable publication.

2767. When you gave in evidence the notes from the Roman Catholic Bible, you did not add, at the time you gave them in evidence, that they had been disclaimed by Dr. Troy?—I did; before I read a single note, I stated the circumstances generally under which the publication of them took place.

2768. You would not call it disclaimed?—No, I would not, and I will state the reason. Dr. Troy pronounces that the language is harsh, and the reasoning absurd; but he does not state that the doctrine is incorrect. The Rev. Dr. Murray stated to the Commons' Committee, on May 17th, 1825, "Our church teaches the doctrines it receives from Scripture and from tradition; it declares that such is the law of God; it proves that from points of Scripture and tradition; but it may err even in the application of the proof; it is only the naked proposition, the decree of faith, which we are bound to submit to, not at all the chain of reasoning by which it is proved." Therefore, I believe that to describe the language as harsh and the reasoning absurd is not at all to state or insinuate that the doctrine is incorrect.

2769. You conceive that saying it is not absurd is not a disclaimer?—Not a disclaimer that the doctrine is incorrect; I take Dr. Murray's words.

2770. Do you consider the following words a disclaimer: "Having read and now for the first time considered these notes, I not only do not sanction them but solemnly declare that I utterly reject them generally as harsh and irritating in expression, some of them as false and absurd in reasoning, and many of them as uncharitable in sentiment; they further appear to countenance opinions and doctrines which, in common with the other Roman Catholics of the empire, I have solemnly disclaimed upon oath;" do you consider that a disclaimer?—I do not, because it is not a disclaimer of the doctrine. Every body knows that a chain of reasoning may be inconclusive, and yet that a conclusion appended to it may be true, although not deducible by direct inference, from the precise premises with which it is improperly connected.

2771. Do you recollect any other occasion upon which Dr. Troy disclaimed a version of the New Testament published in Dublin?—I recollect a reference made to it by the honourable and learned Member for Dublin, when he said that there were two disclaimers of Dr, Troy; however, I cannot produce the paper in which this observation is recorded.

2772. Do you recollect particularly a disclaimer by Dr. Troy of a Rhemish edition of the New Testament, the publication of which was brought about by Sir Henry Parnell, in which Mr. Blenkinsop's name was concerned?—I recollect the fact.

2773. Do you recollect that Dr. Troy's approbation, in his own hand-writing, was afterwards produced?—I do.

2774. Do you recollect how Dr. Troy explained the manner in which that approbation was obtained?—The only remembrance I have of it is of the comment of the honourable Member for Dublin upon it, a very contemptuous one. He stated in substance that there were two disclaimers under extraordinary circumstances, and he doubted whether any such circumstances ever occurred in the life of any one before, and whether, having occurred in those two instances, it might not occur in a thousand other instances. "Signatures, indeed!" said the honourable Member, "has not a Protestant bookseller Dr. Troy's signature to his approbation of an edition of the Bible, with notes containing the most disgusting bigotry? Has not the Education Society Dr. Troy's signature to his approbation of those extracts

195

Rev. M. O'Sullivan.

15 June 1835.

extracts from the Bible which contain the Protestant version of the disputed passages? I am ready to admit it has been proved that these signatures were obtained by one accident or another; but if *two* such accidents ever happened to one man before, and as such accidents happened twice to one man, pray what is to prevent their recurrence ten or a dozen times!"

2775. Can you take upon you to say that Dr. Troy ever saw one of the notes which you have read from the Rhemish Testament?—I know no more than can be learned from the correspondence or letter of Mr. Coyne. The work containing these notes was in circulation under the cognizance of 3,000 Roman Catholic clergy for nearly a year, and Dr. Troy appears never to have learnt anything about its character until the British Critic denounced it to the indignation of the world.

2776. Was it the large edition that was circulated?—It was circulated in numbers.

2777. Do you know how many copies of that edition were circulated?—I think about 1,200 copies; but I do not give this as matter upon which I rely. I have only a very general and vague remembrance of having heard so.

2778. You are an initiated Orangeman?—I am.

2779. There is no secresy now except as to the signs?—There is to be no secresy observed towards this Committee as to the signs.

2780. Are you under any obligation to conceal the signs from other persons?—I consider myself to be so. I have no permission to communicate the signs to any but the members of this Committee.

2781. Are you restrained by promise from communicating the signs to the uninitiated generally?—I am restrained by an understanding, which I hold to be equivalent. There was a time when a declaration was taken by which members of the Orange Institution were restrained from communicating the signs.

2782. Where you told when they were communicated to you that you were not to communicate them to any but the initiated?—The circumstances under which I was admitted did not require that communication. I understood previously that the signs were secret.

2783. You consider that the publication of those notes among other circumstances tended to introduce apprehensions into the minds of the Protestants of Ireland?—Certainly.

2784. And the fact of their only having been disclaimed after their disclosure by the British Critic, induced the Protestants of Ireland to place less confidence in the disclaimer than they otherwise would have done?—Certainly.

2785. Does Dr. Murray in that disclaimer say, that he in common with other Roman Catholic bishops solemnly disclaimed those opinions?—The name of Dr. Murray does not appear, nor does that of any other Roman Catholic bishop than Dr. Troy. He says of the notes, "They farther appear to countenance opinions and doctrines which in common with the other Roman Catholics of the empire I have solemnly disclaimed upon oath."

2786. In what year was that letter written?—In 1817.

2787. In 1808 Dr. Murray had expressly countenanced the publication of Denn's work, in which the putting of heretics to death was affirmed?—He had.

2788. And in 1832, in the theological questions for discussion among the Roman Catholic priesthood of Ireland they referred, in discussing what punishments heretics are exposed to, to this very work of Denn's?—Yes.

2789. Do not you conceive that the disclaimer is absolutely irreconcileable with those facts?—Clearly I do.

2790. And you consider therefore that at the present day the Protestants of Ireland do entertain a dread of persecution in the event of the supreme power in Ireland ever falling into the hands of Roman Catholics?—Certainly. The Protestants of Ireland do not admit a belief that the Roman Catholic gentry of Ireland are aware of these tenets. They do not wish to believe that they are; but they are thoroughly persuaded that the gentry would be completely overborne in the event of power being given to the church of Rome in Ireland.

2791. Are you aware that an infinite majority of the inhabitants of Belgium where the Roman Catholic religion is not only tolerated but protected and supported by the State are Roman Catholics?—A very great majority.

2792. And that there are a great number of Roman Catholic priests in Belgium in the Chamber of Deputies?—I believe so.

Rev. *M. O'Sullivan.*

15 June 1835.

2793. And that the Protestants suffer no privation in consequence of their religion?—I do not know that they do.

2794. Do you consider that the Roman Catholic religion in Belgium is just the same as it is in Ireland?—No; I consider that national sympathies and religious prejudices or feelings which in other countries control and correct each other, combine in Ireland, where hostility to England, and attachment to the church of Rome augment the power which either principle separately considered could exercise. It is a very remarkable fact, that among the various instances which it has been found practicable to adduce from time to time of cases in which the Roman Catholics have withstood the encroachments of papal authority, and maintained their allegiance to the sovereign, notwithstanding the bulls which called upon them to oppose him, there has not been produced a single instance from the history of the Roman Catholics of Ireland that can justify the notion that they would stand up against the papal authority to maintain the national institutions.

2795. In Belgium, the Roman Catholic church has not been deprived of their possessions as is supposed to have been the case in Ireland?—I believe not.

2796. The Roman Catholics of Belgium have not suffered the forfeiture of their estates, to a very great extent, as has been the case in Ireland?—No.

2797. Are there the same predisposing causes of antipathy between the Roman Catholics and Protestants, in Belgium, as there may be between the Roman Catholics and Protestants in Ireland?—No; and yet this book of Denn's which justifies the persecution of heretics, and inculcates the necessity of carrying the intolerant principle into practice, where it is convenient so to do, is a book of authority in Belgium.

2798. And they do not mind it?—Or they do not find it convenient to persecute.

2799. Although they have the supreme power, and they have priests in the legislature?—I do not believe that they have power to persecute, openly, for religion.

2800. Have you any personal knowledge of what is going on in Belgium?—No.

2801. Do you know whether there is any civil distinction between the Protestants and Catholics?—I know there have been various differences, and I know that the bishops of Belgium, I believe, in the year 1817, protested against granting a toleration to Protestants; the fact seems to be this, that Roman Catholic religion has been two or three years in power, and has not yet proceeded to put into act the principles of intolerance, which it is however diligently teaching.

2802. Do not you know that since 1815 the Roman Catholic religion was the established religion in Belgium, and that the Lutheran religion was the established religion in Holland?—I do; and I know that the consequence was a separation of the states, and that until within a few years they could not hope to be seconded by the secular arm.

2803. Is there not toleration in France?—Surely the honourable Member cannot intend to institute a comparison between the circumstances of France and Ireland. Even if there were no other reason than that the one country in its assertion of the Gallican liberties declared the national church independent, and that, in Ireland, these liberties are decidedly rejected, no such comparison could apply.

2804. Do you recollect what is the first of the Gallican liberties; does not it allude to the deposition of kings?—I believe so. The articles generally assert and define the independence of the national church.

2805. Can you state to the Committee the Gallican liberties?—The articles were as follows: "First, that St. Peter and his successors, vicars of Jesus Christ, and the whole church itself have received no power from God, but over things spiritual and concerning salvation, and not over temporal and civil affairs, Jesus Christ himself teaching us, 'That his kingdom is not of this world;' and in another place that we ought to 'Render unto Cæsar the things which are Cæsar's, and to God the things which are God's;' and that consequently this precept of the Apostle St. Paul, can nowise be altered or shaken, 'Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God, whosoever therefore resisteth the power resisteth the ordinance of God.' We accordingly declare, that kings and sovereigns are not subject to any ecclesiastical power, by the commands of God in temporal concerns; that they cannot be directly or indirectly deposed by the authority of the keys of the church, that their subjects cannot be freed from the submission and obedience which they owe to them, or absolved from their oath of allegiance,

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and that this doctrine necessary for public tranquillity, and not less beneficial to the Church than to the State, ought to be inviolably followed as being conformable to the will of God, to the tradition of the holy fathers, and to the example of the saints." The second article is, "that the plenitude of power which the holy apostolical see, and the successors of St. Peter, vicar of Jesus Christ, have over spiritual concerns, is such, that the decrees of the holy general council of Constance, contained in the fourth and fifth sessions, approved by the holy apostolical see, confirmed by the practice of the whole church and of the popes, and at all times religiously observed by the Gallican church, do nevertheless continue in force and retain their virtue; and that the Gallican church does not approve of the opinion of those who impair these decrees, or weaken them by saying that their authority is not well established, that they are not approved, or that they regard only the time of the schism." The third article is, "that the exercise of the apostolical power must therefore be regulated according to the canons given by the Spirit of God, and consecrated by the universal reverence of all the world; that the regulations, usages and statutes admitted in the kingdom of France, and in the Gallican church, ought to be maintained in full force, and the customs of our fathers to be continued unshaken, that it even is consonant with the greatness of the holy apostolical see, that laws and customs which were established, with the consent of that respectable see and of the church should subsist without any variation; that although the pope has the principal share in questions of faith, and although his decrees regard all churches, and every church in particular, his judgment is yet not above being reformed or revised, unless it has the assent of the church."

2806. Are you aware that the Catholic state of Maryland was the first government that published a declaration in favour of toleration?—I am totally unable to understand how the Roman Catholic state of Maryland could do so, because I do not recollect a time when the Roman Catholics were put upon equal terms till the Revolution in America.

2807. Are you aware that the majority of the members of the legislature of Maryland were Roman Catholics?—I believe so.

2808. Are you aware that they published a resolution in favour of toleration?—They were themselves a subordinate party; they were themselves subject to all the restrictions that the Roman Catholics of Ireland were subject to at that period.

2809. The question refers to the period since the Revolution of 1774?—I am not aware of the fact, nor do I know how it was that the Revolution gave them power to inflict disabilities on Protestants.

2810. Are you aware that in Hungary the Roman Catholic diet abolished all penal laws upon the Protestants of the country so far as to give them a share of the church property and some of the houses of worship that were attached to the religion of the state?—I do not distinctly remember the fact.

2811. Are you aware that some of the Roman Catholic states in South America have abolished all distinctions of religion?—I have upon my mind an impression that there were expressions against the propriety of such relaxation, urged by divines upon the Continent.

2812. Are you aware of the fact, that recently some of the authorities in South America have abolished all penal laws against heretics?—I am not aware of the fact.

2813. Do not you know that in several of the German States the Roman Catholics and Lutherans not only live upon terms of the most perfect amity, but actually attend divine worship in the same church?—Yes; and I am aware of there being periodical publications in Germany, in which one column is given to the Roman Catholic controversialist, and another to the Protestant.

2814. Are you aware that even in Rome laws have been lately made in mitigation of the severe restrictions upon Protestants?—I believe so; I believe it has been found convenient to mitigate many of those laws.

2815. Do not you then find that whatever may have been the severity of the original doctrines of the Roman Catholic church with respect to heretics, those doctrines have been mitigated in theory, and by no means enforced in practice?—I have already stated that the theory of the church of Rome allows indulgence and toleration in cases where it would be inconvenient to enforce obedience to the canons.

Rev. M. O'Sullivan.

15 June 1835.

2816. Do not you know that the early reformers preached the doctrine of persecution which you attribute to the Roman Catholic church?—Not with the same severity. They had imbibed the spirit of persecution from the church of Rome, and by their introduction into the system of Protestantism, they became so instructed as to have that spirit mitigated. They limited the application of intolerant principles to denials affecting the more solemn and vital points of religion.

2817. That is to say, the Protestant church itself underwent a considerable modification of opinion as to this very point?—Not only so, but that it adopted principles of toleration, except in particular cases. Dissent was indulged, except in matters of great importance.

2818. What was the ground upon which Calvin caused the execution of Servetus?—Socinianism.

2819. Do not you consider that persecution?—Certainly; but I conceive that there is some difference between putting a man to death for a denial of our Lord's divinity, and putting him to death for thinking that he should be entitled to have the cup administered in communion. I do not mean to justify persecution upon any side, but I say that those who entered into the Protestant system having been trained up in the church of Rome, brought with them the persecuting spirit in which they had been nurtured, and that it became mitigated by the influences of a different administration.

2820. And as they improved in knowledge, they mitigated it still further?—Yes.

2821. And in fact that both churches in the course of time have acquired a more christian spirit?—There being however this great difference, that the principles of the church of Rome sanction persecution, and so give permanency to that evil spirit, and that the principles of Protestantism forbid persecution, and so restrain and neutralize it.

2822. You say that the principles of Protestantism forbid persecution, and yet you admit that the leading reformers not only taught persecution, but practised it?—Yes, so long as they retained any of the uncharitableness of principle, or the indistinctness and confusion of views which they had acquired in the church of Rome; and from which they were not delivered in the moment they left it.

2823. Can you show that at any time of their lives Calvin or Luther, or Zuinglius or Beza ever recanted the doctrine of intolerance?—No, I cannot; I do not think that any of those names were to be found as among those who ever acquired principles of perfect and free toleration.

2824. Do not you know that Melancthon was the only one of the reformers that taught the doctrine of toleration?—Indeed I believe he was the only one who taught perfectly mild and tolerant doctrine; and the Committee will therefore understand how very strong the feelings of Protestants in Ireland must be upon the subject, and with what apprehension they must regard the dispositions of the Roman Catholic peasantry, whom they believe to have hostile feelings towards them, when they remember that men of knowledge and character, such as that of the early reformers, found it so difficult to disengage themselves from the spirit they had acquired, even during the whole period of their natural lives.

2825. Do not you admit that some enlightened Roman Catholics have disengaged themselves from this intolerant spirit?—I admit that there are such cases, and that wherever a national feeling is opposed to religious intolerance, it may to a certain extent curb and correct it; but, in a country like Ireland, where both principles combine there is not to be the same expectation that that spirit of persecution can easily be subdued or abated.

2826. You know that Roman Catholics are at this moment admissible to Parliament, and that there are 35 Roman Catholics in the House of Commons?—Yes.

2827. And that Roman Catholics are admissible to the Bar, and to the rank of King's Counsel?—Yes.

2828. And a Roman Catholic is Solicitor-General?—Yes.

2829. And Roman Catholics hold the office of Serjeant?—Yes.

2830. And Roman Catholics have actually gone as judges of assize?—Yes.

2831. You are aware that Roman Catholics are admitted to juries and to the office of High Sheriff?—Yes.

2832. And may therefore influence the administration of justice?—Yes.

2833. You are aware that a measure of corporate reform is in preparation, which must of necessity augment the influence of the great body of the people?—Certainly.

2834. Now, there being nearly six millions and a half of Roman Catholics in Ireland, thus armed with the power you have adverted to, although your arguments might have been strong against Roman Catholic Emancipation, yet now it has been passed, and that its effects have been enhanced by Reform, and must be enhanced by ulterior measures of a similar nature, how is it possible to maintain that system of which you conceive the Orange Society is the prop?—I think the Orange Societies may be the human means of preventing the massacre which will otherwise attend the separation of Ireland from England. The question has referred to the great increase of power conferred upon Roman Catholics, and it is well known that in every instance in which the Roman Catholics have obtained an increase of power, it has been followed by the announcement of new demands. It would be absurd to suppose that, in the existing state of things, the great mass of the Roman Catholic people in Ireland can contentedly acquiesce in their present condition; it is an anomalous condition. The gentry are put into the possession of place and power, have more than the due proportion of power which property would naturally confer; but the great mass of the Roman Catholic people remain exactly as they were in past years, in circumstances of extreme distress, perhaps as wretched a peasantry, so far as condition causes wretchedness, as can be found. There is therefore in their circumstances much to keep discontent alive; and discontent, when power is connected with it, will naturally encourage daring projects and expectations. I look upon it, therefore, that the minds of the Roman Catholic people in Ireland will be set upon effecting the objects which they have in view of reclaiming lands from the Protestant possessors, and they will look to effecting a repeal of the Union; and I honestly state my feeling of the importance of the Orange Society, that, when matters have come to the last issue, however dreadful the alternative, it is better that there should be a battle than a massacre. The Orange Society, if it exist in force, will perhaps moderate the fury of an excited people; they may make a display of strength which shall prevent a massacre, or even a battle. If the society be broken up, humanly speaking, I can see no sure resource for the Protestants of Ireland. I can affirm with most perfect sincerity, that these are the impressions upon my mind; and it was under these impressions that I joined the Orange Society.

2835. Can you conceive that in the course of time the Roman Catholic church in Ireland may become as much mitigated as in other countries?—No, because national discontent inflames it. Indeed, looking to the spirit of that church, as set forth in the Theology of Dens, and seeing a republication of such a book as his recommended by Roman Catholic bishops in Ireland, and constituting a species of professional library for the priesthood, I should feel a mitigation of their intolerance to be almost hopeless.

2836. But you are aware that, theoretically, the same doctrine is allowed in the Netherlands, and yet it does not influence the people?—Not as yet.

2837. In case, after the disclosures which have taken place with respect to the extensive organization of the Orange body in this Committee, this body should still be permitted to exist, do not you think it extremely probable that the Roman Catholics will, upon the other hand, enter into an organization not composed of the mere rabble which constituted the principal ingredients of the Riband Association and societies of a similar character, but composed of the Roman Catholic gentry of the country, men of education and intelligence, and advancing in intellectual professions, every day acquiring property, and who, you must feel, are already armed with very extensive power, both inside the House of Commons and without?—Nothing more desirable for the Protestants of Ireland can be imagined than that they should do so, if they introduced such principles as influence Orangemen into the confederation. The effect would be to break up that dreadful conspiracy in which the great mass of Irish Roman Catholics are now leagued together.

2838. Do you think that a confederacy composed exclusively of Roman Catholics, to which Roman Catholics were admitted by a solemn religious ritual, with the intervention of a Roman Catholic priest attached as a chaplain to each lodge, with secret signs for the purposes of mutual recognition, most of them having arms in their hands, who should be under the direction of a representative assembly sitting in Dublin, composed of delegates from the districts, to be established in every county in Ireland, capable of being assembled together at the

Rev. M. O'Sullivan.

15 June 1835.

call of a single individual upon any great public event, for any great public purpose; do you think that such an organization, from which all Protestants should be, according to its essential and fundamental rules excluded, would be calculated to produce pernicious results?—I suppose the question is intended to describe an association similar to the Orange Association, but I do not think it describes an association either resembling the Orange Association or resembling any society which the law would allow to exist.

2839. Is not the Orange Association composed of delegates from every county in Ireland in which an Orange Lodge exists?—I am not aware that it is.

2840. Were not you yourself admitted into the Orange Lodge with a solemn religious ritual?—I think I was.

2841. Are not you a chaplain, and is not Mr. Boyton a chaplain to the Grand Lodge?—Yes.

2842. Are not there chaplains attached to each Grand Lodge in each county?—I believe there are.

2843. Are not secret signs in use among the Orange body?—Yes.

2844. Have not a great portion of the Orange body arms?—I believe so.

2845. Have not the Orange body been in the habit of walking in procession, with symbols and emblems of their confederacy?—Certainly; that is to say the Orange Society adopted an old celebration and continued it.

2846. Are not upwards of 100,000 men enrolled in this confederacy?—I should hope so; but in the former question there was something stated about individuals having a power to call them all together upon any great public event; that does not apply to the Orange body.

2847. Do not you conceive that such an organization as has been mentioned, composed exclusively of Roman Catholics, an organization which should make its way into the army and establish lodges in several regiments of the line, would be a most pernicious institution?—I would say, in reply, that if there existed in the country a Protestant organization, and that it was hostile to all members of the church of Rome, and that there was supposed to be a bond, of which there could be exhibited such evidence, as the Protestants can show of the obligation which exists among members of the Riband Societies in Ireland, and the treasonable societies of which they are a continuance, binding the members to contemplate and, when practicable, attempt the extirpation of Roman Catholics; and if there could be produced books belonging to the church of England, having the authority of the church, and constituting the instruction of its priesthood, and that from those books it could be ascertained that Protestants were required to acknowledge the maintaining as a principle that it was right to put Roman Catholics to death for their religious opinions, and if they endeavoured to make proselytes to those opinions, and to extend the conspiracy among their fellow subjects, military and civil, so far would I be from discountenancing such associations as those described by the honourable Member, that if the law did not put down, or was not able to put down the prior confederacy, I would say that Roman Catholics were not only justified, but bound to do everything that the law would enable them to do for their mutual protection. But, putting the case as it is put in the question, supposing that there is to be a Roman Catholic priest as a chaplain of each lodge, supposing that there is to be such a system as that described in the question pervading all the country, then judging of the doctrine which that Roman Catholic priest would teach, from what I feel that he is bound to teach by the obligations of his church, and judging the principles of the people from what has been disclosed respecting those concerned in Riband Societies, I should have a very serious distrust of any society consisting of Roman Catholic gentry and clergy and people, and would feel that the gentry should very unequivocally condemn the abominable principles which have prevailed in the Riband Society, and that they should repudiate altogether the objectionable instructions of the priesthood.

2848. Do not you think that any Roman Catholic gentleman would have as good a right to enter into a Roman Catholic Association, excluding Protestants, as you have to enter into an Orange Society?—I have not the least doubt of their legal right to do so.

2849. Are

2849. Are not you apprehensive that if the Orange Society be not put down, a counter organization of a similar character will be formed among the Roman Catholics?—If they could form a counter organization of a similar character to Orangeism, I would desire nothing better for the fortunes of Ireland—we should then have mutual good feeling; but in order to do that, the principles of the Roman Catholic church must be similar to those of the Protestant church. I wish to observe that in the question which was put to me respecting an imaginary association, it was stated that it should have some power to call all the members of it together; I know no such power in the Orange Association.

Rev. *M. O'Sullivan.*
15 June 1835.

Mercurii, 17° *die Junii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Hugh Ryves Baker, Esq., called in; and Examined.

2850. ARE you an Orangeman?—I am.

2851. How long have you been so?—Since the year 1819 or 1820.

2852. What office do you hold in the society?—Deputy grand treasurer.

2853. What are your duties as such?—The collection of the funds and their disbursement.

2854. What is the nature of the funds of the Orange Institution, and from what do they arise?—They arise from the dues of private lodges, the subscription of the members of the grand lodge, and fees upon the issuing of warrants.

2855. What is the nature of the disbursements?—The rents of committee rooms, the printing of reports and proceedings, defences of brethren who may be unjustly charged with criminal offences, and incidental expenses.

2856. An entry on the books, dated February 1833, mentions a communication to the sappers and miners, can you explain to the Committee the nature and circumstances of the communication?—If I saw the books, it is very probable that I might. [*The Witness referred to the Book.*] The entry appears to be an abstract of a letter, forwarded by Mr. Swan to William Scott, the master of lodge 1,458. I have here a letter of Mr. Scott's (to which it was an answer) dated January 1833; the letter is, "Sir,—We, the master, deputy master and secretary of 1,458 Orange Lodge of the 16th Company Royal Sappers and Miners, having, in August 1831, taken out the above warrant from the county of Antrim grand lodge, we are increasing in number, and would wish to be supplied with any information which the grand lodge from time to time sends to our other country brethren. The regulations not pointing out any means for military lodges holding communication, we have therefore come to the resolution of applying by letter to you for instruction, which will be most thankfully received. From the peculiar nature of our duty, we do not remain long in any place, therefore your answering this as soon as possible will confer a lasting obligation on your most obedient humble servants and brethren, William Scott, master, Daniel Rock, deputy master, Edward Dixon, secretary." In consequence of that letter, there was an order, directing the secretary to communicate on the subject with the grand secretary of the county of Antrim, and on his report, stating that that warrant had been regularly transferred, it was ordered that the usual documents and books and reports of the grand lodge should be forwarded to Mr. Scott. Those are the documents alluded to in this entry of the 15th of February. In reply to this, I have a letter from Mr. Scott, dated the 18th of February, stating, "I have to acknowledge the receipt of your letter of the 15th instant, and take this opportunity of expressing my thanks for the kind and gentlemanly manner in which you answered last month's letter. I request you will be kind enough to convey the thanks of the brethren of No. 1,458 to the committee of the grand lodge for their prompt consideration of our business, as well as for the interest they have shown in our welfare. The parcel, containing the papers, &c. can be directed to Mr. Andrew Cosbie, saddler, who is a faithful brother, and can be depended upon." That is the ritual and form of initiation on the admission of a brother into the institution, which was considered a secret document, and not wished to be put into the hand of a stranger,

H. R. Baker, Esq.
17 June 1835.

H. R. Baker, Esq.

17 June 1835.

though printed, and in forwarding such documents it was required that the brother through whom they were transmitted could be depended on.

2857. Were there any documents sent to Mr. Scott, except those of the nature you have described?—None whatever.

2858 Since the revival of the institution in 1828, can you give the Committee any information as to the increase or the decrease of the members of the Orange Society?—There was a very trifling increase in the institution from the revival of the institution in 1828 until the commencement of the year 1832. In January 1832 there was a large meeting of the Protestant gentry of Ireland, held at Morrison's great room; the question of the repeal of the Union was very much agitated in Ireland at that time, and the gentlemen assembled, I believe, to discuss the best means of counteracting that feeling in favour of that measure in the country at the time. I was not present at that meeting, but I believe the general feeling there was, that the Orange Institution was the best and most effectual means of checking it, and about 120 gentlemen of the first rank in the country became members of the grand lodge, and of course as such established lodges in their respective neighbourhoods through the country, which very much enlarged the institution, both in character and numbers.

2859. Has there been any increase of Orange Lodges in Leinster and Munster?—There has, particularly in the Queen's County, the county of Wexford and the county of Cork; in the county of Wexford it was early in the year 1832 that the lodges began to spread; previously to that year there was but one lodge, and that in the town of Wexford, consisting of not more than 20 or 25 members: the questions about the non-payment of tithe and the repeal of the Union were very much discussed in that county, and the outrages were very numerous, so much so that I heard it from gentlemen of great consideration in the county that it was quite dangerous for a Protestant, even in the daytime, to ride along or travel the roads unarmed; they then formed Orange Lodges, and now, I understand, they consider they can go about the country by day or night, from the mere moral effect of knowing that there is a body of men ready to support the police with perfect safety. In the Queen's County about the same period, just after the trials under the special commission, the institution began to spread there, and now there is hardly a gentleman of property or station in the county who is not a member. In the county of Cork, something about the same time, particularly in the west of that county, where disturbances had been very prevalent, the institution has spread very much also.

2860. Has that been from general circumstances?—Yes, from agrarian disturbance.

2861. What has been the effect of the Orange Institution on the general state of the country?—As to the county of Wexford, I have stated it has greatly tended to repress outrage. In the Queen's County it has had the same effect, so much so that it was stated to me by a gentleman residing there, that at the last election but one for that county, outrage and intimidation were carried to such an extent that there were many assaults and violent acts committed, and two men killed; that on the last election, where the Orangemen were able to assist in maintaining the law, no life was lost, nor any serious outrage committed. I have a letter here from a gentleman in the Queen's County, who had been of liberal principles a gentleman of large fortune, Mr. Stubber, of Moyle, in which he says, "If anybody had said to me five years ago, 'you will become an Orangeman,' I should have looked upon that person as a very false prophet; so opposed was every impression on my mind to such an association; but our opinions change with the times, and the position in which we find ourselves placed. I have become an Orangeman, and I shall tell you why: before Catholic emancipation, I looked upon the Papists as struggling for what they had a just right to demand; and I was humbugged by the professions of bishops, priests and laymen of that party into the belief that they would rest satisfied with equal rights, nor have since seen how one and all have believed those professions, nor have witnessed the conduct, or rather misconduct, of the Roman Catholics since the passing of the Relief Bill, nor have come clearly to the knowledge of their ulterior views and objects. It is this knowledge which has led to the increase of Orange Societies, together with the violence and outrage by which they are forwarding those objects. It is easy for Englishmen, who are in total ignorance of the state of society in this country, to condemn the Orange Institution. They have never lived among an ill-affected, hostile, lawless, and all but insurgent population. Is it to be supposed that any

man

203

H. R. Baker, Esq.

17 June 1835.

man would willingly consider it odium to expose himself to danger by becoming an Orangeman (in the south of Ireland), if he were not urged by strong necessity? It is because I feel the necessity which exists for union among Protestants in defence of life and property, that I have joined the Orange Society. I think, gentlemen by enrolling themselves not only give confidence to the lower classes, but by their influence and example keep them from misconducting themselves in many ways; and now I shall conclude by expressing my pleasure at the course which has been taken on Mr. Finn's motion; I am sure the investigation will be of the utmost advantage to the institution, and show how unjust the calumny with which it has been assailed. Yours, &c. &c.

"*P. S.*—I cannot trace the decrease in crime in this county to the increase of Orange Societies; but the fact cannot be denied that while the Orangemen have been on the increase, the crimes of the Ribandmen have been on the decrease."

2862. Have you any other letter of a similar character?—I have one from Mr. Donovan, of Ballymore, in the county of Wexford, a grand juror and a magistrate; this was in reply to a circular requesting information as to the state of the society in that part of the country: "I beg to acknowledge the receipt of your letter of the 30th instant, and in reply to the first query, 'What was the state of the county with regard to peace, tithe, rent, &c. at the period of the revival of the Orange Institution in 1828?' I have to say that the institution was but partially revived in this county until 1832, at which period the opposition to the payment of tithe was in full force, and Whitefoot outrages of frequent occurrence. Second query: I am decidedly of opinion that the establishment of Orange Lodges has considerably tended to check the spirit of insubordination in this part of the country. Third query: I have never heard of an outrage committed by an Orangeman in this part of the country, nor have any prosecutions been entered into against any of the brethren;" that is to show the good conduct of the Orangemen.

2863. What is the date of the letter? In consequence of the inquiry being instituted, a circular letter was written to various gentlemen, and this is the answer to one of them.

[*The following Letter was handed in.*]

Committee Rooms, 85, Grafton-street,
28th March 1835.

Dear Sir and Brother,

I AM directed by the committee to request information from you, as soon as possible, on the following points in your county.

What was the state of your country, with regard to peace, payments of rents, tithes, &c. &c. immediately previous to the revival of the Orange Institution?

Whether any and what change took place at that period?

Also give the history of the Orangemen in your neighbourhood, with a view to show their utility, or otherwise.

Have the goodness also to state whether within your knowledge, Orange Lodges have been formed or increased, in consequence of any particular outrages upon, or persecution of Protestants.

Also mention whether in any trials that have taken place, in consequence of party riot, the Orangemen or their opponents have been the aggressors, specifying the instances; as the information is required for the Select Committee of the House of Commons.

Have the goodness to supply any that may in your judgment be useful, to our friends.

Very faithfully yours,

(signed) *Wm. Swan*, D. G. Sec.

2864. How many of those circulars were sent to gentlemen in Ireland?—I suppose about eight or ten. I have another letter in answer to the same circular; it is from a gentleman in the west of the county of Cork.

2865. Do you find on the books any copy of the circular which was sent?—[*The Witness referred to the Book*]—The letter was written in consequence of a resolution which I find here, on the 11th of March 1835, that Brother Boyton's letter be referred to a select committee, consisting of Brothers Baker, Boyton, Butt, O'Sullivan and Ward, with power to add to their numbers, to report and advise the best evidence which can be procured, method of proceedings, &c. for the members of the Orange Institution, in case the House of Commons should appoint a Committee to investigate the nature and tendency of the Orange Institution. It was in consequence of that resolution a circular letter was written to obtain information of the state of things in different parts of Ireland. I do not find a copy of the letters in that book (the day-book); it was the act of the sub-committee so appointed.

H. R. Baker, Esq.

17 June 1835.

2866. You do not keep a letter-book?—No; the only form of letter-book is this book, merely giving an abstract of the letters sent.

2867. You do not find in that any abstract of the letter in question?—No; there is no entry in this book subsequent to the 10th of April 1835.

2868. Is that a book kept for the correspondence of the general body?—No, it is a private note-book of the secretary, and not considered an official book. I have another letter from Mr. Somers Payne, of Upton Innisshannon, in the county of Cork, also in answer to the circular: "I beg to offer my apology for having so long deferred replying to your letter, which our friend and brother Nettles took with him from this, with a promise of returning and assisting in answering, but after several days delay, I find I must do so without his aid. In this county the number of Orangemen was so small till within the last two years, that I can say nothing of their influence on society so far back as 1828; but within the period to which I refer, I am fully persuaded of the happy and beneficial results attendant on the extension of the society, which has become much more numerous than my fondest hopes could have anticipated, as it is justly viewed as a bond of union loudly called for by the unfortunate existing state of society, and considered, under Providence, one chief safeguard and protection; indeed, without such a connecting link, I feel assured that the number of Protestant emigrants would have greatly increased, as in these adverse days of oppression, it is almost incredible to think how a poor Protestant is cheered and comforted by the conviction that he has at last some kind friends to look to for advice and support. In a moral point of view, Orangeism has also had the most happy and beneficial effects, having led many from the paths of wickedness and vice, and frequent attendance on the alehouse, to habits of sobriety and industry, and to a regular attendance on their religious duties. This pleasing circumstance is fully accounted for in the appointment of chaplains to the several lodges, which they regularly attend, and avail of every opportunity of giving their best counsel and advice, and from such friendly intercourse the happiest results must follow to society at large. As a magistrate, I can also bear ample testimony to the benefits arising from the Orange system, having frequently in different parts of the county received information from Orangemen which I vainly sought for from any other source, as in the daily intercourse with individuals of their own rank, or rather in the class of society immediately below them, they must necessarily become acquainted with many circumstances connected with the peace of the country, which they with confidence communicate to a brother, while others, perhaps equally anxious for the maintenance of good order and with similar opportunities of collecting information, feel considerable hesitation in affording it, being influenced by that tie of reciprocal feeling and that bond of union which is so essential to the existence of Protestants and Protestantism in this country; and I feel assured, on the best consideration, that if this country can be saved from the gripe of Popery, it will be by Orangeism; whether, then, we consider it in a religious, a moral or a political point of view, I esteem the society as mainly conducive to the best interests of the country, to the preservation of its peace, and indispensable to the protection, even the existence, of the members of the Established Church, who consider it as a defensive society, rendered imperatively necessary by the very peculiar and unfortunate state of the times, and as such alone they attach themselves to it."

2869. Is the writer of that chaplain to any lodge?—He is master of a lodge; he may be chaplain also; the number of his lodge is 570, in the district of Bandon, that meets at Innisshannon; it does not appear whether he is chaplain or not.

2870. Are the offices of master and chaplain ever combined?—I do not know of any instance of it; there is no express rule on the subject, but I know of several clergymen being masters of lodges.

2871. Have you any other letters?—There have been several others of the same kind.

2872. Has the formation of Orange Lodges had any effect on the emigration of Protestants?—Yes, particularly in the Queen's County; it was stated to me by Mr. Chidley Coote (the brother of Sir Charles Coote, bart.), grand master of the Queen's County, that previous to the formation of the Orange Lodges in that county, Protestant emigration had proceeded to a great extent, caused by a want of sufficient protection for their lives and properties, but that since the spread of Orangeism in that county, Protestant emigration has been completely stopped, from the effect that the Orange Institution has afforded in protecting them.

2873. Can

2873. Can you state how the spread of Orangeism has operated in other counties?—It has operated in the same way in the counties of Wexford and Cork; but in other parts of the country, where it had largely spread before, its immediate effects have not of course been so apparent.

2874. What effect has the Orange Institution on the morals and habits of the lower classes of Protestants?—I think a very beneficial effect. In addition to the rules which are prescribed by the institution, private lodges are in the habit of forming bye-laws of their own which are not to be contrary to those general rules. I know several lodges in which a rule appears on their books, that any man appearing intoxicated at any time or place, whether in or out of lodge, is liable to a heavy fine for the first offence, and expulsion on the repetition of the offence in other lodges; half their subscriptions are placed in a separate fund for the support of brethren who may be ill from the visitation of God and not brought on by any ill conduct of their own; these are the words of the rule: to relieve widows and orphans of brethren, and to bury the brethren who die poor. I know of another lodge in the county of Meath where there is a rule, that any man seen frequenting a public-house, even though not in the habit of being intoxicated, is liable to a fine and reproof from the lodge upon the information of a brother. I know several instances of a similar description.

2875. Suppose the Orange Institution should be suppressed by an Act of the Legislature, what effect do you think that would have with regard to party feuds?—I think it would tend very much to increase them. Bad feelings have long existed to a great extent among the lower orders, and I consider that the suppression of the Orange Institution by legal enactment would have merely the effect of separating the gentlemen who restrain and moderate that feeling on the part of the Protestants from the humbler classes, and that consequently, that restraint being removed, the lower orders of persons, from want of education and proper information, being very easily excited, would be more likely to have religious feuds and party violence to a greater extent than at present.

2876. Is it not the fact, that in many cases where party feuds occur, the persons forming the Protestant party are not members of the Orange Society?—I think so generally; I conceive that the very fact of their being united as Orangemen and under restraint, not only from the rules of the institution but from having a gentleman, probably their landlord, as master of their lodge, will have considerable influence in restraining them, and also that the good feeling of the Orangemen and their general anxiety to support the laws, will prevent a man committing actions which will call forth the disapprobation of those with whom he constantly associated.

2877. There are some counties in which outrages charged upon Orangemen are more frequent than they appear in other counties, how do you account for this fact?—There are; and that wherever this has been the case, it has arisen from a general prejudice existing against the Orange Institution, which has prevented the gentry for a length of time from joining the society; and it is in those counties particularly where the gentlemen have not even yet joined the Orange Institution that I think outrages will chiefly be found to have been charged against the Orangemen. I might instance the county of Cavan, where for some time the prejudice amongst the gentry was considerable against the Orange Institution, and in consequence the control of it fell into the hands of persons in a less influential station than in other counties, and, as far as the grand lodge is concerned, more law proceedings have taken place in that county than in any other I am acquainted with. Antrim was for a long time in the same state from the same cause; now gentlemen having come forward more numerously, there has been no outrage or breach of the peace, or even walking in procession and violation of what is now called good feeling towards the Roman Catholics.

2878. Do you conceive any person or persons have the power of calling together at any time and to any place the whole body of Orangemen?—Certainly not; I conceive nothing could call the Orangemen together as a body that would not call them together as Protestants, such as a rebellion in the country or a foreign invasion, or some event of that nature which would call them together as loyal subjects.

2879. Is the Orange Society strictly a defensive one?—I conceive so, strictly.

2880. Are the funds of the Orange Society very large?—No, very small; they never exceeded 200*l.* a year till last year, when they amounted to nearly 400*l.*

2881. Do you mean the funds of all the bodies in Ireland?—I mean the funds of the grand lodge. The dues from the private lodges to the grand lodge amount

H. R. Baker, Esq.

17 June 1835.

only to 2*s.* 6*d.* a year from each lodge; the subscriptions amount to only a guinea a year from each member of the grand lodge, and there is a fee on the issuing of a new warrant of one guinea.

2882. What does the Grand Lodge consist of?—The members of the committee and the county grand officers form the Grand Lodge of Ireland.

2883. What is their number?—About 450.

2884. You have stated that one of the purposes to which the funds of the Orange Society are applied, is the defence of brethren, who are unjustly put upon their trials; can you give any detailed information on that point to the Committee?—Not having had recourse to the books, I must depend more upon memory than upon entries; but I think I can give a satisfactory explanation of every case in which there is an entry of that kind on our books: the first sum that I know of being voted certainly since the restoration of the institution in 1828, was on the 19th of February 1832, for the defence of certain brethren in the county of Cavan. Mr. Ward, the solicitor of the institution, was sent down expressly to defend certain persons who had attended a meeting of Protestants in the town of Cavan; on their return from that meeting they were attacked and fired on by a very large body of Roman Catholics at Cliffernagh.

2885. From what are you giving this information?—From notes of my own. These Orangemen, I believe, fired in their own defence, and some of the Roman Catholic party were wounded or killed, I cannot recollect which; the men were subsequently put on their trial, charged with a capital offence; but it appearing that they had acted in self-defence, the grand jury ignored the bills.

2886. When were the bills ignored?—At the following assizes. The next instance I have on my notes is in January 1833; the case of a man of the name of Wilmot; he was beadle of St. Werburgh's parish, in Dublin; he was removed from his office as beadle for ringing the joy bells, I think, on the 4th of November preceding, being King William's birthday; he was dismissed, and his salary refused to be paid by the churchwardens; 5*l.* was voted to him to enable him to recover the sum due to him, and to try whether the churchwardens had a right to displace him or not.

2887. Has it been the custom in Dublin, and particularly in that church of St. Werburgh, as long as you remember, to have the joy bells rung on that day?—As long as I remember, there never was an exception.

2888. Is it not the custom to have the royal standard unfurled on the Castle battlements that day?—Yes.

2889. Is it not the custom, or has it not been for the Lord Lieutenant and the constituted authorities to make a procession that day round the statue of King William on College Green?—Not in my memory; but I believe that such was the constant practice in former times.

2890. Is not St. Werburgh's the parish church of the Castle?—Yes; his appointment originally as beadle, I believe, was irregular, and therefore his case was dismissed, I believe, before the recorder. The next I have is in February 1834; it was some money voted to the Reverend John Graham, for the defence of brethren charged with walking in a procession in the county of Derry on the preceding 12th of July; Mr. Graham stated that those men for whom the money was voted had not been in procession, nor near the place where it was charged they were; they were subsequently acquitted. The next is a sum of 5*l.* to the grand master of the county of Cavan for the defence of certain persons charged with a riot at Coote Hill; those men were also acquitted.

2891. What is the date of that?—February 1834. I perceive I have omitted one case in 1832; a man of the name of Cleland was defended in the county of Down; he was charged with wilful murder at Crosgar Fair, in the county of Down, on the 8th of February 1832; I have in my hand a copy of the letter to the Grand Lodge, applying for money for his defence, which I will read: A party of Papists beat and nearly killed a man, named Bennett, on his way home; on returning from their bloody work, shouting and exulting, a gun was fired from an adjoining field, by which a man, named Simon Lundy, was killed, and a verdict of "Wilful murder against some person or persons unknown" found at an investigation of the magistrates. A relation of Cleland's was impeached, but the case not being substantiated, was not further prosecuted as to him; when, rather than lose a victim from the Orange party, Cleland was selected; and on the information of a prostitute, named Jane Hamilton, who stated that while standing near a gate waiting for a man, with whom she had made an assignation, she saw

Cleland

Cleland fire the shot by which Lundy fell. The magistrates, however, did not think it necessary to commit Cleland; but at the last assizes Cleland was arraigned, and after a considerable expense incurred, which the Orangemen of the county defrayed, Crown counsel, at the instance of the prosecutors, postponed his trial in order to harass the poor man; and at a meeting of the county of Down Grand Lodge, they voted him a most deserving object of protection, and recommended him to be defended at the expense of the Grand Orange Lodge, for which purpose 10*l.* was voted, and the man was subsequently acquitted.

2892. You state that the Orangemen of the county defrayed the expense of the prosecution?—Of the first prosecution.

2893. Is it usual for the county lodges also to advance sums of money to defend persons who are prosecuted?—Yes; within their own counties.

2894. Do you recollect the sum which was paid for the defence of the first prosecution?—I have no means of knowing. The next was 10*l.*, allowed in February 1833 to Mr. Murphy, for the purpose of protecting the rights of a man forcibly ejected out of a house in Dublin by some of the Sisters of Charity, for having voted for the Protestant Members at the preceding election.

2895. Who are the Sisters of Charity?—They are nuns, I believe.

2896. Have they houses in Dublin?—Yes.

2897. In which they reside?—Yes.

2898. Which of the Sisters of Charity are those referred to?—I cannot state that; it was a verbal statement made by Mr. Murphy in the grand lodge, and I have not the particulars.

2899. Where was the residence of the man?—I do not know; Mr. Murphy's residence is No. 106, Bagot-street. The next sum was also in February 1833, 10*l.* voted for the defence of a man of the name of M'Beith, in the town of Dundalk.

2900. M'Beith was charged with having murdered a man with an oyster-knife?—With a knife. He was a painter by trade; I suppose it was a painter's knife he had in his hand.

2901. You have a letter on that subject in your hand; will you put it in?—No, it is a private letter; I have no objection to the Honourable Member reading it if he wishes it; but I do not consider it as an official communication.

2902. Do you know the name of the person whom he was charged with murdering?—I do not.

2903. Have you a report of the trial?—I have not.

2904. The Orange Lodge appears to have advanced money in this case upon the letter you have in your hand?—No; upon a statement by Mr. M'Neil.

2905. Are you able to produce the statement of Mr. M'Neil?—No.

2906. Can you show any statement in the books of the Orange Lodge regarding that grant?—I find, on the 17th of February 1833, the sum of 10*l.* sterling was placed at the disposal of Brother M'Neil, for the purpose of defending an Orangeman at present in the gaol of Dundalk; that is all that appears.

2907. The individual who was defended by subscription from the Orange Lodge was found guilty of manslaughter?—Yes.

2908. The verdict was not justifiable homicide?—No.

2909. So that the statement, that he only acted in self-defence, being attacked by a body of Roman Catholics, appears to have been made under a misconception, as far as the verdict is concerned?—As far as the verdict is concerned.

2910. What was the sentence?—I believe two years' imprisonment, subsequently mitigated to one year by Lord Anglesey.

2911. Who was the judge who pronounced the sentence?—I do not know.

2912. You received the original statement?—No, I did not; the secretary received it.

2913. Did you transmit the money?—I handed the money to Mr. M'Neil, and he gave me a receipt for it.

2914. Why did the Orange Lodge interfere upon this case?—The statement made at the time was, that the man was unjustly charged with murder, and they conceiving him innocent, thought they were fully justified in defending him.

2915. It appears, from the private statement made to you, there was reason to believe that the man was not at the scene of action at the time the act was done, and it was stated that he had sharpened the knife beforehand, and the statement was, that he could prove an alibi as to that; was it not?—Yes.

2916. The grand lodge acted on the statement transmitted to them?—Yes.

2917. You cannot produce the statement?—I think it was a verbal statement by Mr M'Neil.

H. R. Baker, Esq.

17 June 1835.

2918. You still believe the man to have been innocent?—I do.

2919. Were not there six Protestants upon the jury?—There were; I conceive that the man was innocent, though the jury were obliged to find a verdict in conformity with the evidence.

2920. Do you reside at Dundalk?—No, in Dublin.

2921. Are you acquainted with the localities of Dundalk?—Merely from passing through it.

2922. In the mail coach?—Yes.

2923. Being perfectly unacquainted with the town of Dundalk, having no personal knowledge of the circumstances, the man having been sentenced to two years' imprisonment by a judge, you still consider him innocent?—I do; the jury were obliged to believe the evidence put before them; but I believe that evidence was made up for the purpose of convicting the man, and that if there had not been strong circumstances in his favour, Lord Anglesey and the then Members of His Majesty's Government would not have commuted his sentence one-half.

2924. Is it not the case that a jury thus divided, half Catholics and half Protestants, there is a diametrically opposite view taken by the members of the juries of a case of that kind, of giving and taking?—I have heard so.

2925. Does not it frequently happen, that in such a case a sort of compromising verdict is found to meet the views of all, one-half of the jury being of opinion that the wilful murder was proved, and the other half that he ought to be acquitted, and that they therefore met one another and found him guilty of manslaughter?—I belief cases of that kind often happen.

2926. It appears, by a statement in a private letter that you received from Mr. M'Neil, that the party accused was seen by one of the witnesses for the Crown whetting his knife or dagger against the wall, vowing vengeance against Papists, about two or three o'clock in the day; it appears, however, upon the evidence of the high sheriff of the county, who was examined as a witness, that this man M'Beith was working at his house at that time four miles from the town, on that day, and that he, the high sheriff, saw him quit his work that evening long after five o'clock, and that he, M'Beith, having to walk a considerable distance into the town, that brought it up to the hour when the attack was made?—It is so stated.

2927. In a private letter?—Yes, in a letter from Mr. M'Neil.

2928. Do not you think that a fact of that kind appearing, would raise a very considerable difficulty in the minds of the jurors having to decide on the case?—It would affect me as a juryman very much.

2929. Supposing such a fact as that were discussed in the course of the cause, and that witnesses swore so diametrically opposite, would it be at all surprising there should be a difficulty in coming to any conclusion?—I think it very natural the difficulty should arise.

2930. Unanimity is required in a jury before they find a man guilty?—Yes.

2931. Therefore, if any one of the six Protestants had refused to find him guilty and adhered to that decision, he would have been acquitted?—No; but he could not have been convicted.

2932. The six Protestants concurred in finding him guilty?—Of manslaughter when charged with murder.

2933. And the judge sentenced him to two years' imprisonment?—So I believe.

2934. That sentence was considered severe, was it not?—Yes.

2935. So that the judge did not appear, at least in the awarding the sentence, to have taken into his account as an extenuating circumstance that which is referred to in the letter to which you have adverted?—I conceive the jury took it into consideration, inasmuch as had they not disbelieved the statement of his whetting his knife, they must necessarily have convicted him of murder.

2936. But if he was attacked by a number of the Roman Catholics and then used his knife in self-defence, he ought to have been acquitted?—Unquestionably, if he had witnesses to prove the fact.

2937. But the jury, charged by the judge, taking all the circumstances into consideration, and that jury being composed of six Catholics and six Protestants, found him guilty?—I think there are many cases in which a person charged with a murder having killed a man in his own defence, being alone at the time, may be in such a situation that it will be impossible for him to prove that it was in self-defence he acted, and this I consider a case of that kind, where his attackers became the witnesses against him.

2938. Do not you think it will be more judicious, to enable the Committee to form

form a judgment of facts, to refer to a report of the trial instead of referring to the letter of the gentleman on whose word the money was advanced?—If an authentic report can be procured.

2939. Of course the judge could not know what took place in the jury-room in the way of compromise or debate?—Of course not.

2940. The judge must act upon it as a conviction?—Yes.

2941. And being a conviction of manslaughter, of course he must award a proper punishment?—Yes.

2942. Suppose the six Roman Catholics were for finding him guilty of murder, no verdict could be found?—No.

2943. The jury must in that case be kept till the close of the assize and then carted out of the county?—Yes.

2944. Do you happen to know, with respect to the representation made to Lord Anglesey to bring about a remission of the sentence, whether there was in fact such a representation from the magistrates?—That is stated in the same letter from which I have given the evidence of the circumstances, that the magistrates and respectable inhabitants of Dundalk presented a numerously signed memorial to the Government, praying for a commutation or remission of his sentence, and that Lord Anglesey's government did, in compliance with that memorial, reduce the sentence one-half

2945. Do you know whether it appeared by the trial that this man was attacked by several persons?—I have no further document than that I have stated.

2946. Do you think you could get a report of the trial?—I never saw one.

2947. Can you procure a copy of the memorial presented to the Lord Lieutenant?—That can be got more easily by the Committee from the Irish Government than by me.

2948. Have you any other instances to lay before the Committee of cases in which the Orange Society has advanced funds for the purpose of prosecution or defence?—I have none absolutely for defence, but there was 10 *l.* voted on the 26th of June 1833, for the families of men convicted of riot in the town of Newry. The money was advanced after they were convicted; there was an appeal to the Protestants of Ireland, and a subscription made of nearly 300 *l.*, to which the grand lodge gave 10 *l.*

2949. Do you know the origin of the prosecution, except from the letter you hold in your hand?—No.

2950. You are not aware that it arose from the return of Lord Marcus Hill?—No.

2951. You are not aware that they attacked the nunnery and made use of the grossest language to those ladies?—I am not.

2952. The letter you have produced is addressed to C. M. Seymour, esq.?—It is.

2953. This letter is dated 8th June 1835, and there is an endorsement upon the margin of it: "Received 10th of June 1835, John Mayne, Chairman." Who is John Mayne?—He is Captain John Mayne, the chairman of the committee of the grand lodge which met on that day.

2954. Since this Committee was formed?—Yes.

2955. This letter is written in reply to a communication made by Mr. Seymour to inquire into the transaction to which it refers?—It is.

2956. And from its having the signature of the chairman of the Orange Lodge, the 10th of June 1835, you produce it as an official document coming from the Orange body in their defence?—No, I do not produce it in that way.

2957. It is an official document?—I conceive so.

2958. It is produced by you?—Yes, in compliance with the request of the Honourable Member.

2959. You are the treasurer of the Orange body?—I am.

2960. It is a reply to an inquiry made with respect to a transaction in which the Orange body interfered?—Yes.

2961. Have you any objection to handing it in, for the purpose of being inserted on the Minutes?—No.

2962. Did the Orange body subscribe 10 *l.* in consequence of the appeal?—Yes, towards the support of the wives and families of the men.

2963. This appears to be a statement made by Mr. George Scott, respecting a transaction where he was himself individually and personally concerned?—Yes, where his house had been violently attacked.

H. R. Baker, Esq.

17 June 1835.

2964. Is Scott an Orangeman?—Not that I am aware of; I believe he is not, but I am not certain.

2965. Did George Scott make any application for money to the Orange Lodge?—He did not.

2966. Was money advanced by the Orange Lodge upon this transaction?—Upon the appeal which I have already handed in, 10*l.* was advanced to Mr. Ellis, of Newry, towards the support of the families of Protestants when in confinement.

2967. It appears by these letters, that the Protestants to whom the Orange Lodge advanced money were convicted?—They had been previously convicted; it was given not to themselves, but to their wives and families; the motive which influenced the grand lodge to give it appears more clearly from those papers than from any statement of mine.

2968. Where were they convicted?—At Newry sessions.

2969. It appears that prosecutions followed at the general quarter sessions some few days after the riot?—Yes, that was at Newry.

2970. And that the persons, out of sympathy for whom, after their conviction by the legitimate tribunal of the country, money was advanced, were sentenced to sixteen months' imprisonment?—Yes, sympathy for the unfortunate families of whom.

2971. So that by that evidence it appears, that in one case, that of M'Beith, the individual who was defended by the Orange Society was sentenced by the judge to two years' imprisonment; and in the Newry case, where money was advanced by the Orange Lodge for the families of convicted parties, they were sentenced to sixteen months' imprisonment?—So it appears.

2972. Against any inference to be drawn from the conviction in the Newry case, and the sentence of sixteen months' imprisonment, a letter is produced, signed George Scott, a person himself involved in the transaction, and it comes from the Orange body, who are themselves the objects of imputation, for having interfered in the administration of justice?—It comes from Mr. Scott, who is no further personally concerned in it, than that his house was attacked; he is not a person charged with having committed an offence, and the money appears to have been given more as charity to the wives and families, on an appeal which I have now handed in, than as a matter for the defence of the persons charged with crime.

2973. Did not that appeal contain an affidavit before two magistrates, to the effect that one of the principal witnesses upon whose evidence those Protestants were convicted, afterwards admitted he had given false testimony, and had sworn against the whole at random, in hopes of hitting some?—So it appears from the affidavit.

2974. Are you aware that every one of the magistrates by whom the individuals charged with this riot were sentenced to sixteen months' imprisonment are Protestants?—I am not aware of any such thing.

2975. Do not you know there is not a single Catholic magistrate in Newry?—I do not.

2976. After this man had been sentenced to sixteen months' imprisonment by the magistrates of Newry, respecting whose religion you have stated that you know nothing, an appeal was made to the Protestants of Ireland, calling upon them to subscribe money for the support of the families of those declared guilty by legal tribunals of the county?—There was such an appeal made, and from the nature of that appeal, the Protestants of Ireland subscribed nearly 300*l.* for the maintenance of those families; and from that fact, I presume the case must have been a strong one, to obtain so great sympathy; the largest sum of money so collected was from the county of Cork, sixty odd pounds.

[*The Letter and the Appeal referred to were delivered in, and read as follows:*]

My dear Sir, Newry, 8th June 1835.

Agreeably to your wishes, I enclose a copy of the appeal (the only one I had) that was so successful on behalf of the families of the poor unfortunate fellows who came to my relief and rescue on the night of the 18th March 1833. The circumstances of that awful night never can be obliterated from my recollection, nor could any one almost believe that without provocation of any kind on my part or any member of my family so wanton and cruel an attack could be kept up for two hours and a half without cessation or mercy. True, the fire of my assailants with brick-bats, stones and musketry was not so effective as was desired, but the fault was not from intention, but from fear of the consequences, had they ventured to come directly before the house. Strangers must think it queer how such

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an attack in the centre of a populous town could be continued for such a length of time without the interference of magistrates or police. But then it ought to be understood that all our resident active magistrates, with nearly the entire police constables, had gone to the Assizes then holding in Downpatrick, and the violent nature of the assault prevented persons in general from stirring out or obtaining the assistance of a magistrate from the neighbourhood, and though an infantry regiment was stationed in the Newry barracks, yet not a man would be allowed to move without the presence and personal order of a magistrate. Situated thus, with but one solitary man servant, I withstood and repelled the assault as far as was practicable, and though harassed much by the cries of the children from a room in the rear of the house, and the distress and agitation of Mrs. Scott, yet I remained so till the arrival of the few persons who came to my relief so unexpected and voluntary, most of them, as I found afterwards, roused from their beds, and influenced solely by a kindly desire to save me and the family from premeditated destruction. How rejoiced my heart was to witness these kindly feelings as these gallant men rallied and rushed victoriously on my assailants in the Angle-street, where they had posted themselves, while the cowards at once gave way, rallying however again with concentrated strength; and again these poor fellows came to the charge, "up and at them," and routed the mob completely.

The only matter which caused me regret was that their excited feelings at this moment led them to imitate so bad an example as had been set them by their opponents. It was then about a quarter to one o'clock A. M. (about two hours and three quarters from the period the riot had commenced) and I think it probable that the recollection of the two previous attacks which had been made on my premises, with the view they had of their shattered appearance, then stimulated them to that retaliation which I regretted so much, and which I do still regret sincerely. I can only say that I did my best to prevent this spirit from gaining an ascendancy; but when the madness of the passions seizes on the mind, the coldness of reason or the ardour of entreaty is vain; and glass in every direction around me was instantly destroyed.

What the issue of that night might have been, Heaven only knows, for after the second struggle and rout that followed, emissaries were despatched by the leaders of the mob through various parts of the town, calling on their adherents to arise and come out, "that now was the time to fight for their rights," &c. &c., when happily about this period I heard the quick but firm step of the soldiers, who at length appeared, under the command of William Baillie, esq. J. P., then residing in the vicinity of Newry, and for whose assistance I had sent one of my young lads here shortly after the commencement of the riot. In the meantime my assailants had been twice beaten, and those who came to my relief had disappeared; and thus ended a night as terrific in appearance as could be imagined.

Prosecutions followed at the general quarter sessions some few days after the riot; and though I felt myself the most aggrieved, yet I found it nearly impracticable to obtain a witness who could establish the identity of any of those who had commenced the riot. Eight of my assailants, however, whose guilt was too glaring, were convicted, and by perjury, intimidation and influence the most corrupt, no fewer than ten of those who came to my relief were also declared guilty, though it was afterwards proved incontrovertibly that three of those were altogether unconnected with the riot, being at home with their families.

What annoyed me most, however, in this part of the case was that no distinction was made in the sentence between those who commenced and actually caused the riot, and those who were roused from sleep, and who came in my defence to allay the murderous attack. All distinction was merged in one common sentence, and 16 months' imprisonment at hard labour was pronounced on three persons totally guiltless, but who were sworn against to gratify malice and that abominable principle which, reckless of truth or the sacredness of an oath, pants for its victims.

This spirit was fortunately neutralized at the next general quarter sessions held at Hillsborough, as will appear on reference to the affidavit contained in appeal, whereby, though four more Protestants were placed on trial, and their conviction attempted by the same witnesses as at Newry, yet they were instantly acquitted, while two of those who commenced the riot (one of whom had been wounded) were convicted on the clearest testimony and sent to the tread-mill.

Yours, my dear Sir, sincerely,
George Scott.

Query.—If this case were reversed, and that a papist had been attacked while persons of the same description came to his relief, committing perhaps some error, like that which I have described, would the same measure of punishment be given to both parties, as in this case?

The three I allude to here, were Graham, Evans and Booth, who were really altogether *hors de combat.*

AN APPEAL TO THE PROTESTANTS OF IRELAND.

Brethren,

We, the committee appointed to relieve the destitute families of the Protestants named in the subjoined affidavit, are reluctantly compelled to appeal to your sympathy, in reference to the following case:—

On the night of the 18th March last, a riot of the most serious description took place in Newry,

H. R. Baker, Esq.

17 June 1835.

Newry, emanating from the disappointed views of many by the result of the election held in the month of December previously, but more especially on account of the issue of a petition to Parliament which confirmed the return of the sitting member.

An unprovoked but furious attack on the night stated, was made on the dwelling-house of a respectable inhabitant, which lasted from ten o'clock till half-past twelve the following morning, with stones, brick-bats and fire-arms. This was resisted by the owner of the house and his servant without other aid, the resident magistrates and police being from home at the assizes. At length, and late as it was, the news spread over the town. A few Protestants assembled, others were roused from sleep, and thus mustered, after two hours and a half delay, they gallantly came, encountered the assailants, and after two conflicts routed the party that commenced and had continued this attack for such a period of time. Exasperated by the circumstances in which they found the family they came to relieve, and aware that this was the third attack made on them in the short period of three months, it unfortunately happened, that a spirit of retaliation arose in the minds of a few of them, and inconsiderately and improperly they followed a bad example, by breaking the windows of various Roman Catholics in the same and adjoining streets.

A trial took place at the Newry general quarter sessions; and though there was the greatest difficulty experienced in obtaining evidence against the persons that had commenced the affray, by intimidation and the spiriting away of witnesses, yet eight of the assailing party were convicted, and two more at the ensuing Hillsborough sessions, while evidence was readily had which served to convict ten Protestants at the first trial, but at the following Hillsborough sessions, though four more Protestants were placed on trial, they were acquitted, though similarly charged as those of Newry, and by the same witnesses. Of the ten Protestants convicted at the first trial, and now in Down gaol, it has since been distinctly proved, that no fewer than three were totally unconnected with the affray, being at home and in bed during the entire riot. Others (unexpectedly called out as they were) merely assisted in repelling the attack of the assailants by driving them off the streets; and the rest, if guilty, were labouring under the greatest excitement, from the two contests in which they had to engage.

Of the kind of evidence that was used to convict these poor men on whose behalf we have solicited your attention, we submit the following affidavit, in order that an opinion may be formed of the flagrant perjury and wickedness of some of those witnesses:—

"AFFIDAVIT of *James Macklin*, of Newry.

"County of Down, to wit.—Appeared before us this day, assembled at petty sessions, James Macklin, who, having been duly sworn on the Holy Evangelists, declared, that on the 9th day of April last (some days after the trial of the Newry riot case at sessions), he was in company with one Thomas Johnston, of Newry, a principal prosecutor in the case alluded to, and he heard him, the aforesaid T. Johnston, express himself thus, 'God forgive me! I did not know any of them' (the Protestant prisoners then convicted) 'but one, and him I had a guess of, but when I swore against them all, I thought I would hit some of them.' Deponent swears positively that this expression related solely and entirely to the following persons; viz. William Graham, William Evans, James Booth, William Campbell, Frederick Bridgetower, James Elliott, Henry Bell, William Pix, James Pix, and James Smith. Deponent further declared, that at the time aforesaid he heard the aforesaid Thomas Johnston also say, 'How was it possible they' (meaning the jury) 'could believe that at midnight I could know them' (the prisoners aforesaid), 'being three stories high above them, and that they had their hats on?' And the said deponent also declared, that on the 27th day of April last, he was standing on the street talking to George Feran, another prosecutor in the Newry riot case, and the aforesaid Thomas Johnston came forward; and he, deponent, heard him, the aforesaid Thomas Johnston, solicit and stimulate the said George Feran to go again, and commence breaking the windows of Mr. George Scott, who was first attacked on the night of the 18th March last, promising him whiskey provided he would comply with his wishes, that is to say, provided he would that night attack the windows of Mr. Scott, and thus recommence another riot. Deponent further sayeth not, and so help him GOD.

"Sworn before us this 9th day of August 1833,

"*Smithson Corry, Wm. Baillie, Thos. G. Henry.*"

Thus, on the testimony of such wretches, who can say "God forgive me," &c., are ten industrious Protestants, untainted by any other charge or crime, dragged from their families, and condemned to sixteen months' imprisonment at hard labour, for an offence which, if committed by any of them, originated in their characteristic sympathy, and in the protection they afforded to a respectable and unoffending Protestant family placed in the greatest peril.

Two memorials, signed by almost every one of respectability in Newry, in reference to this case, were, during the late vicegerency, forwarded to Dublin Castle, and two other memorials addressed to his Excellency the Marquis Wellesley, praying an extension of the Royal clemency, have since been forwarded; but to all of these the only answer that has been returned was, that his Excellency had decided that the law shall take its course.

As then, under these circumstances, there appears no probability of procuring their release, we feel compelled, as a last resource, to call on you for assistance towards the

the maintenance of the unfortunate families of these poor Protestants. Since April last they have been supported almost entirely by the voluntary contributions of the inhabitants of Newry, but from the heavy law charges, and expenses incident to the maintenance of these families, the fund has been completely exhausted; and as there are still eight months of the sentence unexpired, without your co-operation, the mothers, wives and children of these brave but poor men (being utterly destitute of support and driven to desolation) may starve upon the streets.

Aware of your compassion, and of the liberality which actuates you at all times towards the persecuted and distressed, we appeal publicly and confidently to you on behalf of the families alluded to, and request your immediate and kindly co-operation.

Contributions will be thankfully received and acknowledged by any of the committee appointed to relieve the destitute families of the prisoners herein alluded to; by the treasurer, Richard Waring, esq., Trevor Hill, Newry; by James Stuart, esq., LL.D, Belfast, editor of the Guardian; and by the editors of the Evening Mail, the Warder and the Packet, Dublin; also by the editor of the Londonderry Sentinel."

2977. This appeal states that the subscriptions will be received by the treasurer, Richard Waring, esq., is he an Orangeman?—Not that I know of.

2978. And by the editor of the Evening Mail?—So it appears.

2979. Does not it appear that intermediately between the trial at Newry and the sentence of 16 months' imprisonment and the entering into this subscription on the appeal, there had been a subsequent investigation at other sessions at another town in the county, where the facts were more fully developed?—It does, and that the Protestants on that occasion charged with the riot were on the same evidence acquitted, and that Roman Catholics on the evidence which had been adduced against the former Roman Catholics were convicted.

2980. At the subsequent Hillsborough sessions for the same county?—Yes.

2981. It appears that the affidavit was made between the trial at Newry and entering into the subscription, to this effect, by James Macklin, of Newry, who appeared before the magistrates at petty sessions, and having been sworn, "declared, that on the 9th day of April last (some days after the trial of the Newry riot case at sessions) he was in company with one Thomas Johnston, of Newry, a principal prosecutor in the case alluded to, and he heard him, the aforesaid Thomas Johnston, express himself thus: 'God forgive me! I did not know any of them' (the Protestant prisoners then convicted) 'but one, and him I had a guess of; but when I swore against them all, I thought I would hit some of them.' Deponent swears positively that this expression related solely and entirely to the following persons," stating the persons: it is evident that affidavit had been made before the magistrates, touching the testimony given at the Newry sessions, before the appeal was made on behalf of the families of those persons convicted to the Protestants of Ireland?—Yes.

2982. It was not a subscription given by the grand lodge of Ireland to the parties who had been accused, or their families directly, but 10*l.* contributed to a general subscription?—It was given to the general subscription, and the grand lodge did not know at the time whether the men convicted were Orangemen or not, nor have I any knowledge now whether they were Orangemen or not.

2983. With respect to the manuscript statement from Mr. George Scott and the printed document, the appeal to the Protestants of Ireland on behalf of the families of those persons, were they procured here for the purpose of giving information to this Committee of the circumstances under which the grand lodge of Ireland became contributors of this, among several sums of money they had disbursed out of their funds for those objects?—Yes, the original appeal and the proceedings upon it had been mislaid, and a letter was written to Ireland to procure those documents.

2984. That was done at the instance of members of this Committee probably?—No, from my own notes; I knew that such a sum had been disbursed, and I wished to refresh my memory relative to it.

2985. Knowing you were to be examined before this Committee, and supposing you would be examined upon this subject of the advance of money for the purposes of this case, you wrote to the parties for the purpose of enabling yourself to give full information?—Yes.

2986. Those documents have reference to this particular contribution of 10*l.* so made by the Orange Society?—Yes.

H. R. Baker, Esq.

17 June 1835.

2987. Are you aware whether that sentence of 16 months was ever commuted?—I believe it was not.

2988. Was there ever an application made for its commutation?—Yes, several.

2989. You have produced documents relating to two cases upon which you have been examined; you have a list of all the instances that fall within your own knowledge of cases in which the Orange Lodges interposed, in reference to the connexion with the administration of justice; have you documents illustrative of those cases, as well as of those to which you have just been examined?—On going through the list of cases on which Orange Lodges voted money for the defence of brethren or persons accused on various occasions, those which I recollected perfectly I did not apply for any documents; those I did not recollect perfectly I applied for such documents as would refresh my recollection.

2990. So that the Committee have not documents on all the cases?—No.

2991. You must refer to your memory on some?—Yes.

2992. Your memory applies to the official part you may have taken in reference to those transactions?—Yes.

2993. Have you any other documents, independent of those to which you have just referred, connected with cases of the nature the Committee are now considering?—I think not.

2994. In how many cases did the Orange Lodge interfere with respect to the administration of justice?—According to my list, I know of but ten cases in which money has been voted where trials, civil or criminal, have taken place, not with a view to interfere with the administration of justice, but to secure to those persons of whose case they approve a fair investigation.

2995. You produce documents relating to two?—Yes.

2996. Have you a recollection of the transactions relating to the other eight?—I have a recollection of all except one, and I wrote for the document relating to that case, but I have not got it yet.

2997. Are there not entries in the books of the society, by which it will appear that money was advanced in the cases of which you have a list?—Yes.

2998. Where money is advanced by the Orange Lodge in connexion with the administration of justice, are the cases previously submitted to a committee?—The cases are submitted to the committee of the grand lodge.

2999. Of course in the books of the committee the facts will appear?—They ought to appear.

3000. You have stated two cases in which you have produced documents; in both there were convictions; a sentence of two years' imprisonment in one case and 16 months in the other; can you state whether there were convictions or acquittals in the others; and if there were convictions, what were the sentences?—I do not know of a single conviction, except those I have mentioned, namely, one in which the verdict appears to have been compromised by a mixed jury, and the other in which the Protestants sentenced appeared to have been cleared by a subsequent investigation.

3001. Do you know the contrary?—I believe there were acquittals in all the other cases.

3002. Have you entries in the books to show the acquittal?—Not absolute entries, but I have gone through the list, and stated the result of the trials; I believe from entries on the books, it will not appear whether there were acquittals or convictions.

3003. Was not there money advanced in respect of the trial of some Protestants in Cavan?—Yes, I have given evidence as to one, but there is a second.

215

Veneris, 19° *die Junii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Hugh Ryves Baker, Esq., again called in; and further Examined.

H R. Baker, Esq.

19 June 1835.

3004. IT appears by the book of proceedings of the grand lodge, on the 2d of July 1832, that the following resolution passed: "That an address from this grand committee be prepared to the Orangemen of Ireland, impressing upon such of our brethren as intend celebrating the coming festival of the 12th of July, the necessity of a strict observance of order and the abstinence from all demonstrations calculated to insult their fellow country or lead to a violation of the public peace." Was there any document put forth by the Orange Society upon that occasion in pursuance of that resolution?—There was an address from the grand lodge of Ireland to their brethren throughout the kingdom.

3005. Will you have the goodness to read that?—[*The same was read, as follows:*]

TWELFTH OF JULY.

ADDRESS FROM THE GRAND ORANGE LODGE OF IRELAND

To their Brethren throughout the Kingdom.

BROTHER ORANGEMEN,

AT a crisis of such deep and vital interest as the present—one in which the privileges, the properties and the very existence of Irish Protestants are at issue, we, the Grand Orange Lodge of Ireland, deem it a duty briefly to address you; and we implore of you that you diligently weigh and dispassionately consider the few observations we feel called upon to offer.

We have been given to understand that the anniversary of the battle of the Boyne is likely to be celebrated in many parts of the country by public processions of Orangemen. This mode of celebration has been for very many years a customary practice, and was not until a comparatively recent period considered offensive to the prejudices or hurtful to the feelings of any class of His Majesty's subjects.

It is not the intention of the Grand Orange Lodge of Ireland to interfere, either by recommendation or discouragement, with the celebration of the approaching festival; trusting that their brethren, whether they act in bodies or as individuals, whether their demonstrations be in public or their rejoicings be in private, will be governed by prudence, good sense and discretion; but they deem it necessary in an especial manner to direct their attention at such a moment as this to one of the fundamental rules of the institution—they would remind them, that although theirs

> "Is exclusively a Protestant Association, yet, detesting an intolerant spirit, it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions: that its principle is to aid and assist loyal subjects of every religious persuasion, by protecting them from violence and oppression; and that its members hold themselves obliged, when called upon, to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty."

These commemorations are not intended to offend persons of any class or creed, but to recall to our recollections and to record in our hearts the memory of a triumph—not of Protestant over Roman Catholic, but of liberty over despotism, of the oppressed over the oppressor, of a people determined to be free, over the persecutions of a grinding and bigoted *tyrant*. It is true, indeed, that by this victory the Protestant was secured in the full and free exercise of his religion; but it is equally true, that by the same glorious achievement, the rights and liberties of *all* subjects of the empire were placed on a secure and permanent basis.

BRETHREN,

We are filled with the most intense anxiety, that in the commemoration of the approaching anniversary, Orangemen should not give any just ground of offence, or furnish any reasonable subject of complaint to any of the numerous enemies now arrayed against us; and, but that we feel assured of the orderly and peaceable disposition of all, and place the utmost reliance in the prudence and discretion of the older members of the body, we should feel bound emphatically to call upon ye to be most cautious and circumspect in your conduct and deportment, not by your bearing, or in your proceedings to afford to any man or class of men a just cause of complaint, or to the Government a feasible pretext for straining a law with a view to prevent infliction of measures of severity against yourselves, or future enactments injurious to the institution.

H. R. Baker, Esq.

19 June 1835.

We are determined to countenance, uphold and protect all members of our body who shall not forfeit their claim to the support of their brethren, by want of proper caution and circumspection; at the same time we acquaint you, Brother Orangemen, that a neglect in the exercise of prudence and discretion upon the part of any member of our body would be calculated deeply to perplex our friends and do irretrievable mischief to our institution, and ultimately lead us all into difficulties of a most distressing and embarrassing description.

While, therefore, Brethren, your friends are anxious to support and protect you against any who may oppress you on account of the exercise of your lawful privileges and the gratification of your lawful wishes; we on the other hand declare, that you owe it as a debt to those friends to secure them against the sources of anxiety and difficulty to which they will be exposed, by reason of any untoward consequence that may result from the celebration of the approaching anniversary. This you will secure by a strict observance of peace and good order; the senior members of our body by their discreet and prudent conduct setting an example to their more youthful and more ardent brethren.

We have all been deeply insulted as well as deeply wronged. We have however achieved a great and a glorious triumph in the defeat of an iniquitous and tyrannical Bill, directed exclusively against *our* liberties and rights.

Two main duties it behoves us to discharge:

First, That of Prudence.

With the fulfilment of this duty we solemnly and in particular charge the older members of the Orange Institution.

Next, Of Union, Energy, Resolution.

For the exertion of all these we may be quickly called for the preservation of liberty and life; and where is the Orangeman who will not obey the summons? You now have leaders whom you can trust. Watch, obey and co-operate with them; and by your own exertions, under the help of the Most High, you will overturn your oppressors, secure your own rights, render the country prosperous and the people happy.

Given at the Grand Lodge rooms, Westmoreland-street, in the city of Dublin, on Thursday the 5th day of July 1832.

(signed) *Nathaniel Sneyd*, D.G.M. Chairman.
W. R. Ward, D.G.S.
(Seal.)

3006. That address was published at the time when the Party Processions Bill was in progress through the Houses of Parliament?—Yes, it will be perceived by the address itself that it was intended not merely for circulation among the Orangemen, but to be posted through the country in conspicuous places.

3007. It appears, that on the 20th October 1832, shortly after the passing of the Party Processions Act, the following resolution was passed by the grand lodge: "That our Deputy Grand Secretary do write a circular letter to all county secretaries, apprising them of the substance of Mr. Stanley's Anti-Procession Bill; and that each county secretary, on receipt of such circular, shall forthwith forward a copy of the same to each district secretary in their respective counties;" can you produce a copy of the document which this resolution directs?—Yes; in consequence of that resolution, a circular was prepared, a copy of which I beg to produce to the Committee; it is dated, "Committee-rooms, 39, Westmoreland-street, 20th October, 1832. Sir and Brother,—In pursuance of a resolution of the committee of the Grand Orange Lodge of Ireland, a copy of which I subjoin, I beg leave to state, for the information of the members composing our loyal institution, that by an Act passed on the 16th day of August last, it was enacted, that from and after said day any body of persons who shall meet and parade together, or join in procession for the purpose of celebrating or commemorating any festival, anniversary or political event relating to or connected with any religious or other distinctions or differences between any classes of His Majesty's subjects, or of demonstrating any such religious or other distinction or difference, and who shall bear, wear or have amongst them any fire-arms or other offensive weapons, or any banner, emblem, flag or symbol, the display whereof may be calculated or tend to provoke animosity between His Majesty's subjects of different religious persuasions, or who shall be accompanied by any music of a like nature or tendency, shall be and be deemed an unlawful assembly, and every person present thereat shall be and be deemed to be guilty of a misdemeanor, and shall upon conviction thereof be liable to be punished accordingly; and that such offender or offenders shall thereupon be proceeded against in a summary way for such offence before any two Justices of the Peace before whom he or they may be brought; and such Justices are thereby authorized to determine said complaint; and that every person being convicted thereof on the oath of one credible witness shall be committed to any one of His Majesty's common gaols in Ireland for one calendar month, and for a second

or

H. R. Baker, Esq.

19 June 1835.

or any subsequent offence against the provisions of said Act, for three calendar months. The committee have directed me to state, that in making this communication, their object is to prevent their brethren from exposing themselves, through ignorance of the law, to any of its penalties upon those anniversaries which they have hitherto been in the habit of celebrating.—Your faithful and obedient servant, W. R. Ward, Deputy Grand Sec."

3008. Did the grand lodge take any steps with a view of preventing party processions on the ensuing 12th of July?—Yes; my Lord Roden, one of the deputy grand masters of the institution, addressed a letter to Alexander Lindsay, esq., district master of Rathfriland, advising the Orangemen of the county of Down not to walk in procession or make any display upon the ensuing 12th of July. The committee of the grand lodge, fully concurring in the views of the noble lord, ordered 3,000 copies of the letter to be printed and circulated through all the lodges of the country, for the purpose of preventing any display. The circular is headed, " Orange Institution of Ireland. Committee-rooms, 85, Grafton-street, 12th June 1835. Sir and Brother,—I have to forward to you the following resolution, passed unanimously in the grand committee yesterday, and the annexed letter of the Earl of Roden, to both of which I beg your prompt attention.—Resolved, That conceiving it would be highly injudicious in our brethren to celebrate the approaching 1st and 12th of July by walking in procession with banners and colours, we cause a sufficient number of copies of our brother the Earl of Roden's letter on the subject to Alexander Lindsay, esq., district master of Rathfriland, to be printed and forthwith transmitted to every lodge in Ireland. Yours faithfully, William Swan, Deputy Grand Secretary."—Lord Roden's Letter is dated, " London, 9th June. My dear Sir,—I received a letter some time since from the Grand Master of the Orangemen of Down, informing me that you had proposed, at the district meeting in March last, ' that the Orangemen of our county should meet in compliment to me at Tollymore Park, on the 12th of July next, and that you wished to know my opinion on the subject;' I answered the communication with as little delay as possible, declining this kind of manifestation of affection from my Protestant brethren of the Orange Institution of Down, and I write now, as the 12th of July approaches, to express to you, and through you to my brethren throughout Ulster, my earnest wish that they will continue to exhibit their respect for the laws and devotion to the best interests of the country by abstaining from the customary procession on that day. Nothing can be more clear than that such an exhibition on any of these anniversaries is directly contrary to the letter and spirit of the Act of Parliament. The recent display from Kingstown to Dublin of green flags and seditious devices can only excite in the minds of all loyal and moderate men the utmost disgust. I would implore my Protestant fellow-subjects not to allow their indignation to be roused by such unwise and partial conduct. Nothing would more rejoice the enemies of Protestantism than that the Orangemen of Ulster should commit a breach of the law. Remember we are bound together for the support of the law, and however it may be transgressed by others, and that too with impunity, let nothing induce us to deviate from our duty as members of a loyal and christian brotherhood. Whatever doubts may exist as to the illegality of processions on other occasions, there can be none as to the period and anniversary to which I refer. It is therefore my sincere and anxious hope, that my brother Orangemen will forego any intention that they may have entertained of walking in procession on the 12th of July next, and they will add to the many obligations they have already conferred on their faithful brother and friend, Roden. To Alexander Lindsay, Esq., District Master of Rathfriland."

3009. You have stated that the Orange Society is strictly a defensive society; do you consider it a political society?—I do to a certain extent.

3010. Can you furnish to the Committee any documents which show the language used by the society in reference to any political objects?—I can. The first is a report of the proceedings of the Grand Lodge of Ireland, held at their rooms, 39, Westmoreland-street, Dublin, on the 10th, 11th and 12th of February 1831, in which a series of resolutions were passed and circulated amongst the Orangemen of the country. The first resolution is, " That this grand lodge consider it their duty to convey to their brethren of the various grand lodges of counties, and other lodges who have so warmly expressed a determination to support the present connexion between Great Britain and Ireland, and also an universal resolve to resist the ruinous system of seditious agitation now prevalent in this country, their sincere approval of those sentiments, and inform the members of the institu-

H. R. Baker, Esq.

19 June 1835.

tion to publish to the country a declaration and resolutions of a similar tendency. The course of events, however, now so rapidly and unexpectedly occurring, has induced this lodge to suspend all such proceedings, and to abstain for the present from any further public avowal of their already well-known principles. This lodge also wish to impress on the minds of the brethren generally the absolute necessity (in the existing state of this country) of union and circumspection, and a steady determination of Orangemen to maintain our own integrity as loyal uncompromising Protestants, and the being prepared to resist (if unhappily such occasion should arise) the revolutionary attempts of seditious demagogues, so evidently tending towards the destruction of every right, civil or religious, we enjoy, if not of the persons and property of every loyal and constitutional Protestant in the nation. And we further call on the several county grand lodges to draw the bonds of brotherhood more close, to make common cause in such a vital and interesting crisis, and to perfect the regular organization of the institution as speedily and as completely as possible."

3011. Will you now read the next?—[*The same was read, as follows:*]

AT a stated Meeting of the Committee of the Grand Orange Lodge of Ireland, held on Thursday, the 21st of April 1831, at their Committee Rooms, 39, Westmoreland-street,

EDWARD COTTINGHAM, Esq., in the Chair,

The following resolutions were adopted:

Resolved,—That we have witnessed with a feeling of great regret and apprehension the introduction into the Legislature of a Bill, which, having for its professed object a reform of the representation of the people in the Commons House of Parliament, appears to us fraught with consequences the most dangerous, both to the empire at large and to Ireland in particular.

Resolved,—That while we by no means oppose ourselves to such a reform of abuses or inequalities in our representative system, as may be gradual in its operation, temperate in its character, and consistent with the security of the properties and influence of Irish Protestants, yet we object to the present Bill, as contemplating changes, sudden, sweeping and detrimental to the interests of His Majesty's loyal subjects in Ireland.

Resolved,—That to the Catholic Bill of 1829, the Orangemen of Ireland, in common with the majority of their Protestant fellow-countrymen, objected, as a great innovation, and an experimental change in the constitution of the country, and as a measure which, by opening a way for Roman Catholics into Parliament, might admit such a number into the House of Commons, as to endanger the existence of our Protestant institutions, and the just influence of Protestant property in this country.

Resolved,—That the motives which induced the Orangemen of Ireland to oppose themselves to the said measure of Catholic emancipation, act with a force manifold greater to lead them to protest against the present Bill, to which, as a measure of innovation and experiment, all previous propositions of innovation and experiment are as nothing; and which, as a measure injuriously affecting Irish Protestants, finds nothing comparable or approaching to it in the Catholic Bill of 1829.

Resolved,—That by the provisions of this Bill it appears to us, that for twenty-nine members now sitting in the House of Commons for different boroughs and cities of Ireland, who at present represent Protestant or British interests, will be substituted, under the direct nomination of Mr. O'Connell and his party, so many others, who will represent the influence of that portion of the community, which for some time has sought to repeal the Legislative Union between the two countries.

Resolved,—That while we have heard complaints made, by the advocates of the present Bill, of the mischievous consequences resulting from having the power of returning one or more members to Parliament placed in the hands of an individual, thereby, as they allege, conferring on that individual the means of dictating to the minister measures of state policy, and commanding from him the distribution of local patronage, we, upon the very same grounds, object to this Reform Bill, as one which will leave in the hands of an individual the nomination of (in all probability) more than fifty members of the House of Commons; thereby investing him with the power which must ultimately place the government and patronage of Ireland at his feet.

Resolved,—That we feel no surprise in observing, in reports of speeches alleged to have been delivered in the two Houses of Parliament, assertions, that the Protestants of Ireland are in favour of the present sweeping measure of reform, as misrepresentation has always been a weapon of the party. It was stated by Mr. O'Connell at the close of last year, that the Orangemen had united with him in his efforts to procure a repeal of the Legislative Union; on behalf of all our brethren we denied this statement, and that denial was subsequently sanctioned by the unanimous voice of the Orangemen in every quarter of Ireland. We now, acting in behalf of and in communication with all the Orangemen of Ireland, do in the most solemn manner protest against the passing of any measure which shall have the effect of augmenting the power of the Roman Catholics, and depressing the influence of the Protestants; and we here avow their determination and our own, by every legal means, to resist it.

Resolved,

Resolved,—That while touching upon the subject of the Repeal of the Union, we should be wanting in our duty if we refrained from declaring, that the motive which induced by far the greatest number of our body to resist that measure, was a belief that it would throw the government of Ireland into the hands of Mr. O'Connell, and that we have no doubt but that, by the operation of this Reform Bill, which will realize the evil anticipated from a Repeal of the Union, this motive will be in a great measure, if not entirely, removed.

Resolved,—That having now declared our sentiments upon the part of the body whose interests are intrusted to our care, we hereby call upon our brethren in the metropolis and country to convey respectfully to the Legislature, by way of petition and remonstrance, their sentiments respecting this fatal Bill, and (particularly in the northern counties) to instruct their representatives to oppose it.

Resolved,—That although we feel a difficulty in selecting any of our firm and steady friends, in either House of Parliament, as the special object of our gratitude and thanks, which are due to all, yet to Lord Farnham our thanks are especially offered, as the constant advocate of our interests, and he is requested to convey them, on our behalf, to the other peers who support our cause in the House of Lords.

Resolved,—That to Sir R. R. Vyvyan, bart., as the mover of the amendment to this fatal Bill, and as a steady and able advocate of constitutional measures, our acknowledgments are hereby offered; and we trust he will convey to such members of the Lower House as act along with him, our determination to give them, in case of a general election, the most resolute and vigorous support in any part of Ireland to which our influence may extend.

Resolved,—That these resolutions be printed, and a copy of them transmitted to every Orange Lodge in Ireland.

April 21, 1831. (signed) *W. R. Ward*, D.G.S.

Committee Rooms, 29, Westmoreland-street.

3012. Do you know any other instance, in addition to those you have already given, of the grand lodge advancing money for the protection of Orangemen?—I do know one more. On the 12th of July 1834, a body of Orangemen, in the county of Cavan, walked in procession in a quiet orderly manner, and unarmed, in the neighbourhood of the town of Bailieborough; during the procession they were met by two magistrates, the Rev. Mr. Williams, Mr. Pratt, and Mr. Fox, chief constable of police, who ordered them to disperse. The master of one of the lodges applied to Mr. Williams, to know had they not by law 15 minutes to disperse; they stated that they were willing to return, and go back in obedience to the commands of the magistrates. Mr. Williams ordered them again to disperse, and told them that he would neither give them the 15 minutes nor one moment; he neither read the Riot Act, nor the form prescribed in the Anti-Procession Bill, but ordered the soldiers who were in attendance to load their muskets, had the men charged with the bayonet, and took several of them into custody. Upon that occasion a great many persons were wounded. After the procession had been dispersed and most of the men had returned home, and a number of them imprisoned, there were two men riding along the road of the name of Lundy, neither of them Orangemen; one of them had an orange lily in his breast; Mr. Fox, Mr. Williams and the mounted policemen overtook these men, and ordered them to go home.

3013. Do you state all this from hearsay?—I state it from seeing the depositions of the men; the documents were all offered to this Committee upon a former day by Mr. Ward; Mr. Williams ordered this man to be taken into custody; they took hold of him by the collar on either side, dragged him off his horse, and wounded him; and, though not having been in procession at any time, he was taken prisoner and carried into the town of Bailieborough. There was another man at that time of the name of Belch; he was present, and advised Lundy to surrender himself to the authorities; and after going some distance he was followed by Mr. Fox and a mounted policeman. There were some words passed between them, and Mr. Fox cut him across the cheek to the eye very severely; this matter was afterwards compromised between Mr. Fox, the chief constable of police, and Belch, by Mr. Fox giving 55*l.* for the assault. When the men were brought into Bailieborough, they were kept for several hours in custody; there were several other men not in the procession around the soldiers, who kept a square before the court-house; and some words passed between some of the soldiers and the persons standing round, when two or three men were again stabbed by the soldiers, one man in the thigh, and, I believe, he will be lame for life in consequence. Lundy was discharged, without any informations being sworn against him or any charge made; and he never subsequently has been tried, either for being in procession or for any offence upon that occasion. The men who had been wounded memorialized the Lord Lieutenant, and an investigation into the conduct of the police was ordered. Mr. Ward, the solicitor of the grand lodge, attended on behalf of

H. R. Baker, Esq.

19 June 1835.

the men so wounded and imprisoned; but the persons ordered to preside at the investigation by the Government, determined that it should be strictly private; and on his being refused liberty to be present, Mr. Ward advised the men not to give any testimony before such a tribunal; the men then memorialized Government to give them an opportunity to point out the soldiers who had stabbed the several men, that they might be made amenable to the laws, to which memorials no reply was given. The grand lodge conceiving this a case of great outrage against their brethren, took the opinion of two eminent counsel in Dublin, Messrs. West and Deering, both King's counsel, who stated that they thought actions would lie against the magistrates, or that a criminal prosecution might be commenced against them, at the option of the persons aggrieved. The grand lodge adopted the latter course, and, on behalf of Lundy, they had indictments sent up to the grand jury against Mr. Fox and Mr. Williams; those bills were ignored by the grand jury. There was no opportunity given for identifying the soldiers, and they could not be prosecuted for the violence they had committed, and the Orangemen, who had walked in procession, were indicted at the suit of the Crown; they submitted and were discharged, with a punishment of one week's imprisonment; the judge was satisfied that the men had not conducted themselves badly, for upon it being stated that one man was ill, and that imprisonment might affect him, he was discharged, upon paying a fine of 6*d.*

3014. It appears upon the books of the society that warrants have been granted, and lodges established in regiments of the line; can you give any reason why the grand lodge issued such warrants?—The first warrant that appears on our books to have been granted to a military lodge is No. 47, to the Monaghan militia; it was originally granted in the year 1797, in consequence of an United Irish Society having been previously established in that regiment. It is stated in the Report of the Select Committee of the House of Lords in Ireland, in the year 1797, that such a society existed in that regiment; that the object of the society was to have United Irishmen as sentinels, that in case of any attack being made upon the barracks, the other United Irishmen might take possession of the arms. There were four men tried for the offence and sentenced to be shot.

3014*. Was the sentence carried into execution?—It appears by the evidence produced before the Committee that the sentence was carried into execution. I know another warrant that was granted to the 64th regiment; there was a Ribbon Lodge established in that regiment.

3015. Was the Ribbon Lodge suspected or known to have been established in that regiment prior to the establishment of the Orange Lodge?—It was known to the men holding Orange principles, that disaffection was in the regiment before the institution of an Orange Lodge, but not only the pass words and proceedings of Ribbon Lodges being secret, but their very existence also; there was no opportunity of knowing how long it had preceded the Orange Lodge. It was stated that the way in which it was known that a Ribbon Lodge absolutely existed, was the warrant and some of the papers being discovered by the colonel; that warrant had upon the top of it the portrait of the liberator of Ireland, dressed in a green coat and green handkerchief. Colonel Dixon, upon discovering this, suppressed all lodges in the regiment.

3016. Who do you mean by the liberator of Ireland?—Mr. O'Connell is usually meant.

3017. Have any cases of Protestants suffering from exclusive dealing on the part of Roman Catholics, on account of the independent expression of their political opinions, come within your knowledge?—Several; I have two cases, in neither of which would I like to give the names to the public, inasmuch as the men have already suffered severely for the expression of their opinions, and I fear might suffer more severely still. I will give them to the Committee if they are not published. One case was that of a painter; he was a man that worked for a considerable time in London. He went to Ireland, set up an establishment, and got so great a quantity of business as to require from eight to ten journeymen. About four years since, upon a Sunday, two persons waited upon him and asked his subscription to the Catholic rent, when he refused. On the subsequent Sunday he was again called on, and money again demanded; he was reading the Warder newspaper, so that they saw his politics, and he again refused; upon which it was stated to him that his name would be inserted in the Black book, and that he would suffer for it. There were several Roman Catholics in the habit of giving him employment previously, all of whom expressed themselves satisfied and pleased with the manner in which he executed their business. Since that demand was made,

made, all his Roman Catholic customers have ceased to employ him, and on the day subsequent to his last refusal, one of his customers, a Roman Catholic, being in conversation with him, said that three respectable men had called upon him and told him that the man was a Brunswicker and an Orangeman, and that he, the Roman Catholic customer, could have no luck in employing him.

3018. Is the man an Orangeman?—He is; he then carried on a respectable trade, and now, in consequence of so losing his customers, he is a journeyman painter; the man has been completely ruined by it. I have another case of a man who is a hatter.

3019. Is he an Orangeman also?—He is master of a lodge; he had a shop in the city of Dublin and carried on a considerable business, and he voted for the Protestant candidates at the last election. Persons were in the habit of going into his shop asking for hats and trying them on and arranging the price; they would ask him who he voted for at the previous election, and on his avowing that he voted for West and Hamilton, stated that they would not deal with him or any person who had so voted, and left his shop without purchasing the articles. He has completely lost his business, and now is in confinement in Kilmainham gaol in consequence.

3020. Have you ever heard of Protestants who are not Orangemen who have suffered in consequence of their maintaining Protestant feelings?—I have; I know one man, a hatter; he was so far from being an Orangeman that he was called the Repeal hatter; but upon the last occasion he voted for the Conservative candidates, in consequence of which there were mobs from day to day about his door, and he stated that he lost all his Roman Catholic customers. Certainly he has got a considerable number of Protestant customers since from that persecution; he has become an Orangeman in his own defence.

3021. You have stated that the income of the Orange Association was about 200*l.* a year?—It was till the last year.

3022. Has any portion of that been expended in the purchase of arms or ammunition for distribution among Orangemen?—Not any.

3023. Have you ever heard any financial plan entertained for the purpose of raising money for that end?—Never.

3024. Is it at all understood to be a condition of becoming an Orangeman, that the man so applying to be admitted into the institution is to furnish himself with arms?—Certainly not.

3025. Or to possess arms?—Certainly not; it is a question never asked or inquired into.

3026. Do you conceive that Protestants who are not Orangemen are accustomed to furnish themselves with arms in parts of the country where there are disturbances?—In many parts of the country it is the custom for them to furnish themselves with arms; indeed I know of cases in the southern parts of the country where the landlords have been obliged to furnish their tenantry, not Orangemen, with arms for the protection of their houses.

3027. Do you know any instances of Roman Catholics furnishing themselves with arms?—Not personally; but I have heard it stated that the Roman Catholics who come to England for the purpose of getting employment as labourers during the summer are in the constant habit of taking home barrels covered in sticks, and that they have stocks made and mount the guns in Ireland.

3028. Have you ever heard of any Roman Catholic prædial agitators who have been guilty of outrages, and who are not very conversant in the distinction between *meum* and *tuum*, who have broken open houses and furnished themselves with arms?—Such things are notorious facts in Ireland; the instances are so numerous, that it would be impossible to go through them.

3029. By means of those outrages, must not a great number of arms be in the possession of the Roman Catholic population in the south of Ireland?—Great numbers; I saw a list furnished to the Government by a noble lord in the county of Meath, of 50 odd Roman Catholic families in his own immediate neighbourhood who are armed with muskets, and I believe most of them not qualified to possess them. The order of the Government was to give those men notice to register their arms, and then that the police would take those unregistered up, which notice could only cause any that were not registered to be immediately hidden.

3030. Were you ever present at a meeting of armed Orangemen?—Never.

3031. Did you ever hear of a meeting of armed Orangemen in times of peace?—I have heard in processions that they have been partially armed; but more for the

H. R. Baker, Esq.

19 June 1835.

the purpose of firing blank cartridge as a mark of rejoicing than for either offence or defence.

3032. Do you conceive that it would be practicable for the grand lodge to summon, upon a given day, 200,000 armed Orangemen?—Impossible.

3033. Do you conceive that, scattered as the Orangemen are throughout Ireland, they could, upon a given day, assemble upon one spot 200,000 Orangemen?—It is physically impossible; they are spread over the whole surface of Ireland.

3034. Do you consider that, even in a time of insurrection, menaced as Protestants might be at their own homes, more than one-third of the Orangemen of Ireland could in all possibility be concentrated in one spot?—That would depend a great deal upon the Government requiring their assistance. I am sure that in a case of that kind the number of Orangemen would very much increase; if they conceived that they were acting in support of the law, they would almost to a man turn out in support and assistance of the constituted authorities, and place themselves at the disposal of the Government.

3035. Do not you conceive that if the Orangemen were summoned to assemble for any illegal purpose, the greater part of them would abstain from collecting in consequence of that summons, considering it to be in direct contravention of the fundamental principles of Orangeism?—I think the Orangemen could not be assembled in any considerable body for any purpose whatever which they considered illegal.

3036. Would not the endeavouring to instil into their minds the prosecution of an illegal object, or the prosecution of a legal object by illegal means, be considered by all Orangemen acquainted with the constitution of the society as in direct violation of its fundamental principles?—It would certainly.

3037. Would they not thereby consider themselves as absolved from all engagements into which they had entered with the society?—They would; but I am sure it is impossible that such a case could arise, from the fact of requiring the majority of the body to decide on any subject whatever.

3038. Are you at all acquainted with the amount of the funds of the country lodges?—The funds of the country lodges are very trifling; the usual payment is from 6*d.* to 1*s.* per month for each man to the lodge, to form a fund applicable, as I have stated upon the last day, for charitable purposes, and paying for the private expenses of their lodge; out of that fund they pay 2*s.* 6*d.* a year to the grand lodge, and generally 6*d.* a year more to the county lodge.

3039. You have put in Lord Roden's letter upon the subject of the procession of the 12th of July; that letter refers to the procession that took place at Dublin; were you present at the time of Lord Mulgrave's entrance?—Yes, I saw the procession.

3040. Did you see any flags in their procession?—I saw a very great number of flags, some of which I had seen upon a former occasion, when Mr. O'Connell made a public procession into Dublin, in which the orange and green were colours supposed to be united for the repeal of the Union. I saw a flag with "Repeal of the Union" upon it; I saw another flag with "O'Connell, Mulgrave, and Liberty;" I saw a tri-coloured flag with the cap of liberty, and on most of the wands that were carried by persons in the procession the ribbons were tri-coloured; I saw also sashes on the persons in the procession, with medals to them, exactly like the medals worn by Orangemen.

3041. What was the colour?—I think they were green.

3042. Did you see a flag with a harp without a crown?—I did.

3043. What did you think was generally understood by that emblem?—I believe it to be a republican emblem, and first adopted by the United Irishmen.

3044. Did many people attend this procession?—Yes, a very great crowd.

3045. Was it considered to be a triumph of Mr. O'Connell's party?—Decidedly by all; every Protestant that perceived it, I believe, considered it to be such.

3046. Was it calculated to excite ill feelings on the part of the Orangemen?—Not only the Orangemen, but the Protestants generally; I believe the question as to whether it was a party procession would have been tried but from the fact that there are three things required in the Anti-Procession Bill to make it an illegal offence. One is, the celebration of some previous political or religious event; and as this was neither, it did not come within the expression of the statute; and, I believe, under the same construction of the statute, the Orangemen who had walked

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in procession through various parts of the country, and afterwards submitted to the law, would in most cases have been acquitted, but their advisers considered it would show a respect to the law not to escape merely through any defect of its provisions.

3047. Under what would they have escaped?—There are three provisions in the Act; one is, that they should walk with colours, banners, flags, &c.; that occurs in both processions; another was, that they should give offence to some other party in the country; and the third was, that it should be in celebration of some by-gone political or religious event.

3048. Did the Orangemen take any opinion of counsel upon this point?—They did not.

3049. It seems that it was the intention to prosecute?—Not as Orangemen; but there were very many persons that would have done so.

3050. But they found that they could not have succeeded?—They did.

3051. Was Mr. O'Connell understood to have had any hand in the getting up of that procession?—There were public meetings at which Mr. O'Connell attended avowedly for the purpose of arranging this procession.

3052. Do not you consider the appointment of Lord Mulgrave as Lord Lieutenant of Ireland a public event?—Not the celebration of a past political event, which I conceive to be the meaning of the Act.

3053. You stated that this large procession was gathered together and arranged in consequence of Mr. O'Connell's speech?—There were placards posted through the town calling upon the various trades' unions to meet at the late Roman Catholic chapel in Townsend-street for the purpose of arranging those processions, at which Mr. O'Connell addressed the persons assembled.

3054. In whose name were those placards issued?—There was no name attached to them.

3055. Was the invitation given through the medium of the trades' unions?—Yes.

3056. And those unions were made use of for the purpose of gathering persons together?—They were; and they did march by trades and under banners.

3057. Are you aware whether any order was ever issued by any commander of a regiment against the formation of Orange Lodges?—Never that I am aware of.

3058. Are you aware whether the Government ever expressed any opinion hostile to the formation of such lodges?—Never that came within my knowledge or that of the grand lodge, or the warrants never would have been issued.

3059. After the suppression of the lodge in the 64th regiment, was any expression of dissatisfaction on the part of commanders of regiments or of the Government notified to the Orange Lodge?—None.

3060. Are you aware that some years ago Lord Byron publicly, in his place in the House of Lords, adverted to the existence of Orange Lodges in regiments?—No, I was not aware of that fact.

3061. In that procession in Dublin, did the trades walk separately?—A flag was carried at the head of each trade, and the men walked in array after it.

3062. Were those flags that you have described carried in a mass, or carried by the separate trades?—Carried by the separate trades; there were intervals between them; each trade appeared to have adopted their separate flags and devices.

3063. Devices of the trades?—Not merely; the flag with a harp without the crown was carried along with the flag containing the device of a trade.

3064. Can you state whether the flag of "O'Connell, Mulgrave, and Liberty," and the flag of "O'Connell and the Repeal of the Union" were carried by two different trades?—I think there was a considerable interval between them; the procession was a very long one.

3065. Is it your opinion that each trade carried some flag which was looked upon as a party flag?—Yes, decidedly; that even those flags which were mere devices of the trade had some emblem or fringe, or something that left an impression on the minds of the Protestants generally that they were party flags; for instance, some of them were bound with orange and green, which was notoriously an attempt to impress the public with the idea that both parties had combined for a repeal of the Union in the year 1831.

3066. You have stated that you had seen many of those flags before?—I saw them upon one previous occasion, when the repeal of the Union was most strenuously agitated by Mr. O'Connell.

3067. Did you see in what position the Earl of Mulgrave was in the procession?—When

H. R. Baker, Esq.

19 June 1835.

—When I saw him in the town, he was near the head of the procession; but I understood that at Ball's Bridge the trades' unions were drawn up on either side of the road, with their flags displayed, and Lord Mulgrave must have passed through the midst, and seen the whole of those flags; and when he had passed through, they formed in military array and marched after him.

3068. Was he upon horseback?—He was.

3069. Was it not a very windy day?—It was not.

3070. Do you happen to know, with regard to those political unions, what is the character of them?—They are almost exclusively Roman Catholics, and I believe the avowed object is the repeal of the Union and the abolition of tithes.

3071. Do they hold public meetings?—For a long period they held meetings, then for some time they discontinued them; they appear to have revived them, and elected a president and vice-presidents within a few months back.

3072. When did they subside?—I think about a year or a year and a half ago.

3073. When did they revive?—Upon the present ministry coming into power.

3074. You say they have been in the habit of holding public meetings; where did they hold them?—Formerly at the Arena in Lower Abbey-street; latterly it was held in the Roman Catholic chapel in Townsend-street.

3075. Who is the great leader of the trades' unions?—Mr. Marcus Costello was president at one time, and I believe Mr. O'Connell is president at present.

3076. Before Mr. O'Connell left Ireland, did he make known that this procession would take place?—Yes; he addressed a political union in Townsend-street chapel.

3077. And then it was arranged that a procession should go to meet the Lord Lieutenant?—Yes.

3078. Who was the leader of the procession?—I saw Mr. Marcus Costello and Mr. Thomas Reynolds; they seemed to be most active in it.

3079. Is that Mr. Marcus Costello the gentleman who was the speaker at the anti-tithe meetings?—Yes.

3080. Did those political unions discuss public subjects?—Yes, and collected money and attended most incessantly to the registration of voters at the sessions.

3081. Was the repeal of the Union discussed there?—It was, and petitions have been presented by the members to both Houses.

3082. Who were the principal speakers at those trades' unions?—Mr. Marcus Costello, Mr. Reynolds, Mr. Slevin, and several other persons that are in the habit of making political speeches in Dublin, and attending political meetings on the Roman Catholic side.

3083. Do the political unions still continue?—Yes, they appear to be in vigorous operation. I have very lately seen accounts of the meetings, and notices of the meetings, and notices of assemblies for the purpose of petitioning.

3084. Do you recollect when those political unions first arose in Ireland?—The trades' unions arose just previous to the Reform Bill, and after the passing of Catholic emancipation.

3085. You say the members are principally Roman Catholics?—Almost exclusively so.

3086. Are the same persons prominent among them who have been prominent at the previous meetings of the Roman Catholic Association?—I believe almost all the prominent speakers at the political unions were prominent speakers at the Roman Catholic Association.

3087. Did those trades unions' discuss any other topics besides the repeal of the Union; did they discuss the question of tithes?—They did; they discussed the question of reform, and the question of tithes, and the repeal of the Union; and in fact every great question that came before the country.

3088. Are the proceedings in those meetings published and circulated by the press in Ireland?—They are circulated by the newspaper press; I have seen them in all the Dublin papers at different times.

3089. Were the discussions and speeches made there of a character tending to excite the public mind?—Very much so.

3090. Do you apprehend that that excitement of the public mind was a subject of alarm to the Protestants?—It was decidedly. I think the excitement arising from the trades' unions and the volunteers, who were the successors of the Catholic Association, was the great cause of the increase of the Orange Institution in 1832.

3091. The circulation of the Dublin papers is not confined to Dublin, but they circulate throughout Ireland?—The whole of Ireland.

3092. Have you heard of the political unions in this country?—I have.

3093. Did those trades' unions appear to be at all associated for the purposes of trade or commerce?—Not at all; solely for political purposes.

3094. Do you know whether those meetings took any measures with regard to trade or commerce, or for the improvement of the arts?—I never heard of any.

3095. Their proceedings were exclusively directed to political subjects?—They were.

3096. Were their meetings frequent?—At one time they were weekly, I believe.

3097. At what time?—I cannot charge my memory with that.

3098. Was it at the time when the chief agitation was with respect to the repeal of the Union?—That is the impression upon my mind, but my memory is not very accurate as to dates upon this subject.

3099. Do you apprehend that they had frequent meetings at the period when the anti-tithe confederacy was forming?—Yes, I am sure they had.

3100. Did those anti-tithe agitators go to any great length in Ireland?—All through the southern parts of Ireland where the Roman Catholics predominated.

3101. Were there formidable meetings in the neighbourhood of Dublin upon the subject?—There were.

3102. Were any persons prosecuted by the Government, and convicted in consequence of that?—Yes, there was the president of those trades' unions, Mr. Marcus Costello, one of the first of those convicted.

3103. Was there any other person who was a prominent character at those trades' unions also tried and convicted, and actually imprisoned?—Yes, Mr. Reynolds and a Mr. Curran.

3104. Do you apprehend that those formidable meetings that took place through the country, which produced a great deal of terror throughout distant parts of the country, were at all influenced by those anti-tithe meetings and speeches in Dublin?—I think they arose directly from them.

3105. You are aware that there were a great many outrages perpetrated in various parts of Ireland connected with that subject of tithe?—Yes.

3106. And a great many infractions of the law and a great many prosecutions in consequence?—A great many.

3107. Do you happen to know whether or not petitions were got up for the repeal of the Union at the time those meetings were going on?—They were numerous from the parishes all through the country.

3108. Who were principally active in getting up those meetings for that purpose?—The members of those associations which succeeded the Catholic Association, and the Roman Catholic priests were very active in support of it.

3109. And the consequence was that a prodigious number of petitions came over here?—I believe more than ever appeared upon any other subject, except in favour of Roman Catholic emancipation.

3110. You say that the Roman Catholic priests throughout Ireland took an active part in getting up those petitions?—Yes, I believe the meetings were constantly held, either in the Roman Catholic chapels or in the chapel-yard, and very much under the direction of the Roman Catholic clergy.

3111. Then the body of the Roman Catholic priesthood in Ireland were very much in favour of a repeal of the Union?—Yes.

3112. Co-operating with Mr. O'Connell in exciting that feeling, and producing the agitation of the subject and the petitions?—Yes.

3113. Did the Roman Catholic clergy take any part in the meetings with reference to the anti-tithe agitation?—Yes, in various parts of the country.

3114. At the procession you have spoken of, was Lord Mulgrave in such a position in that procession that he could have seen the flags?—I believe he passed through the lines where all those flags were exposed in the first instance, and that subsequently he must have seen them all defile through the Castle-yard.

3115. You say you saw a flag with the repeal of the Union?—I did.

3116. Did you perceive that that flag had been covered over?—I did not. I saw it uncovered.

3117. And there was no covering of any kind?—None that I saw.

 3118. What

H. R. Baker, Esq.

19 June 1835.

3118. What sort of a day was it?—The part of the day when I saw it was fine.

3119. Had there been rain?—There had.

3120. Could it be possible for the rain to call forth the words "Repeal of the Union," which before the rain were covered, so as to impose upon yourself?—I do not think such an imposition was likely.

3121. Is it possible?—I do not say it is impossible, but I do not think it is probable.

3122. How far were you from it?—I suppose I was about 50 feet, half the width of Dane-street.

3123. You think it is not possible for the wet so to have called forth the colours, as to make you suppose that there was nothing whatever between that flag and the public view?—As such an idea never struck me, I did not examine it for that purpose.

3124. You could not negative the existence of such a fact?—No, I saw it uncovered, nor can I say whether it had been previously covered or not.

3125. Every trade has its devices, and before every body of tradesmen there were those devices painted upon the banners?—Yes.

3126. You were understood to say, that there was also with those devices something of a party character to every one of them?—To most of them.

3127. You would call orange and green combined a party character?—Yes.

3128. Would it not be a great blessing if they were combined?—It would depend upon whether they could be combined with safety to the Protestant institutions of this country.

3129. Would it not be a great blessing if good feeling so far prevailed that the Orangemen would view the green without any aversion, and the Roman Catholics would view the orange without any aversion?—If such a thing were possible, it would be desirable.

3130. What renders it impossible?—A desire on the part of the Roman Catholics not to be satisfied with equality, but to require superiority in the country.

3131. Where does that appear?—I think it appears from the conduct of the Roman Catholics all through, previous to passing the Catholic Emancipation Bill down to the present day.

3132. Did you think the Catholics upon an equality before the Emancipation Bill passed?—I did not. I thought it would be dangerous to give them what they called equality, because it would be used as the means of obtaining superiority.

3133. Do you think now they enjoy an ascendancy?—I do.

3134. In what respect?—They have an apparent equality by law; but by their superior numbers, and by the superior union amongst themselves, they have superior power in Ireland in the management of public affairs there.

3135. Is that ascendancy owing to their superior numbers?—Yes, in contradistinction to property.

3136. What mode would you adopt for the purpose of diminishing their numbers and destroying their ascendancy?—Not the mode that is alluded to in the question. I should be sorry to have them diminished by violence.

3137. How do you consider that their numbers should be diminished?—I have no wish that their number should be diminished, but I wish that the influence of mere number, as contradistinguished from the legitimate influence of property, should be diminished.

3138. How does the Catholic ascendancy show itself now?—I think it is quite evident, from the appointments that have been made in Ireland, in every department at present.

3139. Are the majority of them Catholics?—All the appointments have been made of Roman Catholics, or of persons holding very similar political principles.

3140. Will you mention an instance?—For instance, Mr. Perrin, the Attorney-General, I conceive, to hold the political opinions which are commonly attributed to Roman Catholics.

3141. He is not a Roman Catholic?—He is not in religion; but my observations as to Roman Catholics are not attached to their religion, but to their political principles.

3142. Is Serjeant Perrin a Repealer?—I am not aware.

3143. Are not you aware that he made a strong speech against it in the House of

of Commons?—I am not aware that he did; but I believe he joined very strongly in the anti-tithe agitation.

3144. Is Serjeant O'Loghlin a Repealer?—I understand he was present when repeal sentiments were uttered, and without expressing his dissent.

3145. Did you ever read his contradiction to that?—No.

3146. Do you read the public papers?—I do, daily.

3147. And in no paper did you see the declaration of Serjeant O'Loghlin, that such a charge against him was utterly false?—I never did on his authority.

3148. If Catholics were placed upon the Bench, do you think Protestants would have a chance of justice?—As long as there are Protestant juries, I think they would.

3149. Do you mean exclusively Protestant juries?—No, not exclusively, of course.

3150. You think the juries ought to be mixed?—I think they ought to be men of character in private life, without reference entirely to their religious opinions.

3151. And that a Catholic who has a fair character might be admitted in safety upon a jury?—I think so in most cases; but I think that political cases might arise in which Catholics ought not to be upon a jury.

3152. But the same would not apply to a Protestant or an Orangeman?—I do not think it would. The reason of my opinion is, that among the Protestants that I know, a higher moral feeling and higher religious principles are prevalent than amongst the Roman Catholics.

3153. You would trust to one more than the other?—Yes.

3154. And is not it natural that Roman Catholics should have the same feeling upon the other side?—Precisely, and I believe they have.

3155. Supposing an affray occurred in which Orangemen committed an injury against Catholics, and the jury was exclusively composed of Protestants either known to be Orangemen or not known to be Orangemen, do not you think it would be very natural that the Catholics should have a suspicion that they would have no chance of justice under such circumstances?—I think it is very natural that a Roman Catholic should have that feeling, but my opinion is, that an Orangeman who decidedly supported his principles, would be as ready and more ready than a Roman Catholic to convict a brother who was proved guilty of a crime.

3156. It appears that there are numerous instances in which the Orange Lodges have advanced funds to defend persons prosecuted, and that they have advanced those funds after an inquiry into the justice of the prosecution; is not then the fact of their advancing these funds a decision on the part of the Orange body that the person is not justly prosecuted?—It is a decision on the part of the grand lodge that the person has made out such a case as entitled him to a full defence.

3157. The grand lodge having upon inquiry pronounced their opinion in favour of the person prosecuted, do you conceive that an Orange jury could enter upon the inquiry with minds altogether unprejudiced?—I do, from the simple fact, that it is impossible that an Orange jury in the country can be aware of the proceedings of the grand lodge in Dublin.

3158. When the solicitor of the grand lodge is sent down, are not the Orangemen aware of that fact?—I know but three cases in which the solicitor has ever been sent to the country. In one case the grand jury ignored the bills; in another case the bills were also ignored, and, within my knowledge, there is but one case in which the mere presence of the Orange Lodge solicitor could have in any way affected the minds of the jurymen.

3159. In all those cases in which the Grand Orange Lodge interferes, is it not upon the representation of a district lodge?—No, generally upon the representation of some member of the grand lodge, a gentleman living in the neighbourhood of the place where the thing occurs.

3160. Are not local funds subscribed as well as the funds of the Grand Orange Lodge?—Yes.

3161. Do you not think that that is perfectly well known to the Orangemen of the district?—I should think it was.

3162. And to the jurors who are employed to try the case, if they are Orangemen?—I dare say it may in some cases.

3163. Would it not at once create an impression favourable to the prisoner, the very circumstance of a subscription having been advanced by the body towards the defence?—I am sure not, contrary to their oaths as jurors.

H. R. Baker, Esq.

19 June 1835.

3164. Are not men swayed a good deal by their feelings and their opinions?—They are.

3165. You, as an Orangeman, entertain a very high opinion of the principles of Orangeism?—Yes.

3166. Would not the fact of the Orange Lodge subscribing towards the defence of a brother, be a *primâ facie* case, in your opinion, in favour of that brother being unjustly prosecuted?—If I was upon a jury, even if I had subscribed to the defence of the man to give him a fair trial, I would decide simply upon the evidence produced.

3167. If it was stated that you had subscribed towards the defence, is it not the doctrine of the law and the uniform practice of the court, that you would be unfit to sit upon that trial as a juror?—I am quite aware of that; it was only a supposititious case stated in the question.

3168. So that your private opinion upon the subject is quite at variance with the uniform doctrine of the courts of law, judging from human nature, and from a long course of experience and sound reasoning upon the subject?—No, I think that is a conclusion which my answer will not bear.

3169. Can you state the number of lodges not dormant?—About 1,600 in activity.

3170. Do those all pay their subscription up of 2*s.* 6*d.* each?—Not one-fourth of them; in some counties the grand lodge has not received any thing as dues for years past, particularly in the county of Fermanagh; very small sums from the county of Armagh; very little from the county of Derry. The southern counties have been more regular, because they feel more the necessity of the society.

3171. Have you any accurate data from which you could draw a conclusion as to the number in all the lodges?—I thould think there are about 200,000; I know that the lodges vary from about 20 to between 200 and 300, and I would average them at something over 100.

3172. As treasurer, being anxious for the efficiency of this loyal body to support the Government and peace and good order, and to keep down rebels of every description, do not you consider yourself bound to inquire as to the efficiency and as to the arms of the body?—Certainly not; it is no part of the objects of the institution.

3173. From your official situation, could you not easily ascertain the number of the Orangemen of Ireland?—I think not; there were returns ordered in our rule-books, directing that the name of every Orangeman should be furnished to the grand lodge; but that being neglected by various districts in the country in November last, there was a resolution passed changing the nature of the returns, and directing, "That in future the secretary of each lodge do make a return as soon as possible after the regular meeting in February, to the district secretary, of the names and residence of the several officers in his lodge, together with its place of meeting, and post-town and number of its members. That the secretary of each district do make a return as soon as possible after the regular meeting in March, to the county grand secretary, of the names and residences of the several officers in his district lodge, together with the name and residence of each of the masters and secretaries of the private lodges, their places of meeting and post-towns, with the number of members in each; and wherever the county grand lodge is not formed of the district officers, the secretary of each lodge shall make a return to the county secretary similar to the one to be made to the secretary of the district. The grand secretary of each county shall make a return as soon as possible after the meeting in April, to the deputy grand secretary of Ireland, of the names and residences of the several district masters in his county, together with the names and residences of the masters and secretaries of the several private lodges, places of meeting and post-town, as also the number of members in each lodge." That was the resolution, but the time has not been sufficiently long to allow it to be carried into full effect.

3174. Has it been carried into effect to a great extent?—No; these returns could not regularly have been made to the grand lodge till the month of May, and I have been absent since the latter end of that month.

3175. As it is the object of this Committee to ascertain the extent of the society, cannot they have that information from the grand lodge?—I think not; I think from the country officers being mostly gentlemen, and unpaid, they will not take the necessary trouble.

3176. You

229

H. B. Baker, Esq.

19 June 1835.

3176. You think that this order is not yet fully complied with?—I am certain it is not.

3177. Only partially?—Very partially.

3178. You have no communication from Ireland that it has even partially been complied with?—No, I have not; I believe the numbers of the county of Wicklow, the county of Wexford, and the county of Cork, and the Queen's County could be ascertained within a week or ten days, but in the northern counties it would be very difficult, from the great number of lodges in each county.

3179. You have made a calculation that the Orangemen of Ireland are about 200,000, will you give the data upon which you draw that conclusion?—I have already stated that I know the lodges to vary from 20 to 250 or near 300, and from what I have heard of various lodges, I strike in my mind the average of 100.

3180. It is only a loose general calculation from the impressions upon your mind, and not from any accurate data?—Yes.

3181. Are you aware of communications between the Orangemen of England and the Orangemen of Ireland?—Occasionally there are.

3182. It appears in book No. 7, at a committee of the grand lodge in October 1828, there was a communication from Lord Kenyon, deputy grand master of England; a communication also from the Duke of Newcastle, page 15; and in page 16 of the same book there are communications from Lord Kenyon, again from the Marquis of Chandos, and 30 *l.* voted to Mr. Eustace, grand secretary of England, for his expenses, independent of 10*l.* already paid?—That was immediately after the revival of the institution in 1828. Mr. Eustace was deputy grand secretary of the Grand Orange Lodge in England, and went over there for the purpose of re-organizing the Orange Institution.

3183. There appear to be subscriptions paid, "Lord Enniskillen, 5*l.* 5*s.*; Lord Cole, 3*l.* 3*s.*; and N^l Sneyd, 3*l.* 3*s.*;" the regular subscription is a guinea?—Yes; except that noblemen and deputy grand masters generally give a larger sum.

3184. Is there not a connexion between the Orange body in Ireland and the Orange body in England?—Certainly.

3185. Can you produce the letter of the Right honourable Sir Robert Peel, then Home Secretary, on the 23d of January 1829?—I dare say I shall be able to produce it if required.

3186. There appears to be a communication from John Claudius Beresford, at page 157, will you read the resolution touching the communication?—"Resolved, that the letter received from John Claudius Beresford, esq. on the subject of Protestant colonization, and bearing date 12th of July 1829, appears to us so completely inconsistent with the essential principles of the Orange Institution, that we cannot by any means consider a gentleman, entertaining such sentiments, a fit and proper member of the Grand Orange Lodge."

3187. Have you that communication?—I do not know whether it is in existence; if it be in existence, I shall be able to produce it.

3188. Did you, as treasurer of the Grand Orange Lodge, take the opinion of council as to whether a prosecution could be successfully instituted against any parties concerned in what is called the Mulgrave Procession?—No.

3189. Did any person take any opinion upon the subject to your knowledge?—Not on behalf of the Orange Lodge; the question arose only as a matter of private conversation, and not in the lodge at all.

3190. Was the opinion of counsel taken by any body?—Not that I am aware of.

3191. Were you at what is called the Haddington Ceremonial, at the theatre?—No, I was not.

3192. You did not see the Orange flag exhibited?—There was no Orange flag exhibited in the theatre, for I not only heard the assertions, but I have seen the affidavits of many persons who were there, that there was no such thing as an Orange flag exhibited.

3193. You were not present?—I was not; but I have seen affidavits to that effect. There were Orange pocket handkerchiefs, with a purple border, in the hands of many persons, but there was no Orange flag, but there was one white one produced after the third act.

3194. What was upon it?—"The Orangemen of Ireland."

3195. Mr. Boyton, who is one of your chaplains, was made chaplain by Lord Haddington?—Yes.

H. R. Baker, Esq.

19 June 1835.

3196. Were not some of the Orange body promoted by the late Government?—Not a single instance in Ireland, that I am aware of.

3197. You have said that the grand jury threw out the bills against the magistrates at Cavan; the magistrates were Mr. Williams, Mr. Pratt, and Mr. Fox the chief constable, those three gentlemen were Protestants?—Yes.

3198. Is not the grand jury at Cavan exclusively Protestant?—I am not aware whether they are exclusively Protestants; the majority are Protestants.

3199. Was this prosecution instituted by the Orange body?—It was instituted in the name of the person attacked. The Orange body subscribed the money to enable him to obtain redress.

3200. And he made a statement to the Orange body, upon which they advanced the money?—Yes.

3201. Are the majority of the Cavan grand jury Orangemen?—There were but two Orangemen upon the grand jury. I believe the majority of the persons upon the grand jury are what are called men of liberal opinions.

3202. But Protestants?—Protestants.

3203. No action was brought against Mr. Fox by the man who preferred the indictment?—No, it was considered too expensive a proceeding, and not coming immediately within the protection usually held out by the grand lodge.

3204. Upon your last examination you produced documents in two cases where the Orange body had advanced money in the defence of persons, one of whom was sentenced to two years' imprisonment, and the other to 16 months' imprisonment, and this day you have proved the application of money by the Orange body to carry on a prosecution, of which the Protestant grand jury threw out the bill. Thus it appears that the Orange body have applied their pecuniary resources, in reference to the administration of justice, in cases where the event does not appear to have justified them?—The documents in this latter case were all offered to the Committee by Mr. Ward, in his examination, for their inspection, and if I am to give my own opinion upon the case, I say it is such an one that if the Orange body had had sufficient funds they should have subsequently brought the matter before the Court of King's Bench. A case of greater outrage or injustice I never heard of. As to the two former cases, a reference to my previous evidence will show that the grand lodge were not only justified in the course they took, but imperiously called on to do so.

3205. But that was not the view taken by the grand jury?—It was not, I believe it was made a political question among the grand jury, and that it was upon that account alone that the bills were thrown out.

3206. But it was so made a political question in a grand jury composed of Protestants?—Yes.

3207. And by Protestants upon their oaths?—Yes.

3208. And after they had examined the witness upon oath, whose statement without oath was acted upon by the Orange body in voting the money for his defence?—It has been stated already in a former question in the course of my examination, that men's political opinions will influence them even when on their oaths and bias them unintentionally as to their belief of evidence.

3209. Did not the Orange body act upon the statement without oath made by an interested party whose evidence appears to have been rejected by a grand jury of Protestants?—The magistrates in the county of Cavan would not take the man's affidavits against Mr. Williams or Mr. Fox.

3210. Are there any Orange magistrates in that county?—Yes.

3211. Was application made to those county magistrates to take the informations?—Application was made to the nearest petty sessions.

3212. Was an application afterwards made to the Court of King's Bench by those Orangemen whose informations were refused by the partial magistrates at the petty sessions?—Counsel advised that application to the Court of King's Bench was unnecessary, as they could send up the indictments at once to the grand jury, upon an application to the court at the assizes.

3213. So that in this case the Orangemen were peculiarly unfortunate; they failed at the petty sessions and they failed also before the grand jury?—Yes; there was such a case made before the judge at the assize, that he thought it right that those informations should be sent up to the grand jury, which, as he had the power of refusing, I conceive there must have been such a *primâ facie* case made out as to have authorized the magistrates to take the informations.

3214. There appears entered in the account-book of the treasurer of the grand lodge

lodge the following sum : " Defence of a brother in Dublin, 2*l.* 2*s.*," in December 1834 ; can you give any information in regard to that ?—This was a man of the name of Lee ; he was assaulted at a meeting at the Royal Exchange in December, and it was to enable him to prosecute the man that so assaulted him.

3215. " Defence of a brother in the county of Maynooth, 6*l.* 6*s.* ;" can you state the circumstances of that ?—It was fees to counsel on the case being submitted to them ; whether it was a case that ought to be supported or defended by the grand lodge ; I believe the opinions were not favourable, and therefore the case was no further proceeded in.

3216. " Defence of brethren in Armagh, 2*l.*"—Those were the persons charged with burning the houses lately in Anahagh, near Armagh.

3217. There appears to be a sum for the defence of an Orangeman in Meath, 10*l.* ?—That was granted for the man charged in Kells with murder. I do not deny that it is the practice of the Orange body to defend their brethren, when they conceive that they have been aggrieved.

3218. Although you have read a list of instances in which the Orange body have advanced money in reference to the administration of justice, you do not mean to convey that that list contains all the cases in which money has been advanced ?—The treasurer's book contains every case, and I dare say, by reference from page to page, every case could easily be discovered.

3219. Is the list you have produced made out from your own notes ?—Principally from my memory. I conceived that I should be examined as to the accounts of the institution, and, for my character's sake, I thought it necessary to refresh my memory upon every point connected with it.

3220. You have stated that 2*l.* was advanced for the defence of the Orangemen charged with burning houses at Anahagh, in the county of Armagh, are you aware that Sir Frederick Stoven has made a report respecting that transaction ?—I am not ; all I am aware of is, that some Orangemen were tried upon the occasion and acquitted, and I believe there was no Orangeman concerned in the transaction.

3221. Can you produce the statement upon which the 2*l.* was advanced for the defence of the Orangemen ?—No, it was upon the application of Mr. Blacker, the assistant grand secretary of Armagh. He got 4*l.* as the subscription of the district of Loughgall, in the county of Armagh, and he returned 2*l.* to the district master for the defence of the man charged with this offence, and a resolution was passed afterwards in the grand lodge, indemnifying him for so acting upon his own responsibility.

3222. And your impression is that the Orangemen had nothing to do with that outrage ?—It has been so stated to me.

3223. Did you hear that 14 houses were what is called in that country wrecked and gutted ; the furniture thrown out, and the windows smashed ?—I have heard so.

3224. Have you heard that the grand jury have granted 360*l.* to those people whose houses were wrecked ?—I have not heard it before, but I think the grand jury could not have acted otherwise, as it was clearly a malicious injury.

3225. Did you hear that a man of the name of Moore, who was in one of those houses, was taken out and placed in the snow, having been six months bedridden, where he perished ?—I never heard of such a circumstance, and I am perfectly convinced that if such a thing occurred, there were no Orangemen concerned in it.

3226. By whom do you suppose that to have been done ?—I have no means of judging.

3227. Did you ever hear that the houses destroyed were the houses of Catholics and Catholics only ?—I did.

3228. If Sir Frederick Stoven, an officer high in the army, employed by the Government in the county of Armagh, has made an official report that he saw a body of upwards of 150 persons, whom he conceived to be Orangemen, armed with the yeomanry arms, and that those men intimated a disposition to give battle to the King's troops, what impression will that official statement make upon your mind ?—I conceive that Sir Frederick Stoven could have no means of knowing particularly whether those men were Orangemen or not, and the very fact of their appearing in arms against the King's troops, or committing an outrage, would be a proof to my mind that they were not Orangemen ; and that if they were Protestants, it is their not being Orangemen that allowed them at all to commit such an act.

3229. And if a stipendiary magistrate of the county, Mr. Jones, should happen

H. R. Baker, Esq.

19 June 1835.

to concur with Sir Frederick Stoven, do you attach no value to his opinion?—It must be proved to me that they were Orangemen before I could believe that such an act could be committed by Orangemen; and I conceive that no man out of the institution can have any effectual means, except by reference to books, to know whether the men were Orangemen or not.

3230. So that although you take upon yourself, upon belief, to state that they were not Orangemen, you at the same time state it to be impossible to prove that they were so?—With great respect to the honourable Member, I said no such thing.

3231. In the book there appears this entry, "A brother in Tyrone, 5*l.* 0*s.* 3*d.*?" —That was for a case that was laid before Mr. Serjeant Pennefather on behalf of Mr. Greer, the grand master of that county. He had published a circular, with his name attached to it, as the act of the grand lodge of the county of Tyrone, desiring the Orangemen not to unite with the Roman Catholics in their opposition to tithes. The resolution of the grand lodge was rather loosely worded, and Lord Caledon, I believe, took notice of the resolution, and a letter was sent from Lord Plunkett to Mr. Greer, requiring to know whether he would avow it or not; and a case was laid before Mr. Pennefather whether it was advisable for him to avow the publication or not, and I believe he advised him not to say any thing upon the subject. Mr. Greer was struck off the commission of the peace by Lord Plunkett.

3232. Are you aware that the Orange body passed a vote of thanks to Mr. Greer upon that occasion?—They did.

3233. With reference to the grand jury that threw out the bills in Cavan, was that sum of 55 *l.* given by Mr. Fox before the case came before the grand jury?—Yes.

3234. Was not it well known that he had given that by way of compensation before the case went to the grand jury?—Perfectly.

3235. You have stated that there is at this moment a Roman Catholic ascendancy—do the priests take part in the elections?—It is perfectly notorious that they do.

3236. Do you consider that at this time a great majority of the representation of Ireland is in the hands of the Roman Catholic priesthood?—I do.

3237. Was that adverted to by you when you spoke of a Roman Catholic ascendancy?—Yes; I think it is used for Roman Catholic purposes.

3238. What proportion of the representation of Ireland do you consider to be at this moment influenced efficiently by the Roman Catholic priesthood out of 105 members?—I should think at least two-thirds.

3239. Does not that give them an enormous power both in Ireland and in the House of Representatives of the empire?—It does.

3240. Does not that constitute a Roman Catholic ascendancy?—In my opinion it does; an ascendancy in the House of Commons necessarily gives an ascendancy in every department of Government.

3241. And does not that ascendancy tend to injure the Protestant interests and to invade the rights of the Protestant Church of Ireland?—I think so decidedly.

3242. You have spoken about Sir Frederick Stoven; is not it a common thing with persons of a particular description to confound together Protestants and Orangemen?—I believe they are almost universally so confounded by Roman Catholics in Ireland.

3243. Is Sir Frederick Stoven considered to be in the Roman Catholic or liberal interest?—Very strongly so.

3244 Very strongly prejudiced upon that side?—Yes, very strongly; I have heard that he has always expressed opinions favourable to the Roman Catholic interest.

Lunæ, 22° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Earl of *Gosford*, attending by permission of the House of Lords, was Examined.

The Earl of *Gosford*. 22 June 1835.

3245. WHAT situation does your Lordship hold in the county of Armagh?—I am lieutenant of the county and custos rotulorum.

3246. How long have you been appointed lieutenant of the county?—I forget the date of my appointment; I was governor before that; I think it was in 1832 that the new form was established by a Bill in Parliament.

3247. You were amongst the earliest appointments of lieutenants?—I was.

3248. How long had you been governor of the county of Armagh and custos rotulorum?—A considerable number of years.

3249. More than twenty years?—Yes, as long as that certainly; there was a regulation which made the colonels of militia governors; then I was joint governor with my father, and on my father's death I continued, having been custos rotulorum before my father died.

3250. Your Lordship will find in the evidence of Colonel Verner, now shown to you, and the evidence of the Rev. Mortimer O'Sullivan, that the first Orange Lodge was formed on the 21st of September 1795, on the evening of the day of the battle of the Diamond?—It was about that time, as well as I recollect, but I cannot say precisely.

3251. The question to Colonel Verner is, "Was there not an assault on the Protestants previous to the establishment of the Orange Institution, which led to the conflict at Diamond Hill?" the answer is, "There was." "When was that?" "The 21st of September 1795." Will your Lordship have the goodness to read the address of the late Earl of Gosford, then governor of the county of Armagh, and the resolutions of the magistrates, and the names of the magistrates present on that occasion?—On the 28th day of December 1795, certain magistrates and gentlemen were convened in Armagh. "At a numerous meeting of the magistrates in the county of Armagh, convened at the special instance of Lord Viscount Gosford, governor, his Lordship having taken the chair, opened the business by the following Address:—'Gentlemen,—Having requested your attendance here this day, it becomes my duty to state the grounds upon which I thought it advisable to propose this meeting, and at the same time to submit to your consideration a plan which occurs to me as the most likely to check the enormities that have already disgraced this county, and may soon reduce it into the greatest distress. It is no secret that a persecution, accompanied with all the circumstances of ferocious cruelty which have in all ages distinguished that dreadful calamity, is now raging in this county. Neither age, nor even acknowledged innocence as to the late disturbances, is sufficient to excite mercy, much less afford protection. The only crime which the wretched objects of this merciless persecution are charged with, is a crime of easy proof; it is simply a profession of the Roman Catholic faith. A lawless banditti have constituted themselves judges of this species of delinquency, and the sentence they pronounce is equally concise and terrible; it is nothing less than a confiscation of all property and immediate banishment. It would be extremely painful, and surely unnecessary, to detail the horrors that attended the execution of so wide and tremendous a proscription; that certainly exceeds, in the comparative number of those it consigns to ruin and misery, every example that ancient or modern history can afford. For where have we heard, or in what history of human cruelties have we read of more than half the inhabitants of a populous country deprived at one blow of the means as well as of the fruits of their industry, and driven in the midst of an inclement winter to seek a shelter for themselves and their helpless families where chance may guide them.

The Earl of *Gosford*.

22 June 1835.

This is no exaggerated picture of the horrid scenes now acting in this county; yet surely it is sufficient to awaken sentiments of indignation and compassion in the coldest heart. Those horrors are now acting, and acting with impunity. The spirit of impartial justice (without which law is nothing better than tyranny) has for a time disappeared in this county, and the supineness of the magistracy of this county is a topic of conversation in every corner of this kingdom. It is said the Catholics are dangerous; they may be so; they may be dangerous from their numbers, still more dangerous from the unbounded views they have been encouraged to entertain; but I will venture to assert, without fear of contradiction, that upon these very grounds, those terrible proceedings are not more contrary to humanity than they are to sound policy and justice. I have the honour to hold a situation in this county which calls upon me to deliver my sentiments, and I do so without fear or disguise. I am as true a Protestant as any man in this room, or in this kingdom. I inherit a property which my family derived under a Protestant title, and, with the blessing of God, I will maintain that title to the utmost of my power. I will never consent to make a surrender of Protestant ascendancy to Catholic claims, with whatever menaces they may be urged, or however speciously or invidiously supported. Conscious of my sincerity in this public declaration, which I do not make unadvisedly, but as the result of mature deliberation. I defy the paltry insinuations that malice or party spirit may suggest; I know my own heart, and should despise myself if, under any intimidation, I could close my eyes against such scenes as present themselves on every side, or shut my eyes against the complaints of a persecuted people. I have now acquitted myself to my conscience and my country, and take the liberty of proposing the following resolutions:—I. That it appears to this meeting that the county Armagh is, at this time, in a state of uncommon disorder; that the Roman Catholic inhabitants are grievously oppressed by lawless persons unknown, who attack and plunder their houses by night, unless they immediately abandon their lands and habitations. —II. That a committee of magistrates be appointed to sit on Tuesdays and Saturdays, in the chapter room of the cathedral church of Armagh, to receive information respecting all persons, of whatever descriptions, who disturb the peace of this county.—III. That the instructions of the whole body of the magistracy to their committee shall be, to use every legal means within their power to stop the progress of the persecution now carrying on by an ungovernable mob against the Catholics of this county.—IV. That said committee, or any three of them, be empowered to expend any sum of money for information or secret service out of the funds subscribed by the gentlemen of this county.—V. That a meeting of the whole magistracy of this county be held every second Monday, at the house of Charles M'Reynolds, to hear the reports of their committee, and to give further instructions, as the exigency of the times may require.—VI. That offenders of every description in the present disturbances shall be prosecuted at the public expense, out of the funds subscribed by the gentlemen of this county; and to carry this resolution into effect, it is resolved, that Mr. Arthur Irwin be appointed law agent to the magistrates.—The above resolutions being read, were unanimously agreed to, and the committee nominated. Lord Gosford having left the chair, and Sir Capel Molyneux being requested to take it,—Resolved, That the unanimous thanks of this meeting be presented to Lord Viscount Gosford, for his proper conduct in convening the magistrates of the county, and his impartiality in the chair.'"

3252. The first name in that is Gosford,—that refers to the late Earl of Gosford?—Yes.

3253. Capel Molyneux means Sir Capel Molyneux?—Yes.

3254. Who was William Richardson?—He was a member for the county.

3255. Arthur Jacob M'Cann?—I think he was sovereign of Armagh and a magistrate.

3256. Robert Bernard Sparrow, he was the father of the present Lady Mandeville, was he not?—Yes.

3257. Alexander Thomas Stuart?—He was a gentleman possessing large property in the county of Armagh.

3258. Michael Obins?—He was a gentleman of a very old family and considerable property in the county.

3259. Hugh Hamilton?—I think he was at that time Dean of Armagh and afterwards Bishop of Ossory, but I cannot be certain.

3260. John

3260. John Ogle?—He was a person that married a lady there that had considerable property; he went by the name of Colonel Ogle.

3261. William Clarke?—He was a gentleman of property in the county.

3262. Charles M. Warburton?—He was, I think, rector of Loughgilly and afterwards Bishop of Cloyne.

3263. William Lodge?—He was doctor of divinity and rector of a very large parish in the county of Armagh.

3264. William Bisset?—He was rector of Loughgilly, the same parish that Dr. Warburton had held, and afterwards Bishop of Raphoe.

3265. Thomas Quin?—He was a clergyman; a gentleman of property in the county, and rector, I think, of the parish of ————.

3266. Owen O'Callaghan?—He was a magistrate; a Roman Catholic.

3267. John Maxwell?—He was a gentleman of property in the county.

3268. Joshua M'Geough?—He was a magistrate and a gentleman of large property.

3269. James Verner?—He was a gentleman who resided in the county, a gentleman of property, the father of the present Colonel William Verner, member for Armagh.

3270. Richard Allott?—He had a large living in the county of Armagh, and was afterwards Dean of Raphoe; he died such.

3271. Stewart Blacker?—He was rector of a parish in the county I state, as nearly as I can recollect the situation, at that period.

3272. Robert Levingston?—He was a gentleman of property in the county of Armagh; he was a man that managed every thing in that county as agent for Lord Charlemont.

3273. William Irwin?—I think he was treasurer of the county at the time, a gentleman of property.

3274. Joseph Harden?—There was a James Harden, a man of property in the county; Robert, the present is; his son's name is James—I think he was called James after his grandfather.

3275. Joseph Lawson?—James Lawson was a magistrate of the county.

3276. William Barker?—A clergyman and a magistrate of the county.

3277. Have you ever seen those resolutions before in any other shape?—Yes; I have seen them in print, from what I have found in drawers of my own in looking over papers, I have seen a good number lying there that had been printed, and my impression is that they were circulated through the county and printed for distribution.

3278. Your Lordship was then a very young man?—Yes; I think I was at Oxford at the time.

3279. About that time were you in the county?—I think it is very likely I may have been, as I generally spent my vacations there.

3280. Has your Lordship any recollection of any of the outrages committed at that time, or any means taken to protect the Catholics, for whose protection this was issued?—Yes; I recollect being told, and I have no doubt of the fact, from the variety of ways in which I heard it, and the persons who mentioned it to me, that it was thought necessary by my father, Lord Gosford, the governor, to put soldiers into houses of Roman Catholics for the purpose of protecting them against the threatened attacks of the Protestants.

3281. Your Lordship will find that the battle of the Diamond, when the first Orange Lodge took place, was on the 21st of September; here are resolutions passed on the 28th day of December, representing half the population as placed out of the pale of the law by a banditti assuming to themselves the whole control of the management of the country, was there a cry at that time accompanying that visitation?—I always understood that on the houses of the Roman Catholics there was written "To Hell or Connaught," and I believe it.

3282. Were not those considered Orangemen who took those steps to drive the Catholics out of the country at that time?—Not having been an Orangeman myself, I can only speak from the statement made to me; the statement made to me is, that the first Orange Lodge took place in September, and those resolutions in December, I should think, alluded to parties of Protestants banded together, but whether under the form of Orangemen I cannot say.

3283. Your Lordship there finds the first Orange Lodge in the county of Armagh, according to the best evidence now to be procured upon the subject from those connected with the Orange Institution itself, was established on the 21st of September,

The Earl of *Gosford*.

21 June 1835.

September, in the year 1795, and that they had been scarcely three months in existence when—that institution professing to be established for the preservation of the public peace and the maintenance of order—the county is in a state of the most frightful disorder, and outrages of an appalling nature are perpetrated, and half the population driven as outcasts from the county with "Hell and Connaught" inscribed on the doors of the Catholics; is not it fairly to be presumed that that was the result of the Orange system being introduced into that county?—That may be matter of opinion, but I think that the conclusion may be a fair one.

3284. This document appears to be perfectly correct?—Yes.

3285. Did you ever hear it called in question?—I never heard any part of it called in question as to its contents or as to its truth, I have heard it objected to by many persons who disapproved of it.

3285*. You never heard it impeached by authentic documents?—No; I go further than that; I am sure my father would not have said one single thing he did not believe to be true, and that he was fully convinced of the correctness made in that statement.

3286. He states, "Where have we heard, or in what history of human cruelties have we read, of more than half the inhabitants of a populous country deprived at one blow of the means as well as of the fruits of their industry, and driven, in the midst of an inclement winter, to seek for shelter for themselves and their helpless families where chance may guide them?" That appears in the body of the statement; all these circumstances, according to this paper, were perpetrated against Catholics, as appears upon the very face of the document itself?—I always understood these threatening notices to have been directed against the Catholics solely.

3287. There is not appended to this a single name but one of a Roman Catholic Mr. Owen O'Callaghan?—That is the only Roman Catholic there.

3288. You have at the head of it the Earl of Gosford, your late father, Sir Capel Molyneux, baronet, William Richardson, the member for the county, three gentlemen who were then in the church, and died bishops, and several clergymen, but all staunch friends of the Protestant Establishment, anxious for its preservation, unanimously adopting the resolutions submitted by the Earl of Gosford, unanimously thanking him for his conduct in calling them together, and not one expressing the slightest dissent from the sentiments he uttered in proposing those resolutions?—I see here that three of the signatures to those were clergymen, and afterwards bishops; their names were, Hugh Hamilton, Charles M. Warburton, and William Bisset, the one Bishop of Ossory, another afterwards Bishop of Limerick or Cloyne, and William Bisset was Bishop of Raphoe, and died such.

3289. In the discharge of your duty as lieutenant of the county of Armagh, have you found the Orangemen to aid or thwart the civil authorities as a body?—I have found bodies of them resist the laws; but if any particular cases are mentioned, probably that will bring it more directly to my mind; I have found them resist the laws, and refuse obedience to the laws as Orangemen; I do not mean to apply it to the whole body of Orangemen, but in particular cases Orangemen have been assembled and have resisted the laws.

3290. In their processions?—Yes, and otherwise.

3291. Do you recollect the transaction of Newtown Hamilton, and the breach of the peace there?—There are very frequent disturbances there between the parties, and I have heard of parties of people going through the town and playing party tunes, which have been productive of annoyance.

3292. What party?—The Orangemen going through the town and playing party tunes.

3293. What tunes?—Boyne Water and Protestant Boys, and Croppies lie down.

3294. Are those tunes deemed offensive by the Catholic people of that county?—Yes, certainly.

3295. Can Orangemen be ignorant that the playing of those tunes gives great offence to the Catholic people?—I have represented it myself to many of them; I have heard that they have been playing; persons have sent to me to speak to them upon it; I have represented to them that it was very offensive to the Catholics, and tended to outrage and breaches of the peace, if those practices were continued.

3296. Did this remonstrance of your Lordship prevent the repetition of those offensive

237

The Earl of *Gosford*.

22 June 1835.

offensive party tunes and processions?—Not always; I think in one instance I recollect it had a good effect.

3297. Is it upon your Lordship's recollection what that instance was?—Yes; it was a case not very far from my own house; I suppose I shall not be called upon to mention names, but I am in the power of the Committee upon that point; but I recollect a man coming to me, a very respectable-looking man; I do not recollect his name; he told me they were frequently going through the country playing those tunes, and that they had come to his house, and that a great deal of inconvenience had occurred; that he was a quiet and peaceable man, and not easily agitated; but he said, "There are some fellows of a contrary temperament to myself near me, and I am sure if they play those sort of pranks, something dangerous will accrue; I only came to mention the matter, not wishing to have my name made public, but merely wish to see whether you can stop those proceedings."

3298–9. That man was a Roman Catholic?—He was; I expressed my approbation of the tone and manner of the man who came to communicate this, and I told him I would act in the same spirit as he had done, and that I would send to them and not take it up as a magistrate, and I sent for those people.

3300. What was the nature of the manner in which he himself was treated?—A circumstance happened to one of his cows that was frightened at the music; and as he stated to me that one of his cattle was killed in consequence of flings and plunges at the alarm of the music playing near the house, I did not understand that he took any notice of that; he thought it might create ill-will, and he came to me, thinking that the thing might be softened, and merely wishing to have these practices put a stop to.

3301. Does your Lordship think that if it were known that this man who thus lost his cow through the playing these offensive and party tunes called upon you, without seeking any remuneration for his cow and without prosecuting the party, to interfere in a friendly manner to put an end to those things, lest such practices, although he thought but little of them himself, would rouse the feelings of Catholics of warm temperament, that that being known might injure the man, and expose him in his neighbourhood to irritation or annoyance or vengeance in consequence?—I must divide that question into two parts; I cannot answer them together. I think it is due to him to state the tone and temper in which he came to mention those circumstances, and the man being a very respectable inhabitant in his neighbourhood, I do not think he would have been endangered; whether it might have been otherwise if he had gone to law and prosecuted the party, I cannot say; but I think, coming to me as he did, to promote peace, that that would not be considered a sufficient cause for exasperated feelings; but if any thing like a legal proceeding had taken place, the effect might have been otherwise, that he would not have been so comfortable there as he was before.

3302. Your Lordship thinks he could not take legal proceedings against the parties?—I think he would not have been so comfortable as he had been among his neighbours.

3303. He never got any damages for the cow?—I believe not.

3304. Did your Lordship exercise your influence with the party?—I did; I had a good deal of conversation.

3305. They did not disavow the transaction?—Of course I did not mention this transaction about the cow to them, for it would have been like mentioning the person's name; but I confined my observation to their being in the habit of going through the country, with fifes and drums playing party tunes, and I said it was quite a shame for persons of their appearance to do such things. I spoke to them exactly in that sort of tone. One of them said to me, is there any harm in playing Boyne Water? I told him there was no harm in playing it, but it was the spirit in which they did it; it made the Roman Catholics uncomfortable. They said they would desist in future, and I have no reason to suppose they did not.

3306. Have they not frequently drums going about?—They have long drums.

3307. Have you heard that those drums are attached to Orange Lodges?—I do not know that. I have heard that every lodge has a long drum, but I know long drums are very frequently used in their processions.

3308. Do not they frequently play those drums during the night or towards night?—I have heard them frequently play at dusk in the evening, at eight or nine o'clock in summer.

The Earl of *Gosford.*

22 June 1835.

3309. Have you not heard them later?—I do not think that has been the practice in my part of the country of late, so much as some little time back.

3310. Have you heard of serious riots resulting from the beating of those drums?—I do not know that I have heard of any considerable outrage in consequence of the beating of the drum; the drum is seldom beaten unless there are people in the procession.

3311. Your Lordship is acquainted with Tandragee, in the county of Armagh?—Yes.

3312. Does your Lordship recollect any riot taking place in Tandragee; has there been any communication to you in your official situation?—I recollect a representation made to me.

3313. The burning of Mr. Hancock in effigy?—Yes; the circumstances went before Government, and I was ordered to investigate that.

3314. That was in 1833?—I believe it was.

3315. Does your Lordship recollect the result of that investigation?—The result of that investigation was, that there was no change made thereby in the Lord Chancellor's dismissal of Dean Carter.

3316. Dean Carter was the Dean of Tuam?—Yes.

3317. Does your Lordship recollect the particulars of the transaction?—The particulars of that transaction, as well as I can recollect, not having referred to notes, were these: that there were some Orangemen that were liberated at the Armagh assizes; they were committed to gaol by Mr. Hancock, a magistrate of the county, residing at Lurgan. Upon their being liberated, there was, as I understand, an enormous concourse of the Orange population in the county to cheer them and congratulate them on their liberation, and to escort them to their homes, which were near Lurgan. Shortly after this, there was a meeting of a number assembled in the town of Tandragee, and at the top of the hill (that town is on a steep hill) they erected a thing with a pole and a cross beam to it, something like a gallows, and tar barrels were got, and they dressed up a figure, which was stated to be an effigy of Mr. Hancock, the magistrate, who had incurred their displeasure from proceeding, under the Procession Act, to commit the Orangemen who had marched in the procession contrary to law. This figure or effigy had a rope tied round its neck, and was hoisted up on this pole or gallows, the tar barrels were then set fire to, and this effigy was consumed by the fire lighted under it, with the shoutings and hurrainge of the people assembled about it. It was also stated in the report made to Government that Dean Carter, the magistrate, was standing with those parties so surrounding the effigy; and upon some affidavits, I think, that were handed to the Lord Chancellor Plunkett from some people in the town of Tandragee, of what had taken place, Lord Chancellor Plunkett sent these affidavits to Dean Carter, calling upon him for an explanation; the explanation not proving satisfactory to the Lord Chancellor, he superseded him in the commission of the peace; this was done without any communication with me. I was on my way to Ireland at the time. This was communicated to me when I got home.

3318. When did this happen?—The 24th of July 1833.

3319. Has Mr. Carter been since restored to the commission of the peace for the county of Armagh?—No.

3320. Not even by the Tory Government?—No, unless it has been done without my knowledge; Dean Carter then made some representation through me, which I felt it my duty to lay before the Government, and upon which an investigation was ordered, at which I presided, assisted by the then Solicitor-General Crampton.

3321. That investigation took place at Tandragee, on the 17th of October 1833?—Yes, I believe that was the time.

3322. A witness of the name of Locke swore that he saw a great deal of fire from sticks at Lord Mandeville's gate, preparing for the effigy of Mr. Hancock; is Mr. Hancock an efficient magistrate in the county of Armagh?—I think he is.

3323. He discharged his duty with good intention for the preservation of public order on every occasion when called upon?—As far as my knowledge goes, he does.

3324. He is not a Roman Catholic?—No, he is a Protestant.

3325. In the county of Armagh there are very few Roman Catholic magistrates?—I know but of one; but I think it necessary to observe upon that, that there is no other resident gentlemen of that persuasion with property in the county.

230

The Earl of *Gosford*.

22 June 1835.

3326. Your Lordship is acquainted with the composition of yeomanry in the county of Armagh; are there many Roman Catholics in the yeomanry in that county?—I believe not.

3327. Is there one?—If I were obliged to speak positively, I should say there was not; but it is impossible for me to say; the yeomanry is in a great measure disbanded.

3328. Their arms remain with them, with the exception of one corps, do they not?—I cannot take upon me to say what steps Government took with respect to their arms; but I believe their arms have remained with them.

3329. Have the yeomen taken a prominent part in those Orange processions, or has it appeared from the character and description of the persons that were in those processions, that amongst them many of the yeomanry must have been?—I should think so; but not in their dress, or appearing as yeomen; but that there were men belonging to the yeomanry corps in these processions I believe there is no doubt.

3330. Have you not understood that the yeomanry in the county of Armagh were almost all Orangemen?—I should think in certain parts of Armagh they are almost all Orangemen; but I never saw any return; I can only speak from hearsay and belief to that.

3331. Does your Lordship recollect a transaction that occurred in the city of Armagh respecting the yeomanry corps of that city in 1812?—I do.

3332. This book is an historical memoir of the city of Armagh, by James Stuart, whom your Lordship knows?—I do.

3333. He is editor and part proprietor of the Guardian Newspaper, a staunch Protestant if not an Orangeman?—Yes; undoubtedly that is the character of the paper.

3334. There appears in it the following passage, in page 564: "About the year 1812, Lieutenant John Barns signed a petition to Parliament in favour of Catholic emancipation. This avowal of his sentiments on that important question was displeasing to the division of the yeomen to which he was attached. On the anniversary of the Prince Regent's birthday, there was a grand military display in honour of His Royal Highness. After the corps had returned from the field to their private parade, a number of the men refused to act under Lieutenant Barns. In vain did the commanding officers remonstrate with them on the impropriety of their conduct. They persevered in their disobedience, and all subordination was lost. At this instant Lieutenant-General Mackenzie passed by with his staff. To him the disorderly men appealed, in justification of their proceedings, of which he instantly expressed the strongest and most marked disapprobation. Thus disappointed in their appeal, a number of them threw down their arms, declaring explicitly that they would no longer remain in the corps. Lieutenant-General Mackenzie sent a statement of the whole transaction to Government, by which orders were issued that the men who thus intemperately grounded their arms should be dismissed from the service. The corps was reassembled and the officers used every argument which prudence and loyalty could have suggested to bring the malcontents to a due sense of their misconduct. Every effort proved abortive. The greater part of the privates not only made common cause with the refractory division, but insisted that Lieutenant Barns should resign his commission. This new act of insubordination was reported to Government by Lieutenant-General Mackenzie, and the corps was therefore disbanded by order of the Lord-Lieutenant. His Excellency, however, notified his entire approbation of the conduct of the officers, and declared, that if Government should again require the service of a yeomanry force in the city of Armagh, it should be placed under their command. He expressed also his regret at the occasion which had deprived the country of so fine and so well disciplined a body of men." Does your Lordship believe that to be a correct statement of the transaction?—Yes; I know the writer of that book; he was a man very much respected in the town of Armagh. No man had a better opportunity of knowing the occurrences which took place there, and this also may be depended upon.

3335. Does your Lordship think, that if the Orange spirit or the Orange Institution did not exist, those men would have acted in that manner mutinied openly, and forgotten what they owed to the country and to themselves?—I must say to that, that it was highly improper conduct in them in the capacity of soldiers, and I think, from what I know of the men, nothing but a high party spirit and prejudice could have led them to adopt such a course.

The Earl of *Gosford*.

22 June 1835.

3336. And that the formation of Orange Lodges produced the hostile feelings evinced towards the Catholics; that the strong opinion expressed by them against that body was very likely to engender the spirit that broke out in open mutiny on that occasion?—I think it was the spirit of party that produced it.

3337. Has there been any communication to your Lordship respecting the formation of gun clubs in the county?—Yes, I have heard of such. I got an anonymous letter, which I very seldom attend to, but it was written in that sort of style that it really commanded attention, and I did not know exactly how to set about coming at what foundation there was for this, and at the same time not to appear to take notice of the anonymous letter.

3338. What was the date?—It was in the last year. I sent it to a chief constable, in whom I thought I could place confidence, and begged of him to look about him and find out for me if there was any foundation for the statement contained in that anonymous letter, and his report to me was, that there certainly was foundation; that there was one gun club found in a place; the chief constable mentioned the name of the man to me, stating that he had no doubt of the fact, and also that he believed that some influential people countenanced them, and rather gloried in the thing, and if spoken to they would acknowledge it.

3339. That was the chief constable of police?—Yes; having nothing to go upon but this anonymous letter and this report of this man whom I sent to find whether there was any truth in it, I did not see any step for me to take, but such steps as I thought necessary, to put Government into possession of the fact, and I caused it to be communicated to Government.

3340. For what purposes and by what description of persons were you given to understand those gun clubs were formed?—The impression upon this man's mind was, that there were people of property and influence in the neighbourhood approved of them.

3341. Formed by what class of persons?—Certainly by Protestants.

3342. The Orange party?—Yes; the houses mentioned were persons decidedly of that description where the gun clubs were held.

3343. Are not those Orange Lodges generally held in public-houses?—Yes, I believe so, so far as I know, and, as I believe I may answer universally, there is always an entertainment, I understand.

3344. Have you heard that the publicans are anxious to promote Protestant and lodge meetings, with a view to their own immediate advantage?—I believe that is the case.

3345. Those processions created thirst, and of course the parties are customers to the publicans?—I suppose in that way, where publicans have put up the sign of King William, they have found it answer their purpose pretty well.

3346. Does not the existence of those Orange Lodges lead in a great measure to dissipation and idleness from that circumstance?—To idleness decidedly, and frequently to dissipation.

3347. And so cause a demoralizing effect in the country?—Yes, I think so.

3348. When your Lordship forwarded to Government the communication respecting gun clubs, was any proceeding taken, to your knowledge, in consequence?—Not that I heard of; there was a stipendiary magistrate sent into the county, and I stated to him all the circumstances connected with the anonymous letter, and my reluctance to take notice of an anonymous letter; but that, from the style in which it was written, I thought some inquiry should be instituted, and that I had sent it to the chief constable and the chief constable had reported. I said, that as he was collecting information for the Government, I thought this was of importance, and that he had better take it and forward it with other information, as he would have the opportunity of communicating with Government upon the subject; that I thought it was the most likely way to put it in a tangible shape, and I am confident that he did so; but I have heard nothing further upon the subject.

3349. Have any facts come to your knowledge since, tending either to confirm or to discredit the information given you by that anonymous letter respecting the formation of those clubs?—Nothing but rumour; rumours have reached me that gun clubs are more generally established than I had supposed, before I received that letter.

3350. All that your Lordship has heard since tends to confirm the opinion that these gun clubs are much more generally established than you had conceived?—Yes, as far as rumour goes.

241

The Earl of *Gosford*.

22 June 1835.

3351. Your Lordship proceeded to Tanderagee on the affair, the result of which was the dismissal of Dean Carter?—Yes; I cannot say that that was the result, for as I mentioned in my former evidence, a communication had been made, and an affidavit sent to Lord Plunkett, who was Lord Chancellor; he demanded an explanation from Dean Carter; his answer was not satisfactory, and on his getting that answer, he superseded him, and the inquiry followed, and that inquiry certainly did not induce the Lord Chancellor to reappoint him.

3352. A witness of the name of Locke gives the following evidence: "I remember the 24th of last July; was at Tanderagee. I saw, about eight o'clock, a number of persons there; it was evening; they were assembling round a fire; I saw a great deal of fire from sticks at Lord Mandeville's gate, preparing for an effigy of Mr. Hancock; saw the fire lighting; heard drums beating, huzzas and cheering; they were playing party tunes, 'Croppies lie down,' 'The Boyne Water,' or some such kind of tune; no flags or banners; I saw no flags or banners on Patrick's-day in Tanderagee; of my own knowledge I know not who the effigy represented, nor from any one but the voice of the crowd heard them say it was for Mr. Hancock; I was standing upon the wall under the trees, four or five perches from the fire; Dean Carter was there, standing two yards or so from me the whole time, about four or five perches from the fire; another, William M'Name, was standing by me, a boy; I was with the crowd from the commencement; I saw Dean Carter after the fire was lighted, not more than five minutes after fire was lighted, for half an hour; I do not know where Dean Carter dined, nor did I hear; I did not see the Dean cheer until the crowd three times for him for Colonel Blacker; I heard several other cheers; a cheer for Lady Mandeville—on that occasion the Dean waved his hat; the cheers for Lady Mandeville, himself and Colonel Blacker were the only occasions he cheered for at the time of the fire." Is Lord Mandeville in the commission of the peace?—He is.

3353. Is he still in the commission of the peace?—He is.

3354. "Lady Mandeville was leaning on his arm; I will not swear I observed two ladies with him, or on his arm; I heard the crowd say who it was; I do not know Lady Mandeville's person; never saw her until that evening; I did not see the Dean's daughter." So that, as your Lordship sees, this scene took place, and the burning in effigy of a respectable magistrate, who has always, according to your official knowledge, fairly discharged his duty?—I know nothing to the contrary.

3355. There was nothing in the course of that proceeding to remove that impression from your mind?—Certainly not.

3356. But every thing to confirm it?—Yes; I believe on that occasion Mr. Hancock did no more than he was required as a magistrate to do.

3357. What was the act of Mr. Hancock which led to this?—Mr. Hancock took examinations against those people for marching in this procession, contrary to the Procession Act; those people had the opportunity of finding bail, they did not choose to do it, they rather preferred going to gaol, and he sent them to Armagh gaol, which was twelve miles off.

3358. Do you think he did more than his duty?—No, I think he would have acted wrong if he had acted otherwise.

3359. Then it appears that at the gate of Lord Mandeville, a magistrate of this county, this took place?—He was not at home, I think he was in England when this occurrence took place.

3360. There was a bonfire, and a number of party tunes played, and a great assemblage?—Yes, the numbers were variously stated.

3361. What was the number stated?—Two or three hundred; some stated it at more, some of them at less.

3362. Were many of them armed?—I do not recollect at this moment any being armed; I rather think they were not.

3363. Your Lordship presided at another investigation in Armagh, which took place on the 28th of January 1835; there were a number of houses burnt on that occasion?—That was part of the ground of the investigation.

3364. That is the assize book of the county of Armagh, and a return of the houses, for the destruction of which damages were awarded by the grand jury, is it not?—Yes, I see there are 16 there; it was reported to me from the assizes that 16 people had received from the grand jury a reimbursement for the loss they had sustained.

3365. The whole amount, 354*l.* 15*s.* 3*d.*?—Yes, that was the amount.

The Earl of *Gosford*.

22 June 1835.

3366. On the ground that the burning was a malicious one?—It was under that Act of Parliament that it was awarded.

3367. Those were the houses of Roman Catholics, were they not?—As far as that investigation went, every house that was burnt belonged to a Roman Catholic; but I think it necessary to observe, that all the houses above alluded to did not come under the burning that was the matter of that investigation; the burning of nine houses which came under the investigation were nine forming a part of the 16 there stated.

3368. Is there to this moment a single person punished for those outrages, or any of those outrages?—I believe not.

3369. Is there any one in prison for those outrages?—Not that I am aware of.

3370. Those outrages were considered to be perpetrated by Orangemen?—Yes, that was the general feeling. I have been asked whether there were any men in gaol for being concerned in the burning of those houses; I do not believe there is any man in gaol; but I am not sure there has not been some information given, and that people are out on bail at this time, but I do not believe there is any one in prison for it.

3371. Did you hear that on that occasion there was a man of the name of John Moore, a poor bedridden man, who had been confined to bed six months prior to this, and that they carried him out of the house to the snow where he perished?—I think he was; they carried him out and laid him somewhere; it was very severe weather, and he died very shortly after his removal.

3372. Who carried him out; was it the party committing the outrages?—No; I rather think it was the party of his own friends, seeing the men coming down to attack the house.

3373. In order to prevent his being burnt in the house?—I do not know whether they knew the extent to which those parties were going, but that they removed him with a view to save his life.

3374. The friends of the man had him removed with the view to save his life?—Yes, I believe so.

3375. Did they fly themselves from the houses?—Yes, most of all the inhabitants of the houses, I believe, fled at seeing the party rushing down.

3376. Will your Lordship have the goodness to state your recollection of that transaction?—If I had expected to be called upon to state that, I would have refreshed my recollection.

3377. Does your Lordship know the facts of your own knowledge?—No further than they came before me on the investigation, and that was upon oath.

3378. The witnesses are all alive?—I believe so.

3379. Is that now shown you a communication made by your Lordship upon the subject?—Yes; this is my letter to the Lord Lieutenant upon the occasion of the investigation.

3380. You recollect the last election at Armagh?—I do.

3381. That election took place in the town of Armagh?—Yes; I was not there at the election.

3382. On what day of the month did the burning of the houses in the town of Annahagh take place?—I think it was the 17th January, and the election was on the 15th.

3383. How far is the town of Annahagh from the town of Armagh?—I think it must be about three miles and a half.

3384. How far is it from Charlemont?—I should think about a mile and a half.

3385. Did you receive any information respecting any transaction that took place immediately after the election at Armagh and before the burning?—I heard of the breaking of windows and the riots which had taken place in the chairing at Armagh.

3386. Colonel Verner was returned for Armagh with Lord Acheson?—Yes.

3387. Do you recollect to have heard from authority on which you relied, that there was any body of individuals in the interest of Colonel Verner who, on leaving Armagh on the evening after the election had terminated, committed an attack upon the house of any individual?—Not that I heard of; in a town like Armagh there might have been a great deal of smashing and breaking of the houses; both might have suffered.

3388. The question refers to any attack made by any body of persons on their way from Armagh?—I do not know of any thing of that.

3389. Do

243

The Earl of *Gosford*.

22 June 1835.

3389. Do you recollect any transaction having happened on the 16th at Armagh?—No.

3390. Did you hear of any house having been attacked on the 15th or 16th?—A party, who were supposed to have gone to Armagh to attend the chairing of Colonel Verner, on returning in the afternoon of that day attacked the house of a man of the name of M'Mahon; that I should take to be the commencement of what took place.

3391. On the 15th it appears that the house of a person of the name of M'Mahon was attacked?—Yes.

3392. Was he a Roman Catholic?—I understand he was a Roman Catholic, and a pensioner from the 7th Dragoon Guards.

3393. Did you happen to hear on what ground M'Mahon was the object of a vindictive feeling on the part of this body of persons, whoever they were?—Yes.

3394. What was the ground?—There was a man of the name of M'Whinney going out of Armagh, after the races that had taken place the October preceding, had been beaten; M'Whinney was a Protestant, he had been very severely beaten; the Protestants were informed of it, and had some reason, I suppose, to suspect that the men who beat him had come out of this house of M'Mahon, and some of the party who came out of Armagh were determined to retaliate for the beating he had received four months previous.

3395. Accordingly, on their way from the election at Armagh, those persons, supposed to be in the interest of Colonel Verner, one of the grand masters of the Orange body, attacked the house of this Roman Catholic pensioner?—Yes; there was a circumstance connected with the case which appears upon the minutes, that a Protestant went forward from the body, seeing what was going to happen, to put this man on his guard.

3396. What did they do at the house of this man?—I believe they used every sort of violence, and drew the corks out of all his barrels of beer and spirits.

3397. Was he a publican?—Yes, that appeared in evidence.

3398. This proceeding is what is known by a sort of technical term called wrecking a house?—I think it was tantamount to that; they did not disturb the roof, but as it appeared before me at the investigation, they got in in the front and knocked the windows in at the rear, and got in in different directions, of course doing a good deal of mischief.

3399. Did your Lordship hear whether any of those persons had flags or emblems when they attacked the house?—No, I did not hear that.

3400. Did they attack the house of any other person before the 17th?—They did.

3401. Of whom?—I think a man of the name of Hughes.

3402. Was Hughes a Roman Catholic?—He was.

3403. How far does Hughes live from Annahagh?—Close to it; speaking from memory, I think it is one of the first houses you come to going on the high road from Armagh.

3404. Were those persons who attacked those two houses supposed to be resident in the county of Armagh, or to have come from any other county for the purpose of doing this?—I should think there was a mixture in that case, but it is generally supposed, and the current opinion is, if I am allowed to speak to that, that there was a large body of those people who had come from the neighbouring county, the county of Tyrone.

3405. Can you state what took place on the 15th on the attack of two houses of Roman Catholics?—The same cause was assigned for attacking the second house that I understood was assigned for attacking the first, that it was supposed that the people who had beaten M'Whinney had come out of this house of a man of the name of Hughes.

3406. Did any thing take place on the 16th?—I do not recollect; I understood there was a great deal of ferment in the county upon this, and an attempt to collect people.

3407. A great feeling of excitement was created by the attack on those two persons?—Yes.

3408. And that excitement was communicated to both parties?—Yes; if I may be allowed to give an opinion, I should say that Friday appeared to be a day of preparation.

3409. The attack on the houses of M'Mahon and Hughes took place on Thursday

The Earl of *Gosford*.

22 June 1835.

Thursday the 15th?—Yes, by a party returning from Armagh, supposed to be returning from the chairing of Colonel Verner.

3409*. Was M'Whinney a Protestant?—I understood he was a very quiet well-conducted orderly man, but whether an Orangeman or not I cannot tell; my belief is that he was a Protestant.

3410. The attack upon him was one of a very scandalous nature?—Very much so.

3411. On the 15th your Lordship states a great deal of excitement prevailed, and you conceive that the parties were making preparations?—From all which appeared that was my impression.

3412. On the 17th an attack was made on the town of Annahagh?—Yes.

3413. What was the number of persons which had entered the town of Annahagh on the 17th, for the purpose of attacking it?—I do not think that that appears.

3414. Have the goodness to mention what took place in the town of Annahagh, with reference to this atrocious outrage?—There was a large body of people, supposed to be Protestants, and I do not believe it is doubted that they were so; on the hill of Kinnigo a party was coming up, and saw a party running from the rear of those houses to join the party so posted on the hill of Kinnigo.

3415. There were a number of houses belonging to Roman Catholics burnt on Saturday the 17th?—Yes, at noon-day, about 12 or 1 o'clock.

3416. Are you acquainted with the circumstances under which those houses were burnt, and what took place in the town at that time; did a large body of men enter the town on the morning of the 17th?—Yes, they entered this town and set fire to those houses, and rejoined the body, as it appeared to us, posted on the hill.

3417. On the morning of the 17th there was a large body of men posted on the hill, near the town of Annahagh?—Yes, Kinnigo.

3418. From this body of men, posted on the hill, and who had arms, there was a detachment sent to the town of Annahagh?—So it appeared.

3419. And this detachment burnt the houses of 14 Roman Catholics?—Nine, as appeared on the investigation; I know only by the investigation.

3420. Were the men who burnt the houses with arms?—I believe so.

3421. Do you know whether they entered the town with military music?—That I do not think appears; they came up from another direction, and they were posted and standing on the hill; as they came up with music, it was hardly possible for the evidence who had to prove that fact, but they had music in leaving the town.

3422. Had they flags?—I did not hear.

3423. Had they Orange sashes?—I do not think that appeared.

3424. It did not appear that there was any symbol of Orangism?—I do not recollect any.

3425. After they had burnt the houses, what did they do?—The military came up from Charlemont, and found them in possession on the hill of Kinnigo.

3426. Those men were in arms?—They were; Sir Frederick Stoven then came up with the military.

3427. Do you know with what body of the military?—He came up with a troop from Charlemont Fort, and I believe he got all the carbines from the fort and some few policemen. He had a magistrate with him, and took a position under the hill on which these people were posted.

3428. Was this body, against which he thought it his duty to march, drawn up in military order?—The best answer I can give to that is, by giving Sir Frederick Stoven's evidence upon the occasion, that they were very much like a regiment standing in their parade ground before they got their order to fall in.

3429. Did they immediately disperse on being commanded to do so by Sir Frederick Stoven?—I think there were men came from the body detached from them; that some communication took place between Sir Frederick Stoven and the magistrate; and those men returned to the body on the hill, and they sloped arms and filed off in regular military order. I will read the letter of Sir Frederick Stoven: "M'Mullen came down as the ambassador from this 150 men." Mr. ———— was the magistrate with Sir Frederick. "He said, Mr. Olphert, these poor fellows are defending themselves,' and said, 'We were all beaten the night before, and that there were numbers on the other side of the hill;' witness replied, 'I see no people;' M'Mullen said, 'They are behind the hill;' and witness said, 'Look there,' meaning, at the houses burnt; witness said, 'You have arms in your hand;

hand;' 'M'Mullen said, 'Oh! sir, we were all beat the night before;' witness said, 'Why did you not go to a magistrate?' and M'Mullen said, 'We will manage our own affairs;' witness said, 'These men on Kinnigo Hill must leave;' that witness consulted Mr. Olphert, and they thought that, if making an attempt at caption, blood must be shed; M'Mullen said, 'A thousand Catholics were behind the hill, and if he would get them to disperse, they would disperse;' witness said, 'The military must remain where they are until all are dispersed;' witness and Mr. Olphert went to look along the road, and could not see them; saw about six or so under arms at Annahagh. Hughes told Mr. Olphert, 'You might have prevented all this if you wished, for you knew it; this Hughes is under bail for beating M'Whinney.' They went on to Mr. M'Mahon's house, and saw nothing. Witness and he came back to the police, and saw that the men on Kinnigo Hill were gone; sent up police to see, who said they saw them marching in order, with guns sloped and bayonets and no belts, towards Loughgall; supposes yeomanry arms, because there were bayonets. A constable from Charlemont, named Kilpatrick, told witness the party were gone; but that the papist rascals had not got half enough of it—the papist rascals. I, witness and party thought it impossible to save the houses on fire; heard there were 1,500 rounds of cartridge made up in Loughgall the day before; heard Jacksons had sold all the gunpowder they had. Witness was returning home, and, as no police were there, Mr. O. and military were to patrol. When witness got to Moy Bridge saw a party in Moy, armed; heard a shot fired. Witness returned, and met military, and came into Charlemont too late, as the party had gone towards Loughgall. Witness got the military placed across the road, to prevent party coming from Moy; the party marched out of Moy with drums, &c. towards Killyman or Dungannon; the armed party at Kinnigo might be 500 yards from the burning; has no proof of Kinnigo party being the burning party."

3430. On the investigation which took place respecting this transaction, was there any evidence given to the magistrates to show there was really a party of Roman Catholics assembled for the purpose of giving battle to these men?—No, there was evidence at the investigation that there was a great stir among them, and great apprehension and great ferment throughout the country; but as to this body of 1,000 strong, behind the hill alluded to, there was no evidence of their being actually there, though when Sir Frederick Stoven and Mr. Olphert rode on, they saw nothing to make them believe there was such a body there; but on the question being asked, could there have been that body at another part of the hill, they said it was possible.

3431. No proof was adduced before you on the investigation that there was any body of Roman Catholics assembled for the purpose of encountering or assailing this body of men who had burnt these houses?—There was a body of Catholics, I believe, assembled on that occasion, in consequence of this burning at Annahagh.

3432. You believe it was in consequence of the burning there were Catholics assembled?—I do.

3433. Do you believe there was a body of Catholics assembled before the burning, to give battle to the Protestants?—I do not believe there was evidence of that kind.

3434. Do you believe yourself the account those men gave to Sir Frederick Stoven?—I can only give my impression; my impression is, there could not have been that number behind that hill, without some strong evidence to corroborate that fact; there were Catholics assembled, but not to that extent.

3435. Was there any evidence given during the course of the inquiry, to prove that such force did exist?—No.

3436. Did it appear that this body of men who burned those houses had previously received any provocation, or had been attacked by any body of the Roman Catholic party on that day?—I think not; I stated in my evidence, that, supposing one of those Catholics' houses had concealed persons who had beaten M'Whinney the October preceding, that was the cause of the attack on the 15th on those houses.

3437. Did it appear in evidence, that the Protestant party or Orange party who attacked the town of Annahagh on the 17th, had themselves on that day been previously attacked by a body of Roman Catholics?—I believe not; undoubtedly the business commenced with an attack on M'Mahon's house; the burning was the day but one afterwards.

The Earl of *Gosford*.

22 June 1835.

3438. Did it appear that the party seen running from the town towards the hill had either a prior or a subsequent connexion with the party posted on the hill?—A subsequent connexion, certainly, for they joined them; the conclusion fairly is, that they came from that party; but I am not aware that there was positive evidence that they were detached from that party; but from their returning from the burning towards the party, naturally it was supposed that they went from the party.

3439. This body of men who attacked the town of Annahagh were not considered to be residents in the county of Armagh?—That was decidedly my impression.

3440. What were your reasons for thinking they were not resident?—Because none of them could be identified, and Kinnigo being the neighbouring town-land, if it had been confined to them, I cannot conceive they could be living in the neighbourhood and unknown; that was the impression, but whether founded or not I cannot say; the idea was that those men came from the county of Tyrone.

3441. This body of men appear to have been in a great measure armed with yeomanry arms, did they not?—Yes, I think that was positively sworn to; but the fair conclusion was, that there must have been a great number of yeomanry arms among them.

3442. The general impression was, that these men had come from the parish of Killyman in the county of Tyrone, was it not?—Yes; part of that parish is in Armagh and part in Tyrone.

3443. Do you know who the rector of that parish is?—I believe Mr. O'Sullivan.

3444. Mr. Mortimer O'Sullivan attended the investigation, did he not?—I think he was there some days; I do not think he was every day.

3445. He appeared to assist Lord Mandeville in carrying on the investigation, did he not?—I did see him speaking with Lord Mandeville occasionally, and I think I did see him with papers; I cannot say what they were.

3446. He appeared to take a strong interest in the investigation?—Yes, I think he did; he was not a magistrate of the county; he had no business there, except that he had heard that some of his parishioners' conduct was likely to be investigated into, and he may have come there as rector.

3447. Can your Lordship state any circumstances which led you to believe that this body of men who attacked the town of Annahagh belonged to what is called the Orange party?—They came from that part of the county where the Orangemen are very strong and very numerous, and I understood that the bells of the churches in two places (I am not sure whether in a third) rang upon the night of the occasion they assembled, and marched up from that country, where there are, I may say, nearly fifty Protestants for one Roman Catholic, in parts of it, so there cannot, I think, be a doubt of that.

3448. Of course a large proportion of the Protestant population of that part of the country is engaged in the Orange Societies, is it not?—Certainly I do not say that all the Protestants are engaged in Orange Societies, there is a great distinction.

3449. Does your Lordship remember to have seen the deposition of the magistrate Mr. Hardy?—He is a magistrate in that district.

3450. Can your Lordship specify any particular circumstances that would lead you to that inference that this body of men were Orangemen?—When those men were returning 150 or 200 (I think the number was stated) as they passed through the town of Loughgall, towards the Tyrone side of the country, they were all decidedly supposed to be either yeomen or Orangemen or mixed; I think there might have been both of them, as in that part of the country there are a great number of both.

3451. What took place on their return?—They stopped at a public-house, and there they got some whiskey and water.

3452. What then became of the men?—Then they marched off immediately from thence and marched home.

3453. Did any thing happen that led to the inference that they were Orangemen?—I do not recollect any thing further than I have already stated.

3454. Here is the statement of Mr. Hardy to the Government?—That I have never seen.

3455. Do you know Mr. Obree?—Yes.

3456. Is he an Orangeman?—I believe so.

3457. Did

3457. Did he hold any office in the Orange body?—I believe so, I have always understood so.

3458. Did you hear, and do you believe, that about two o'clock in the morning Mr. Obree came to Loughgall accompanied with an armed party, about 140 or 150, armed with muskets?—Yes.

3459. Was this body of men connected with those who attacked the town of Annahagh?—As well as I recollect, the evidence tended to show that they were connected with the body who assembled at Kinnigo Hill, from which body it is supposed that the party went to burn the houses in Annahagh.

3460. With the body which was subsequently joined by those who had burned the houses?—Yes.

3461. Do you believe that that large body of men with muskets was headed by a gentleman who you believe to have been an Orangeman?—Yes.

3462. Will your Lordship have the goodness to read No. 10 of the documents signed by Sir Edward Sugden?—"About eight o'clock in the evening Mr. Obree came into Loughgall, and spoke of the excitement on the road. About two o'clock in the morning Mr. Obree, who is not a magistrate, came to Loughgall accompanied with an armed party of about 100 or 150, with muskets, &c. (Donnelly swears the party consisted of 150); some of the men had belts and pouches on; Obree said he would be accountable for the conduct of his men. He said nothing should be done by them or party, but under the command of Mr. Hardy. Some of those in Loughgall, as caretakers, joined Obree's party; you and the party went towards Drumont and the Grange and saw no party of people, only your own patrol; you returned and treated the party at Cardwell's to a glass of spirits and water each; (Cardwell says they got spirits, none of them were intoxicated); other armed parties came into town, who said they heard you had sent for them, and you ordered them home. Sir F. Stoven's evidence proves that Cardwell, about 12 o'clock on the 17th, procured a barrel and a half of gunpowder; he explains the nature of the force on Kinnigo-hill at the time the seven cabins were burning on the opposite side; he says M'Mullen came down as the ambassador from these 150 men and said they were defending themselves, they were all beaten the night before; he said the Roman Catholics were then behind the hill; Sir Frederick said, 'You have arms in your hands;' M'Mullen said, 'Oh! sir, we were all beaten the night before;' Sir Frederick said, 'Why did not you go to a magistrate?' and M'Mullen said, 'We'll manage our own affairs.'"

3463. The passage your Lordship has just read is from a document signed by Sir Edward Sugden?—Yes, I see Sir Edward Sugden's name to it.

3464. That letter is addressed to Mr. John Hardy?—Yes, John Hardy, Esquire.

3465. Mr. Hardy was afterwards dismissed from the commission of the peace?—He was suspended; but I think it necessary to observe with respect to this point, that Chancellor Sugden did this entirely without any communication with me whatever; he got the proceedings of the investigation, and it was from reading those proceedings he took this Mr. Hardy's evidence, and wrote a letter stating the particulars, and suspending him until he had given a satisfactory explanation.

3466. By whom was that evidence taken?—It was taken by the secretary who attended the investigation.

3467. Has your Lordship any doubt that Mr. Obree is one of the district grand masters of the Orange Lodge?—I never doubted it; it is matter of common report that he holds a high situation in the Orange Society in Armagh.

3468. Have you, the Lord Lieutenant of the county of Armagh, any doubt upon your mind, that this outrage upon the town of Annahagh was committed by the Orange body?—It is my strong and decided opinion that it was.

3469. Have the party that attacked M'Whinney at the time of the races, nearly four months before this attack on Annahagh, been prosecuted?—They have.

3470. Have they been convicted?—I think four have been sentenced to transportation, at least so I heard at the last assizes.

3471. M'Whinney is still alive and well?—Yes, as far as I know.

3472. And the daughter who was with him is alive and well?—I know nothing to the contrary.

3473. Those four persons tried for that attack have been convicted and transported?—So I understand.

3474. But to this hour there is not a soul in prison for this attack upon the houses

The Earl of *Gosford.*

22 June 1835.

houses of sixteen Catholics which were racked and devastated in the manner described?—Not that I am aware of, and I believe not.

3475. Is your Lordship acquainted with the attack of Keady, in November 1834?—Yes, that was on the 5th of November.

3476. Will your Lordship have the goodness to state the particulars of that transaction?—I must state the thing as it is reported to me. I was not on the spot, but the 5th of November is a day on which, they tell me, it is not uncommon to have a sham fight; the Orange Society join, and divide into two, and appoint a King William for one and a King James for another, and they had on this occasion (I do not know whether it is in all parts of Ireland) the same; but in Keady there is a rivulet; this they generally take to be the Boyne for the day; it was to be so arranged, that King William was to drive King James across the Boyne; they met for this, and there was a brass gun, a sort of swivel, which makes a great report; it is not a piece of ordnance; this was brought there; and I heard of this meeting, and I went to the general of the district, and desired that a force should be sent up for the purpose of preventing it; a force went up, I believe two or three companies of infantry and a troop of dragoons, and I fancy it was not very easy to get those people to disperse; there were two magistrates examined, one of the name of Prentice, and he said that he positively believed if the military force had attempted to disperse this party by force, resistance would have been given, and bloodshed would have been the consequence. I must say I had ordered out as large a police force as could be assembled, wishing rather that the business should be done by the police than the military, having the military out more in case of necessity. I think the police amounted to 29; that police force certainly could not have accomplished the object, and if they had attempted it solely with the police, I think the consequences might have been very serious; and that I have understood from magistrates very capable of forming a judgment; Mr. Prentice had been in the army himself at one time, and a very active energetic magistrate, a man very capable of taking a correct view.

3477. Those men were armed?—They were.

3477*. And well armed?—Yes.

3478. Do you suppose many of them were yeomanry?—I should rather think not many yeomen, for I do not know that there are many yeomen in that part of the country; it goes up to that part of the county which joins Monaghan.

3479. They met to celebrate the 5th of November?—Yes.

3480. Those processions were by the Procession Act declared illegal?—Yes.

3481. Under a sense of duty, you called for a military force sufficient to prevent their acting?—Yes.

3482. Who were the magistrates who acted with your Lordship?—Mr. Prentice, Mr. Stringer, and the Rev. Mr. Blacker, were the acting magistrates, but I was not there.

3483. They stated that if there had been an attempt by force to compel this party to break up and disperse as an illegal assembly, blood would have been shed?—That resistance would have been made, and blood must have been shed.

3484 With only the police, they came to that determination?—No, the military were at hand; I had ordered the military, and conceiving the police would not be sufficient, and to prevent bloodshed, I thought the force should be as strong as possible; the general chose to send a larger force than I thought sufficient, and he probably was right, as appears.

3485. Were they dispersed?—Yes.

3486. In consequence of the appearance of an imposing force?—Yes.

3487. But from the accounts you have received of the disposition manifested by this party met to celebrate, contrary to law, the 5th of November, if the force had been small it could not have been done without bloodshed?—I do not think it could. I think, from the evidence of the magistrates upon the occasion, who declared that if the attempt had been made to disarm those men with the force they had, military and police, it could not have been accomplished without bloodshed; the officer was for disarming them, and no doubt if any disarming could have taken place, they had force enough to disarm twice the number; but the magistrates did not think it would have been safe to risk loss of blood, and raising a ferment through the country, where God only knows to what extent it might have gone.

3488. The instructions were to disarm the body, and the apprehension of the shedding of human blood and feelings of humanity prevented their enforcing the orders

orders rigidly which they had received?—I do not say there were orders given to them to disarm, I believe that the military officer who commanded the men said he could have disarmed them if he got instructions; the magistrate thought that bloodshed would have followed, and the consequences in the county might be such that he would not take the responsibility of using this force to the extent he might have done.

3489. Was not this statement made by the magistrates, that if there was an attempt on the part of this force, consisting of three companies of infantry and a troop of dragoons, and 29 police, bloodshed would have been the consequence; that the magistrate felt it his duty to disarm these men illegally assembled, and that he stated in explanation and justification, that he did not do so because it would have been attended with the loss of human life?—Yes; I think that was his feeling, from the statement made to me.

3489*. What was supposed to be the number of Orangemen present upon that occasion?—I cannot recollect; they divided themselves into two parties, one headed by King William and one by King James, and I suppose there must have been 300 or 400 to divide in that way.

3490. How was it ascertained that they were Orangemen?—I do not recollect whether they had any badges upon them, but I believe that was the general impression.

3491. Do Orangemen ever deny that they are Orangemen?—Not that I ever heard of.

3492. Is not the 5th of November celebrated by Orangemen?—Yes; not so generally as the 12th of July.

3493. Had they Orange flags?—I do not recollect.

3494. Do not you think King William's army had an Orange flag?—It is probable, but I cannot state the fact.

3495. From their meeting on the 5th of November to celebrate the landing of King William, it being a part of their rules to meet on that day for that celebration, is it not generally known to be Orangemen who meet on that day for the purpose of celebrating this anniversary?—I should think so, decidedly; and I believe they very often go in large bodies to the clergymen of different parishes to read the form of prayer for that day.

3496. On those occasions have you ever heard any language used by them in their processions or meetings, such as "to hell with the Pope?"—Yes, frequently; I have heard that called after myself riding home from Armagh.

3497. For what reason was it called after yourself, was it because you were deemed impartial?—I suppose they did not consider me a very good Protestant because I am not an Orangeman, or not of their party.

3498. They used that language not only to Roman Catholics but frequently to those who are not Orangemen, and do not agree with them in political opinions?—Yes; "No Pope," I have frequently heard cried out to persons who were decided Protestants, as a hint that they were not considered decided Protestants.

3499. In a letter of yours to Sir Henry Hardinge, there appears the following sentence:—"I am decidedly of opinion that the people in this county are well inclined to live in harmony and good-will with one another; and if the gentlemen would, in their respective neighbourhoods, use their influence in cultivating this feeling, the happiest results might be expected?"—That is my firm opinion.

3500. Are not most of the magistrates of the county of Armagh Orangemen, according to your Lordship's opinion?—Several are, but I cannot take upon myself to say what proportion.

3501. Are not the majority of the grand jury Orangemen?—I do not know, but it is proper to observe there is a great change in the grand jury now. Under the new Grand Jury Bill, the last two years the grand juries are differently formed from what they were before. There is to be a cess-payer from each barony, then the sheriff makes up his jury afterwards. I am not so competent to give an opinion now upon the grand jury as when it was generally composed of the same individuals.

3502. Does your Lordship think that the gentlemen of the county, private and magistracy, exerted themselves to instil good feeling among the people, it would be attended with great advantages in that as well as in every other county in Ireland?—Yes, I am of opinion that when that is done, the best results will follow.

3503. Is it within your Lordship's recollection what are those parts of the

The Earl of *Gosford.*

22 June 1835.

county most remarkable for peace and good order, and what are most remarkable for the reverse; is Tanderagee a place much disturbed?—No; that is a very orderly quiet part, except when there are party processions; in fact the whole county of Armagh is very quiet, except when those party processions or party meetings take place, then there is drinking, and that leads to rioting and retaliation.

3504. It would be a very peaceful county but for those party meetings and party processions?—I think so; I think there is a general disposition among the people to live on good terms one with another.

3505. Is your Lordship of opinion that if efforts were made on the part of the clergymen to instil that good feeling into the minds of the people, it would insure great peace and tranquillity among them?—I think that would tend greatly to peace and order.

3506. Can your Lordship state the circumstances attending a meeting at Maghay in 1830, and the conduct of the parties on that occasion?—I think the Committee can get much better evidence than I can give upon that subject; the simple outline was this, that a great body of Orangemen had gone into the town, as was reported, and they sacked and destroyed it. That town is the extreme verge of our county, adjoining the county of Tyrone; there was some scuffling took place there, and it was supposed that the Roman Catholics had the better of it; the Protestants came down over Verner's Bridge from the county of Tyrone, and sacked the place and left it a heap of ruins. It belongs to Lord Charlemont; he repaired all the houses. Such was the statement made to me at the time.

3507. That occurred in the year 1830?—So I understood.

3508. Were the Protestants supposed to have received any provocation before they committed that outrage?—I did hear that there had been some quarrelling between the Protestants and the Catholics before, in which the Protestants got the worst of it; and that the Protestants came afterwards and retaliated, by committing the outrage I have stated.

Martis, 23° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Earl of *Gosford,* was further Examined.

The Earl of *Gosford.*

23 June 1835.

3509. OF the existence of an armed party of Protestants generally regarded as Orangemen on Kinigo-hill, there was no doubt whatsoever at the time that Colonel Stovin was there?—On the 17th; no, certainly not.

3510. That when they were on the hill he saw the houses in flames appears also in evidence; that whatever doubt there might have been as to whether a party of those who were on Kinigo-hill were the perpetrators of this attack upon the village, no doubt could at all have existed that they must have witnessed the party who committed the outrage from the position they occupied, as Annahagh was in sight of Kinigo-hill?—From the evidence which appeared on the investigation, I should say that the people on Kinigo-hill must have seen the houses in flames; there is no village, but those houses were spread over the town-land; I suppose there was half a mile between the extreme houses.

3511. Were they on the road-side?—No.

3512. They ought to have been able, from the position they occupied, if they took no part in the burning of those houses, to have at least secured the persons who committed them?—I should certainly say that they could have secured them; they were in that position to have done a great deal towards saving the houses, or to have apprehended the people who committed the outrage.

3513. This was in the middle of the day?—It was.

3514. At what hour?—I think it was about noon, between twelve and one o'clock, as appeared on the investigation.

3515. The Catholics had fled the country, as appeared?—Yes, they fled on the firing of the houses.

3516. Had not they fled before the firing of the houses?—I think it appeared that

that on the armed incendiaries rushing down they fled from their houses, and when they had fled from their houses, then those men came up and burned them.

3517. So that the Catholics, having thus fled, the only witnesses in defence of the transaction could have been those very persons who were on the top of the hill? —I cannot say what other rising grounds there might be in other directions; but certainly the people on the hill of Kinigo, I think, from what we heard of the position, must have seen it.

3518. And could have prevented it?—If they had been so disposed, I conceive they might have done something towards preventing it, or entirely prevented it.

3519. And they could have secured the offenders?—I should conceive so, from what appeared on the investigation.

3520. Does your Lordship remember at how many investigations within the last five years you have presided?—Does the question refer to investigations ordered by the Government?

3521. Investigations ordered by the Government, arising out of the disturbed state of the country?—The first at Tanderagee, the second at Porterdown, the third was at Armagh, and I think there was another at Armagh; the other was on this Annahagh business; then I occasionally went up myself to hold inquiries on outrages that had been committed.

3522. All those four principal investigations to which your Lordship alludes ordered by the Government arose out of Orange processions and Orange outrages? —Yes, connected with party work and religious feuds.

3523. But the aggressors in all cases were the Orange party, were they not?— In Tanderagee there was no riot; that was an Orange party burning in effigy a magistrate; but there was no violence between the two parties; there it was merely the act of one party burning in effigy the magistrate.

3524. Is there any unkind feeling on the part of Catholics towards Protestants, as such, who are not distinguished as Orangemen?—I believe there is a very kind feeling established between the two, provided they keep distinct from parties. I think if both were distinct from party associations they would agree very well together.

3525. So that any unkind feeling that exists in the part of the country with which your Lordship is acquainted arises out, not of the feelings of antipathy to the Protestant, as Protestant, in consequence of his religion, but in consequence of his party proceedings as an Orangeman, and connecting himself with that party?—Yes, I have no hesitation in saying, I think a great deal of the heat which takes place in the part of Ireland I know, and I think I may speak generally of Ireland, arises from party feeling and from people associating themselves with parties hostile to each other. I must say that there may be a great prejudice in the passions of both parties, they are excited against each other, and they will show themselves, one attacking and the other retaliating; but it is generally confined to those who are most violent on each side.

3526. What is the feeling of the Roman Catholics of the county of Armagh with regard to the chance of justice in party cases?—When passions and prejudices are excited to the extent they are in the county of Armagh, I cannot think, and it is not in human nature to conceive it otherwise, but that it must influence them in the views they take in any case coming before them, and that they are not in a state to do that justice they ought.

3527. Does your Lordship speak of magistrates and juries?—I do; and another thing is (though I am sure there are magistrates who do their duty and who may be Orangemen), the people knowing they belong to a party have not that reliance upon them, they do not think that they get justice, and as far as they are impressed with the idea, they think they have not been justly treated.

3528. In a prosecution against the Catholics from the right of the Crown to set aside those who are called upon the jury panel to try the parties accused, cannot the jury be so constituted as to be entirely Orange, by striking off the names of the Catholics and the names of the liberal Protestants?—I believe under the Act as it formerly stood, the power might to a great extent be exercised in that way, but under the new Jury Bill I think that would be a matter of difficulty.

3529. Supposing the same power still to exist, the selection of an Orange jury is in the power of the party prosecuting?—If that power is exercised to the extent I have heard from a member of this Committee, it does give a great power of arranging the jury very much according to the wishes of an individual, provided he has this power and he exercises it.

The Earl of *Gosford*.

23 June 1835.

3530. If it is given in evidence that in the county of Armagh there are 20,000 of the male adult population, Orangemen constituting nine-tenths almost of the Protestant population of that class, is it not an easy task for any prosecutor, upon whom the right of indefinite challenge which belongs to the Crown devolves, proceeding against Catholics in any quarrel between Orangemen and Catholics, to select an exclusively Orange jury?—If so large a proportion of the male population of a country are Orange, the facility of having an Orange jury must be very much increased; but I cannot go to the extent of saying, that that would give the Crown the full power of having every one on that jury Orange; it must be a sort of calculation, there must be much of chance one way or other.

3531. Can your Lordship inform the Committee of the relative proportions of Catholics and Protestants upon the panel of the county?—I cannot give an answer to that, for it must be various; at one assize there may be more, and at another less.

3532. Is there on the grand jury any Catholic?—I have known one, Mr. O'Callaghan, on the grand jury; I am not quite certain whether there is any other under the new Jury Bill; there might have been one or two others, but I know but of one gentleman of property, a Roman Catholic and a magistrate.

3533. Did your Lordship ever read the opinion of Judge Fletcher, delivered in a charge to the grand jury of the county of Wexford, at the summer assizes, on Friday the 5th of August 1815?—Yes, I think I recollect to have read it; I have read many charges of Judge Fletcher's, but I cannot speak to any particular one.

3534. In speaking of the other causes of the disturbances of Ireland, and its misery, he says, "In the next place, the country has seen a magistracy over active in some instances, and quite supine in others. This circumstance has materially affected the administration of the laws in Ireland. In this respect, I have found that those societies, called Orange Societies, have produced most mischievous effects, and particularly in the north of Ireland. They poison the very fountains of justice, and even some magistrates under their influence have, in too many instances, violated their duty and their oaths. I do not hesitate to say, that all associations, of every description, in this country, whether of Orangemen or Ribandmen, whether distinguished by the colour of Orange or of Green; all combinations of persons, bound to each other by the obligation of an oath, in a league for a common purpose, endangering the peace of the country, I pronounce them to be contrary to law, and, should it ever come before me to decide upon the question, I shall not hesitate to send up bills of indictment to a grand jury against the individuals, members of such an association, wherever I can find the charge properly sustained. Of this I am certain, that, so long as those associations are permitted to act in the lawless manner they do, there will be no tranquillity in this country, and particularly in the north of Ireland. There, those disturbers of the public peace, who assume the name of Orange Yeomen, frequent the fairs and markets, with arms in their hands, under the pretence of self-defence, or of protecting the public peace, but with the lurking view of inviting the attacks from the Ribandmen, confident that, armed as they are, they must overcome defenceless opponents, and put them down. Murders have been repeatedly perpetrated upon such occasions; and though legal prosecutions have ensued, yet, such have been the baneful consequences of those factious associations, that, under their influence, petty juries have declined (upon some occasions) to do their duty. These facts have fallen under my own view. It was sufficient to say, such a man displayed such a colour, to produce an utter disbelief of his testimony, or, when another has stood with his hand at the bar, the display of his party badge has mitigated the murder into manslaughter. Gentlemen, I do repeat that these are my sentiments, not merely as an individual, but as a man discharging his judicial duty, I hope with firmness and integrity. With these Orange Associations I connect all commemorations and processions, producing embittering recollections, and inflicting wounds upon the feelings of others; and I do emphatically state it as my settled opinion, that, until those associations are effectually put down, and the arms taken from their hands, in vain will the north of Ireland expect tranquillity or peace." Then again, in the same charge, he says, "The ties of religion and morality being thus loosened, a frightful state of things has ensued; perjury has abounded; the sanctity of oaths have ceased to be binding, save where they administer to the passions of parties. The oaths of the Orange Associations, or of the Ribandmen, have, indeed, continued to be obligatory. As for oaths administered in a court of justice, they

they have been set at nought. Gentlemen, I must further admonish you, if you are infested with any of the Orange or Green Associations in this county, to discourage them; discourage all processions and commemorations connected with them, and you will promote the peace and concord of the country; but suffer them to prevail, and how can justice be administered?—'I am a loyal man,' says a witness; that is, 'Gentlemen of the petty jury, believe me, let me swear what I will.' When he swears he is a loyal man, he means, 'Gentlemen of the jury, forget your oaths, and acquit the Orangemen.' A truly loyal man is one who is attached to the constitution under which we live, and who respects and is governed by the laws, which impart more personal freedom, when properly administered, than any other code of laws in existence. If there are disturbances in the country, the truly loyal man endeavours to appease them. The truly loyal man is peaceful and quiet; he does his utmost to prevent commotion, and, if he cannot prevent it, he is at his post, ready to perform his duty in the day of peril. But what says the loyal man of another description, the mere pretender to loyalty? 'I am a loyal man in times of tranquillity; I am attached to the present order of things, as far as I can get any good by it; I malign every man of a different opinion from those whom I serve; I bring my loyalty to market.' Such loyalty has borne higher or lower prices, according to the different period of modern times; he exposes it to sale in open market at all times, seeking continually for a purchaser. Such are the pretenders to loyalty, many of whom I have seen, and incalculable mischiefs they perpetrate. It is not their interest that their country should be peaceful; their loyalty is a 'sea of troubled waters.' Gentlemen, I have had a long professional experience of the state of this country, travelling two circuits every year, and I have spoken the result of my professional observations and judicial knowledge. Perhaps the sincerity with which I have put forward these observations may excite some displeasure; but I hope they may do some good, and I am pretty indifferent whether they are found disagreeable or not. Living a great part of my life in the hurry of professional pursuits, I have employed the moments of my leisure in literary retirement. Attached to no party, I have never mixed with the zealots of either; I have been assailed and calumniated by both. Such is the lot of the man endeavouring to do his duty with firmness and sincerity." Your Lordship having heard these sentiments read, do you concur in those opinions?—In the general tenor and tone and spirit of them, I think every unprejudiced man must concur; I do for one; taking it generally, and taking the spirit in which that is written, I fully concur; I wish to say, that I am convinced that, as long as those factions on either side remain in Ireland, it is impossible the law can be fairly and fully administered, nor can we expect tranquillity or security of life or property.

3535. Does your Lordship conceive that the Orange Society is necessary in any degree for the defence of Protestantism in Ireland?—I should rather think that Orangism weakens the Protestant defence in Ireland; and for this reason, that I am sure Orangism is opposed to the feelings and wishes of a great portion of the thinking and reflecting part of the Protestants of Ireland, and that they would be very glad to see all that sort of thing we call Orangism put down: what makes a schism in a body must weaken it.

3536. Do not you conceive the Orange Society has been employed for the promotion of party purposes by individuals who were consulting their own political interests and not those of the county?—No doubt, most certainly.

3537. Do not you believe that many persons of rank and considerable property in the country have joined the Orange Society, have endeavoured to extend it, and promoted its spirit with a view to their own political furtherance and advancement?—No doubt; that is my firm belief; I have no doubt it has been made use of for that purpose.

3538. Do not you believe that many individuals in Ireland have put the Orange Society into action with a view to the enfeeblement or the destruction of the Whig Government?—Indeed, I believe a great deal of what has taken place of late years with respect to the renovation, if I may so call it, of Orangism, has had its origin from political views, and from one party trying to strengthen themselves against another political party with whose political principles they did not concur.

3539. Does not your Lordship conceive that the Orange confederacy produces a counter organization upon the other side, and that the result is most detrimental to the public peace?—I do not see well how it can be otherwise; I think it must

The Earl of *Gosford.*

23 June 1835.

be so in the common course of things; the organization of one party will produce a counter organization in the party opposed to them in principle.

3540. Do you conceive the extension of the Riband Society has been promoted by an anxiety to counteract the Orange confederacy, and that thus the Orange Society is indirectly contributory to the extension of Ribandism?—I think that the violence of the two parties leads to that on either side; if the Orangemen are very violent on their side, then there will be a corresponding violence on the other side, and *vice versâ.*

3541. Your Lordship does not conceive the Orange Society necessary for the defence of the property, the life, or the political rights of the Protestants of Ireland?—I certainly do not; and I think that parties formed in that sort of way, on either side, must be dangerous in the points referred to.

3542. Do not you conceive, that if the Roman Catholics of Ireland were to form a society upon the same plan as the Orange Society, were to exclude all Protestants from their confederacy, were to endeavour to enrol in that society almost all the male adult Catholic population of Ireland; if they were to establish districts in every county, have a local representation in every county, and a Grand Roman Catholic Lodge in Dublin, composed of deputies from all parts of Ireland, that such a society would be exceedingly detrimental and exceedingly dangerous?—Certainly.

3543. Does not your Lordship conceive, that if the Orange Society shall be permitted to continue and to extend itself, it is extremely probable the Roman Catholics may on the other side, for the purposes of counteraction, engage in a society of a similar kind, or that, at least, there is a risk of their taking so dangerous and so lamentable a course?—I should say there is more than a risk; there is a probability of it.

3544. Is it not the opinion of the larger portion of the higher classes of society in the north of Ireland that the Orange organization leads to very bad results?—I believe there is a great portion of the aristocracy in Ireland that are so prejudiced upon this subject that they promote these Orange Societies, either from groundless feelings of insecurity, or political objects; but I do believe there is a middle class of people, and a very influential class, who regret these Orange Lodges, and all the consequences attending upon them.

3545. Has not your Lordship heard persons of rank, who belonged to the Conservative party, frequently lament the state of things in Ireland, as it concerns the parties on both sides?—I have, I make no doubt; I have even heard Orangemen themselves, in their cooler moments, when they are free from their party feelings, lament those processions, and all those circumstances which take place in consequence of the formation of those Orange Lodges; but I am sure the Protestants who have not joined and pledged themselves in these societies very much regret their existence; that is the case in the part of the country with which I am acquainted.

3546. Although the Orange Society and its rules may inculcate obedience to the laws, and persons of rank, who belong to the Orange Society, may be anxious that the great body of Orangemen should submit to the law, yet do not you conceive that the passions and the prejudices of the lower class of Orangemen, when they are confederated and feel conscious of power derived from their organization, cannot be restrained, even by their superiors?—There is not a doubt of the fact. If what I have seen held out as the rules of the Orangemen is correct, I can say that the practice differs greatly from the rules in several instances, and that their conduct has been opposed diametrically to those rules in many instances.

3547. So that however well intended the society might be in its institution, in its working it has been found detrimental?—Certainly.

3548. Most of the Orangemen have arms in their hands, have they not?—In the part of the country in which I live, I can speak to that fact as far as my knowledge goes; and I believe in other parts it is the same.

3549. And that they are familiar with the use of arms?—Yes.

3550. Do they make it their business?—I do not know how to answer that; they have arms.

3551. In their processions they were in the habit of marching in military array?—Yes.

3552. With military symbols?—Yes, as far as drums and so on were concerned.

3553. With military music?—Yes.

255

The Earl of *Gosford.*

23 June 1835.

3554. In their processions they frequently carried arms, did they not?—I cannot charge my memory with ever having seen them carrying arms in their processions. On the 12th of July and those days, generally speaking, I do not think they have; but I have heard, and I believe the fact, that they had pistols and arms concealed about their persons.

3555. Was not this a common practice among Orangemen; were they not in the habit of depositing their arms in a spot adjacent to that in which the procession moved, so as to be able to resort immediately to the use of those arms in the event of an interference upon the part of their political antagonists?—I certainly have heard that.

3556. Do you believe it?—I do; I believe that it existed. I do not know to what extent, but I have heard it frequently mentioned; and in one or two instances I heard of it in such a way that I must believe it.

3557. Does your Lordship know whether the Orangemen are in the habit of discharging shots at night from the windows of their lodges, or in their neighbourhood, when they celebrate some particular anniversary?—I have heard of their firing shots in the air going home, and I have heard of their firing shots breaking up at their meetings; I do not know any particular occasion when this happened.

3558. Does not your Lordship believe this to be their habit?—I believe it is a thing not uncommon.

3559. Is not that conduct regarded as extremely offensive to the other party?—No doubt it alarms the neighbourhood hearing those shots going off at night.

3560. Is not this discharge of musketry by the Orangemen when they break up from their lodges intended as an insult, and an intimation of power to the opposite party?—Upon my word I should think it very probable, it is frequently done in that spirit, but I do not mean to say it is a general thing. I believe that in many instances it is done in the spirit described.

3561. Did your Lordship receive any communication from any member of the grand jury at the last assizes for Armagh, respecting a remarkable incident which took place in court on the trial of three Orangemen?—Yes, I think I did.

3562. There were some Orangemen tried for walking in procession at the last Armagh assizes?—There were.

3563. Some of them pleaded guilty, and expressed their regret for having violated the law?—So I understood.

3564. Three of them refused to make any acknowledgment of their offence or deprecate its punishment, did they not?—I did hear of one or two. I cannot recollect the number, but such a circumstance did occur.

3565. Baron Pennefather was the judge upon that occasion?—I believe he was.

3566. Did not Baron Pennefather call upon those three Orangemen to make some atonement and apology for their offence?—I believe they were called upon, I understood, to say whether they were guilty or not guilty, and they refused to plead guilty.

3567. Is your Lordship sure those persons were Orangemen?—They were tried for walking in an Orange procession. I understood they were Orangemen.

3568. Did your Lordship receive a letter from a member of the grand jury at those assizes, informing you that these three Orangemen, when the judge called upon them to apologize for their offence, sung the "Protestant Boys" in open court?—They whistled, as I understood. I heard that they wheeled about and whistled some party tune. I had such a letter from a grand juror.

3569. You have no doubt of the fact?—I have none. I think it also but fair to mention, that I did hear, though it was not in the letter, that the man who whistled was drunk, but I am stating that from hearsay.

3570. Your Lordship has stated that the gentry, when they joined the Orange Societies, had not that control over them that, from their position in society, they would be entitled to expect?—I do not think they have that control.

3571. If it should appear that in the year 1830 the leaders and grand masters, and those of the aristocracy, used the utmost possible exertions to prevent processions on the 12th of July in that year, and that in that year 1830 the processions were more numerous and more outrages committed from those processions than any other, does not that completely prove they have scarcely any influence at all when they recommend them to obey the laws?—I can only say it has frequently come to my knowledge, and it has been frequently reported to me, that there has been an attempt made to prevent processions, and to prevent many of these

The Earl of *Gosford.*

23 June 1835.

party disputes, by the leaders of the Orange body, which have proved totally ineffectual.

3572. Your Lordship has stated that the conduct of Orangemen is not, in all cases, correspondent to the rules which are put forth as the rules of the Orange Societies?—Not in the spirit of those rules, if those rules are fairly put forth.

3573. That they engage in outrages which neither the spirit nor the letter of those rules at all promote?—Certainly.

3574. Are the rules of Orange Societies so public, that those not members of an Orange Lodge hear enough of them to be able to form a judgment whether the Orange Lodges take any means afterwards to show their disapprobation of such outrages being committed?—If they do take any steps they keep them very close, and they do it among themselves. I have heard of instances of men being expelled from an Orange Lodge. I do not know what for, but there have been several outrages committed by Orangemen; and I have not heard of that investigation on the part of the heads of the Orange body that one might have expected from their rules, though at the same time they may have done it and I not know any thing about it; but it was never made public, except in one or two instances; I have heard of expulsion, but I never heard the cause.

3575. Your Lordship never heard the excess of zeal in the Orange cause, which leads to outrage, being assigned as the reason which led to the expulsion of any man from an Orange Lodge?—I am not aware of any such instance.

3576. The proceedings in the Orange Lodge are kept too secret?—Yes, I think they are.

3577. The Orange Lodges occasionally do publish communications to the rest of the body?—I believe there is a very constant communication, so far as I have learned of their proceedings; I have reason to suppose there is a very regular chain of communication kept up.

3578. The question related to publications; to an Address, for instance, published by the Orange body to their brethren, recommending or condemning particular cases?—I believe I have seen such things in the newspaper, but I do not know that I have seen it locally in circulation in the shape of hand-bills.

3579. Your Lordship is not aware of Orange Lodges having at any time condemned the conduct of their brethren in taking part in processions, or in cases of local excitement?—I do not recollect any public document of the kind being issued by the heads of the Orange Society reprobating conduct of the kind; I have heard of recommendations being made.

3580. Is your Lordship aware, that when Orangemen have been prosecuted by the Government, in consequence of the excesses they had committed, the Orange body have interfered, and advanced funds in their defence?—I have heard that they have advanced funds both for prosecution and defence in respect of their own body.

3581. Has your Lordship heard of any considerable sums being collected by the district county lodge in Armagh?—I cannot speak as to any amount, or as to sums, but I have heard that in cases of prosecutions and defences subscriptions have been made; the natural conclusion is, that in the county of Armagh subscriptions proceeded in the county lodges.

3582. Have those sums been advanced by the lodges, or sums raised by subscription among the members of the lodges?—I really do not know.

3583. Your Lordship is politically connected with that political party who are generally opposed to the Orange party in the elections for the county of Armagh; is not that the case?—If the question refers to my politics and those of the Orange Society, they do not coincide in the slightest degree; but I have never taken any hostile part against them.

3584. You have said that many Protestants of rank and property have condemned the existence and the proceedings of the Orangemen; are not many of those persons who take a view of the regulation of the property of the church, which Orangemen consider to be at variance with its integrity?—If this refers to political questions connected with the Church of England, in my view of the case, I believe that the greater number of the Orangemen would concur with me if they were left to themselves, and that they hold the same politics as I do on that question of church property.

3585. Among the Protestant population of Armagh who are opposed to Orangism, do not many consider that a new appropriation of the Protestant church funds should take place, or a different appropriation?—I believe that is a very

25/

The Earl of *Gosford.*

23 June 1835

very general feeling throughout Ireland, Protestants and Catholics and Dissenters, and I am sure it is very common in the county of Armagh.

3586. You do not conceive that is a common feeling, as publicly expressed by the Orangemen of Ireland?—I think if the Orangemen were not made use of for political purposes, they would think an alteration in the arrangement respecting church matters in Ireland would be desirable; but made use of as a political body, they are very apt to go with the spirit of that party which gets the influence over them by such means.

3587. A quotation has been made from a book published by George Ensor, esq.; is your Lordship acquainted with Mr. Ensor?—Yes, very well indeed.

3588. Do you consider him a person of respectability?—Decidedly.

3589. Is he a magistrate?—No.

3590. Is he a grand juror?—Yes.

3591. Do you consider that his politics are such as give a true specimen of the political feelings of that part of the Protestants who are opposed to the Orangemen of Armagh?—I cannot take upon me to answer for all Mr. Ensor's particular views.

3592. You have always considered him to be a very respectable Protestant gentleman?—I believe he is an honourable, high-minded, humane, respectable gentleman.

3593. Is your Lordship aware, that in the 89th page of this work he thus expresses himself: "The Protestant church is a grievous oppression in Ireland under every aspect; if a parson be non-resident, he cannot acquit himself to God or man; if he be resident, he stands amongst a Catholic and dissenting people, an agent of pains and penalties, pronouncing ban and anathema against both, and seizing from year to year the industry of the people he vilifies;" does your Lordship approve of those sentiments?—No, they are too strong.

3594. In another part of this book, page 140, it is thus said: "I repeat, the Union is intolerable; can seven millions of Irishmen submit to a powerless, beggarly degradation?"—I do not agree in that.

3595. If the Orangemen in Armagh err from the violence of their political feelings on one side, there are respectable Protestants in Armagh who err equally by the violence of their feelings on the other side?—I think it is violence against violence; the distinction lies here, that the one is a compact body under certain regulations, and formerly under certain oaths; in the case mentioned, this is an insulated individual, holding particular opinions, and not banded with others; and I think that makes a very great distinction.

3596. When it is known that the great body of Roman Catholics are anxious for the repeal of the Union between the two countries, and it is also ascertained that many Protestants entertain similar feelings, does not this in some degree increase the necessity of union among those Protestants who desire to uphold the constitution of the country and the integrity of the British Empire?—I do not think it is necessary for that purpose that this banding, as I said before, should be established; I think that their strength would lie in observing that which would keep the Protestant body together, if necessary, and not separate them by party work.

3597. In the resolution put forth by the magistrates of the county of Armagh in 1795, convened at the special instance of Lord Viscount Gosford, it was said, "The Roman Catholic inhabitants are grievously oppressed by lawless persons unknown, who attack and plunder their houses by night, unless they immediately abandon their lands and habitations." This document, it appears, affords no evidence that these outrages were committed by Orangemen?—It is so long back, I cannot say; the Orange Institution was but a short time established before that; whether it had spread to that extent that these were actually Orangemen, I cannot say.

3598. Your Lordship is probably aware that Ireland had been in a very disturbed state for some years previously, and that very great outrages had been committed both by Roman Catholics and Protestants on each other in various parts of Ireland before 1795 and during 1795 and 1796?—This is a matter of history; and I believe it.

3599. Is your Lordship aware that, on the 20th of February 1796, the Attorney-General, afterwards Lord Clare, prefaced four resolutions, which he proposed to the Irish House of Commons, with an historical detail of the outrageous conduct of the Defenders, who were Roman Catholics:—"1st, Resolved, that the spirit of

The Earl of *Gosford*.

23 June 1835.

conspiracy and outrage which has appeared in certain parts of this kingdom, and has shown itself in various attempts to assassinate magistrates, to murder witnesses, to plunder houses, and seize by force the arms of His Majesty's peaceable subjects, requires that more effectual powers should be given to the magistracy. Secondly, that (in such parts of this kingdom as the said spirit has shown itself, or to which there may be cause to apprehend its being extended) it will be necessary that the magistracy should have enlarged powers of searching for arms, ammunition and weapons of offence, and of seizing or securing the same for the preservation of the peace and the safety of the lives of His Majesty's peaceable and loyal subjects. Thirdly, Resolved, that from the many attacks which have been made on the houses of individuals by large bodies of armed insurgents, for the purpose of taking arms and money by force, and murdering those who had the spirit to enforce the laws, or give information against offenders, it will be necessary that the magistracy should have enlarged powers to prevent such bodies hereafter from assembling or meeting either to plan or execute such horrid purposes. Fourthly, Resolved, that it will be necessary to give the magistracy further powers with respect to vagabonds, idle and disorderly persons liable to be deemed so, or who have no lawful trade or any honest means to obtain a livelihood." This being the case, do not you conceive that such outrages might very probably provoke the Protestants in the north of Ireland to acts of retaliation?—I think if any party in the country attacked another, it is very likely that the other side would take steps to protect themselves against outrages being committed upon them; if I am asked whether there was a justifiable ground, that is another thing.

3600. Is your Lordship aware, that Colonel Cradock was then sent by Government to the north, and that he stated in his place in the Irish Parliament that the conduct of the Protestants, called Peep-o'-day Boys, in the county of Armagh, was at that time most atrocious, and that their barbarous practices must certainly be put down; but at the same time he must mention, that in September last the Catholics were the aggressors; does not it appear from this that, in his opinion, the outrages committed upon the Roman Catholics were committed by the Peep-o'-day Boys?—If that document is correct, the inference from that document would lead to that which is suggested; but I cannot judge whether that is a correct view of the facts.

3601. Does your Lordship recollect the Insurrection Act or Coercion Bill having been in force in the county of Armagh within the last 20 years?—I do not believe that any part of the county of Armagh came under any part of the last Coercion Bill.

3602. Does your Lordship recollect any part of the county of Armagh having been proclaimed or put under any Coercion Act within the last 20 years?—I do not recollect it; and my impression is that it has not.

3603. The counties of Kilkenny and Tipperary, where there are few Orangemen, have been more disturbed than the county of Armagh, in which there are so many Orangemen?—Decidedly, they have been more disturbed; I must here observe, that I think the county of Armagh is a very peaceable and quiet county, and is disturbed only by these party feuds; put a stop to them, and I believe the county of Armagh would be as quiet as any.

3604. Is your Lordship aware, that at the period before the existence of Orangism, the county of Armagh was one of the most disturbed in Ireland, in which there were as many outrages perpetrated as in any part of Ireland, and in which the Insurrection Act was in force?—The county of Armagh was,—I may say the north of Ireland was not in that state of tranquillity that the south was in at that period.

3605. Does your Lordship recollect whether, immediately previous to or during the rebellion of 1798, it was distinguished by loyal or constitutional feeling, or the reverse?—The Protestant feeling in Ireland in 1798 was that of loyalty, no doubt.

3606. Does your Lordship mean to include Orangemen in that class of Protestants?—I take them as Protestants generally; I do not know what they were; there were many of them Orangemen, I believe, and many not.

3607. When your Lordship says that the Protestant feeling was loyal, does your Lordship mean to include the Orangemen?—Yes; I should say so.

3608. Did your Lordship ever hear that they mounted guard with the King's troops and most zealously co-operated with them?—I have.

3609. Does your Lordship distinguish between Protestant and Orange feeling?—I take

—I take the expression there as Orangemen; there are two classes of Protestants in Ireland, the Orange body I take as one class.

3610. The races of Armagh occurred in October 1834?—I think so; that it was the beginning of October.

3611. Were not a party of hired bludgeon-men brought from a distance to those races who assailed the Protestant riders?—I really do not know; I wrote to the magistracy about it; there was a great deal of investigation took place, a great number of parties summoned, and there were a variety of reports upon the occasion, and I believe the law was in many instances enforced where people were discovered who had been concerned in any breach of the law.

3612. It was on the evening of that day that M'Whinney, the father and the daughter were attacked by a party and very much hurt?—Yes; I believe it was.

3613. Terence M'Mahon, the first witness examined, as it appears in the printed evidence, states, that it might have been in consequence of M'Whinney being beat that his house was attacked; the men charged for beating M'Whinney live in Annahagh, where the houses were burnt; would it not appear from this, that, in the opinion of the Protestants, the first outrage was committed by the Roman Catholics?—I can give an answer in very few words to that; it was supposed by some that the beating of M'Whinney might have been the origin of the circumstances which took place afterwards; but I do not think that was a general impression or the general feeling at the investigation, and when that was mentioned, it was said, if you go back to what occurred at the races at Armagh, you must also go back to what gave rise to those occurrences, to what took place at a preceding race at a place called Clantilew; and another magistrate said, if you go to Clantilew you must go back to the races at Blackwater town, which was prior to that attack, where the two parties had some struggle or contest, and I recollect a magistrate at the meeting saying, if you will go back to that, you may as well go back at once to the battle of the Boyne.

3614. Was there any direct evidence to prove that M'Mahon's house was destroyed by Orangemen?—I think there was evidence of a man going out before the body of Orangemen that left Armagh after the chairing was over, coming forward and putting M'Mahon on his guard, for that they were going to attack his house. I recollect that evidence being stated; but I am sure no magistrate there had any doubt upon his mind that it was the Orangemen that made that attack upon the house.

3615. Did not Macready, who was present in the house, say, that he thought they were not Orangemen or they would not have beat him?—Yes; I think there was an expression of that sort; I think that he implied that they did not act as he thought Orangemen would act.

3616. Was not the house of a person of the name of Glass attacked and broken before M'Mahon's house; he says, "Saw a man on a grey horse; does not know him; it was through the keyhole he saw him; cannot give a reason for being broke, unless that Glass's house was broke. Witness was there when Glass's house was broke; witness saw M'Cutcheon beat at Glass's house when attacked, but does not know who wrecked the house, but heard them shout Garryowen; thinks the Catholic party who wrecked Glass's house?"—I really think that the wrecking of Glass's house was not that evening that the wrecking of Glass's house took place some time before; I think it was some months before that; Glass's house and M'Whinney's business was about the same time.

3617. Did not Robert M'Bride, when sworn, say that he went to Armagh for the military, and heard there were hundreds on each side?—I think he did.

3618. Did not John Sinclair swear that when he was returning from Armagh on the 15th and got as far as Mr. M'Mahon's house, "a little farther when going on, a man, called Patrick Cullen, caught hold of the reins of Thomas Sinclair's horse and warned him not to go farther that way, or his life would be taken, as he said he thought 700 or upwards were on the Bog-road armed, and wanted witness and party to return?"—I have a recollection of evidence to that effect.

3619. Does not Thomas Sinclair also swear that on "going a little farther down the Bog-road, Nicholas Cullen stopped witness's horse and told him not to go farther, but to return and go by Blackwater town, as about 700 of his own persuasion (he being a Roman Catholic) were assembled with arms?"—I think that he did give that evidence.

3620. And, afterwards, that he thought "M'Mahon's house was broken by

The Earl of *Gosford*.

23 June 1835.

way of retaliation for Glass's house being broke and M'Cutcheon and M'Whinney's being beat?"—I think he did say so.

3621. Did not Charles Magee certify that there was a party that "came to the door, being six a-breast; were about 50 or 60 men; they fell into twos; thinks about 250, all in couples; and in all, about 300;" this being on the night of the 16th, the night before the burning of the house: "on passing, they shouted 'O'Connell! no tithes! no Verner!' Garryowen passed down to the bridge; when there, witness heard four or five shots fired; they had guns, pitchforks, &c.; all appeared armed with guns, pitchforks, &c.?"—Yes; I think that was given in evidence.

3622. Is it not also stated by John Hayleton Jackson, who was not an Orangeman, that "assaults are quite common on the roads on Moy-fair nights; always generally Protestants beat on the road between Moy and Armagh?"—It was; I recollect that evidence being given, and I think Jackson was the man who gave it.

3623. Did not William Henry, sub-inspector, state to Sir Frederick Stovin, "I have to acquaint you that a report has just reached this, that about 300 of the Catholic party and a greater number of Protestants had assembled with arms during the night between this and Moy?—I cannot recollect; I rather think there was some communication from the inspector of police, Mr. Henry, to Sir Frederick Stovin, and that he communicated some information he had received to Sir Frederick.

3624. Sir Frederick Stovin in his postscript of his letter to Sir William Gosset states, "I find upon inquiry that large bodies of the Catholic party had been parading through the country on the night of Friday," the night before the burning of the houses, "firing shots and using the most insulting and threatening language, which may have accelerated the proceedings of the Protestants?"—I knew nothing of that letter; I do not recollect having that presented before me.

3625. It was stated by your Lordship that the Catholics had fled from their houses when the Protestants were collected on the Saturday on the neighbouring hill; if the Catholics had abandoned their houses, a very few persons would have been sufficient to set fire to them, would they not?—I think, in my evidence yesterday, I stated that upon armed people rushing down upon the houses, the people fled and got out of them as quickly as they could.

3626. Was that evidence given before the magistrates?—I think that appeared in evidence.

3627. Will your Lordship point to the part of the evidence in which it appears?—It appeared that the Catholics ran out of the houses; they must have some cause for rushing out of the houses; and that the party coming down set fire to their houses after they left them; and there was an instance of Mr. Moore being taken out of his bed, and he died a short time afterwards, in consequence of the cold.

3628. He was taken out by his friends?—Yes; the Catholics, on the party coming down, ran from their houses; that was followed up by another evidence, saying that they saw a party going from where this party were, towards the party who remained on the top of Kinigo-hill.

3629. It is stated by your Lordship in one of your letters, "that the Williamsons were beaten with sticks after the racking of M'Mahon's house and the sacking of Hughes's, and the strong presumption is, that they were concerned in both outrages." Is your Lordship aware that the Williamsons are not Orangemen?—I really do not know; I should have supposed that they were; they were generally considered so; the observation in that letter of mine originated from this circumstance, that Sir Henry Hardinge in his letter to me, particularly drew my attention to the circumstance of two men having been wounded by gun-shots, and my object in putting that into my letter was answering a direct question put to me by Sir Henry Hardinge upon the subject.

3630. There was no direct evidence that the houses were burnt by the Orangemen, no person has been convicted of the offence, and it is not known who were the individuals that set fire to the houses?—If it had been known who the individuals were, I think that steps would have been taken to bring them to justice.

3631. A question was asked your Lordship whether any of those parties had been brought to trial for this outrage?—I think at the last assizes some were brought to trial, and I believe acquitted, that they could not bring the matter home to them.

3632. There were 14 persons examined, Roman Catholics, who lived in those houses

houses, or were in the neighbourhood, and not one of them could give evidence respecting the persons who had set fire to them, they were unknown to them?—If I am allowed to state my opinion upon that, I believe intimidation prevailed; I cannot believe that any thing short of intimidation could have prevented their recognizing some of the persons, I believe in saying, that I speak the sentiments not only of myself, but of the great majority of the magistracy before whom the investigation took place.

3633. Were not shots fired from Annahagh, or that neighbourhood, a night or two previously at Protestants passing from the election?—The election was on the 15th, and the proceedings connected with the election finished on the 15th.

3634. About that time was it not stated that some shots were fired from those houses, or from that village, at Protestants who were passing?—I rather think there was something said about one or two or three shots.

3635. Does your Lordship consider that persons who were living in such a state of intimidation as to be afraid of giving evidence when their houses had been burnt, would provoke the enmity of the Protestants by firing at them as they were returning home at night?—I cannot say; many will do rash and foolish things, there might be men that would do it; a man of honourable character would not do it. I have understood that the Protestants and the Catholics in the neighbourhood there, prior to this, lived on good terms, and so much so that I think I have heard that the Catholics have said, that they did not think that it was their Kinigo neighbours who would commit such an act.

3636. When the Orange processions took place, it was customary for many Protestants, and even some Roman Catholics, to join them who were not Orangemen?—I have heard that.

3637. If there was a collection of Orangemen for the sake of self-defence, or any other purpose, Protestants who were not Orangemen might have united themselves with that body, as well as with Orange processions, might they not?—I believe there are instances, and I believe in that very place at Annahagh I privately recommended the swearing in respectable constables, and to take the most respectable people of all classes and to let them serve, for there was some fear afterwards, and I believe the Protestants and Catholics did unite after this for the protection of the peace of their own town land.

3638. Is your Lordship aware there are Protestants in that neighbourhood of so bad a character that they have been refused admission into the Orange Lodges?—I am not in the way of knowing any thing of that.

3639. If such was the fact and such persons had been rejected by the Orange party, would it not be possible that they might have committed this outrage, being persons of a less respectable character, and not being Orangemen, less amenable to the regulations and precepts of Orangism?—That is a species of retaliation for not being admitted into the Orange Lodges which I scarcely know how to speak to.

3640. Your Lordship was examined yesterday respecting a speech reported to have been delivered by your father in the year 1795, will your Lordship have the goodness to take the book in which that speech is reported; there was a series of resolutions adopted by the magistrates, and signed by the names of several persons. Your Lordship gave evidence respecting the gentlemen whose names were signed, some who you stated were staunch Protestants, and others who became Bishops; does your Lordship find any Presbyterians amongst them?—I cannot speak positively to the fact, but I am not sure that Robert Levingston was not a Presbyterian; I rather think he was.

3641. Is he the only one?—The only person that I should have a doubt about would be him; I am not sure about Mr. M'Geough; if there was any one there, I should rather name Mr. Levingston than any one else.

3642. Does your Lordship see in that the names of any who either were Orangemen at the time or became Orangemen afterwards?—I do; I rather think Robert Bernard Sparrow was an Orangeman.

3643. He was a connexion of your Lordship's?—He was a brother of Lady Gosford's.

3644. Does your Lordship perceive any other name who afterwards was an Orangeman?—James Verner, I think—but I am speaking from conjecture—and Stewart Blacker, I think, was an Orangeman, and I am not sure that James Lawson was not an Orangeman, I rather think he was, but I have my doubts about him: the others I think were.

The Earl of *Gosford*.

23 June 1835.

3645. Was not Stewart Blacker the father of the present Colonel Blacker?—Yes, Dean Blacker.

3646. He was also an Orangeman?—Yes, I believe he was.

3647. In that speech of the late Lord Gosford, your Lordship's father, there was the passage: "A lawless banditti have constituted themselves judges of this new species of delinquency;" does your Lordship imagine the persons pointed at in that passage, the lawless banditti, were Orangemen?—I believe I stated before that; I cannot say that they were Orangemen; I believe they were Protestants; the Orange Institution was so short a time before that; I cannot take upon me to say that it had spread over the country in that sort of way; but my reason for supposing that the banditti there alluded to were Protestants is that all the Roman Catholic houses were marked "To Hell or Connaught," and I have always understood that it was the Protestant party that so marked the houses of the Catholics; but whether at that period they were Orangemen or not, it is impossible for me to say.

3648. Your Lordship did not mean to intimate that the parties pointed at by that speech were Orangemen?—No, I am sure I did not intend to give any such evidence; I merely stated that they were Protestants, and I stated that I did not know whether Orangemen had extended so far, I spoke to the impression I had.

3649. Is not your Lordship aware that the parties who had been banded together on different sides, and who had been committing outrages reciprocally on one another, were the Peep-o'-day Boys and the Defenders, prior to that period?—I believe the Peep-o'-day Boys and the Defenders were prior to that.

3650. Were not they the persons who had been interrupting the peace of the county, from the time at which your Lordship's father was appointed governor of the county up to the time of his delivering that speech at Christmas 1795?—I do not know under what sort of denomination the people went; at that time they were Protestants.

3651. In what age of life was your Lordship at the time?—I suppose 18 or 19.

3652. It is not upon your Lordship's recollection that you heard of the Peep-o'-day Boys?—Yes, I have heard of them.

3653. At that time?—No, I think it must have been prior to that time; but I cannot speak clearly from memory.

3654. Is your Lordship aware of the fact that the persons who were Peep-o'-day Boys were Presbyterians and not Churchmen?—I cannot answer that question.

3655. Is your Lordship aware of the fact that the Orangemen were on the other hand Churchmen at the institution of the order?—I have understood originally the Orangemen were composed of Churchmen, and I have heard that, afterwards, Dissenters were admitted, and I believe that was so. I can know nothing of that but from hearsay.

3656. Your Lordship has as much reason to be of that opinion as you have to be of several opinions your Lordship has expressed yesterday on several matters?—Yes; I think that the original institution of Orangemen was confined to the Church of England; but at the same time, I do believe there was a great number admitted into it that were Protestants and not Church of England men.

3657. Is not your Lordship aware that the parties who compelled their Presbyterian tenants to become Orangemen, were the Lords Hertford, Abercorn, Londonderry, Northland, and the Messrs. Cope, Brownlow and Richardson; did you not hear that those noblemen and gentlemen compelled their tenants to join the Orange Institution?—Never; a great proportion of the persons named lived not in any county that I am connected with, but many of them in the county of Down, and others in the county of Antrim; but with respect to one name, Mr. Richardson, whom I knew intimately, a connexion of my own, my own positive belief is, that he never did attempt to coerce his tenants to join the society; that is contrary to any communication I ever had with him.

3658. With respect to Mr. Brownlow, would you say the same?—I have known three Mr. Brownlows; to which may the question refer?

3659. To the father or grandfather of the present?—No; I should not think his grandfather would.

3660. Your Lordship never heard that fact stated with regard to any of those noblemen?—No, I never heard that any sort of coercion, if I may use the expression, was used by any of those landlords, to force their tenants to become Orangemen.

3661. Does not your Lordship think it improbable that Mr. Sparrow, your relative, the father of Colonel Verner and Dean Blacker, and those gentlemen would have become Orangemen themselves, if they had thought the Orange Association was properly to be decided a lawless banditti?—It certainly would be a very surprising thing if they did, after signing such a paper as that.

3662. Taking all these circumstances into consideration, and the fact that there never was an Orange Lodge existing in Ireland till September 1795, that the speech in question delivered by your Lordship's father was delivered in December 1795, three months after the first Orange Lodge in Ireland was formed, and considering that upon this occasion, to the resolutions were affixed the signatures of the three gentlemen referred to, does not your Lordship think the great probabilities are, that the reference by your Lordship's father to this lawless banditti must have been to the Peep-o'-day Boys, and not to the Orange Institution?—I have stated, that I could not speak positively to the Peep-o'-day Boys; my belief is, it alluded to Protestants, but under what name or title they went, I cannot say.

3663. Is it probable, taking into consideration the circumstances referred to, that the reference could be to the Orange Institution?—If so, there is a great inconsistency in it certainly.

3664. Is not your Lordship quite aware that the Orange Lodges in Ireland were extremely few indeed, between September 1795 and the 1st of January 1796?—I can form no opinion upon that; I cannot state how rapidly they were spread.

3665. Your Lordship was nearly of age in 1796; is not your Lordship aware, that it was in the year 1796 the Orange Institution spread in Ireland?—I think it was about the time of Lord Camden's being Lord Lieutenant.

3666. Just before the invasion of Ireland by the French, which was at Christmas 1796; is not your Lordship aware, as a matter of notoriety, it was in the year 1796 that the Orange Institution spread in Ireland?—I think it was.

3667. And in the county of Armagh?—Yes, I think it was at that time my father marched with his militia regiment towards Bantry Bay; I think I was at Oxford at the time.

3668. Your Lordship stated yesterday that you heard it was necessary to plant soldiers in the houses of Roman Catholics to defend them from outrage?—So I heard.

3669. Your Lordship does not know that of your own knowledge?—No; I was in my father's house at my vacations; and I recollect the Northamptonshire Fencibles, I think, being stationed; Captain Perry, I think, was the officer; and I was told there, and I believe there are persons who can give distinct testimony to the fact, that there were soldiers dispersed through the houses of the people.

3670. Your Lordship also said, that "To Hell or Connaught" was written upon the doors?—I have heard so.

3671. Did your Lordship see that in any instance?—No, I did not state that I had seen it, but I have no doubt of the fact; it is as strong upon my mind as any fact I did not see myself. I can recollect a circumstance which shows I could not have been much mistaken. I recollect Mr. Brown, a member for the county of Mayo, saying, it was an ill wind that blew nobody any good, for the people when driven out of the county of Armagh came and settled in the county of Mayo, and introduced the linen manufacture there.

3672. Your Lordship was pressed yesterday with a question, whether the persons who did this were not considered to be Orangemen; your Lordship's answer was, "I should think they were considered Orangemen?"—If I said they were considered Orangemen, I meant the violent Protestant party; I cannot take upon me positively to say that they were Orangemen; I cannot say that the Orange business had spread so far into the country at that period.

3673. What your Lordship meant to convey was, that they were considered to be Protestants who had done this?—Yes, and very likely it was, as, in speaking now of the thing, one would speak of persons who would now be considered as acting in the spirit in which Orangemen act; now I do not mean to say that they were positively Orangemen.

3674. The fact is, that there was a great deal of commotion in Ireland in matters of this sort, and that the term was applied to persons who were not Orangemen at all?—That may be the case.

3675. Do not people frequently impute transgressions supposed to be committed by Protestants to Orangemen, calling them the Orange faction?—Yes.

The Earl of *Gosford*.

23 June 1835.

3676. Has not your Lordship ever heard of an Orange Papist?—I have seen it in the papers; that must be confined to very few instances.

3677. It appears that the persons pointed at by your Lordship's answer yesterday were not Orangemen?—If I made use of the word in allusion to the period referred to, I must have made use of it under the impression, that speaking of them at this day, one would suppose them to be the Orangemen of that day, but to say that they were sworn in Orangemen, I cannot.

3678. Nor did your Lordship mean to imply that in your answer?—No.

3679. Did your Lordship ever hear the Knight of Kerry called an Orangeman?—I never did.

3680. With reference to the last Kerry election, was not he called the Orange Knight of Kerry?—It is hard to say as to what passed at elections; I do not read those things generally.

3681. Does not that show that the word Orangeman has been applied to persons who are not Orangemen at all?—I am sure it has.

3682. And that a great many sins are visited on the Orangemen, committed by persons who never were Orangemen at all?—I think that very probable.

3683. Your Lordship stated, in answer to a question, that all the cruelties at the period your Lordship referred to, and all the atrocities, were committed against Roman Catholics?—My answer, as well as I can recollect was, that those atrocities alluded to in the Address of my father, at that period were all visited upon people of the Roman Catholic persuasion, but I do not mean to say there might not have been other atrocities and other lawless proceedings going on that might have had more of the common character of outrage, but here was a specific thing referred to by my father in his Address; and I think it was the Catholics, and the Catholics alone, who suffered, and had the outrages committed upon them, as there alluded to.

3684. The allusion there is to outrages on Roman Catholics?—Yes, specifically.

3685. Your Lordship does not mean to say that the Roman Catholics were the only persons who had those atrocities committed upon them at that time?—Certainly not.

3686. Is it not a notorious fact, that in December 1795, a body of Defenders, to the amount of 3,000, actually kept the field for two or three days and nights in that country?—I have some very faint recollection of something at a distance from the part of the country where I reside, up towards Fork Hill, a body of people being assembled there; but I cannot say what they were, or what their numbers were.

3687. Were there not Defenders, actually 3,000 men, who kept the field, in defiance of all law and all power, for three days and three nights?—I have upon my recollection that there was a body of people assembled in that part of the country, but under what term, or what their number consisted of, I cannot take upon me to say.

3688. Your Lordship is aware that the Defenders were Roman Catholics?—Yes, I always understood so.

3689. During the years 1794 and 1795 particularly, were not there repeated challenges and fights between the Peep-of-day Boys on the one hand, who were Protestants, and the Defenders, who were Roman Catholics?—I rather think there were.

3690. It was in 1791 that the affair at Fork Hill occurred, was it not?—I think it was.

3691. Does your Lordship recollect the circumstance of your father being appointed governor in the year 1791?—I recollect my father telling me about his appointment.

3692. Is your Lordship aware that, previous to that, Lord Charlemont had been the governor of the county?—Yes.

3693. Is your Lordship aware that Lord Charlemont had given offence to Government, by being supposed to be friendly to Protestant Dissenters?—No, my father was very much disinclined to take it; and he said if Lord Charlemont, having no residence in the county, would take it with him, he would save him a great deal of trouble, but my father did not like taking it singly.

3694. Your Lordship's father was appointed jointly with Lord Charlemont?—Yes, my father was colonel of militia some short time in 1793, and there was a great deal of difficulty about governor and deputy-governor, and so, on balloting for

for the militia, I think my father, foreseeing all these difficulties, was induced to take the situation.

3695. He was appointed in fact joint governor?—No, the Government felt some difficulty in not having a resident governor, and they wanted my father to be governor of the county, feeling the inconvenience which arose from the governor not being resident; my father was prevailed upon to accept it. He said, if Lord Charlemont and he could be joined, he might be induced in that way; and his having a residence would save Lord Charlemont a great deal of trouble coming down.

3696. His Lordship and Lord Charlemont were not at any time joined in the office?—No, I believe Lord Charlemont did not like being joined, he wished to continue as sole governor; but it is a long while ago, I can speak only to my recollection. I think Lord Charlemont resigned; I do not think he was put out of the situation of governor, and my father appointed.

3697. Does your Lordship recollect any very strong address being presented at the time to Lord Charlemont on his resignation, complaining of his being displaced?—I think there was.

3698. From 1791 your Lordship's father continued the sole governor of the county?—From 1791 down to the period of their making the colonels of militia regiments invariably throughout Ireland governors, then I became joint with him as colonel of the militia regiment. I believe every colonel of militia in Ireland was made governor; it was a sort of *ex officio* appointment.

3699. Has your Lordship read the book of Mr. Woolfe Tone?—Yes.

3700. Is your Lordship aware that he does not mention the Orangemen at all?—It never struck me; I was not aware of that.

3701. Did not he leave Ireland in the year 1795, proceed to America, and from thence to France?—Yes, I believe so.

3702. He being in America part of the time, and in France other portions of the time, cannot be supposed to have known any thing of what was going on in Ireland at the time?—I should think that does not follow.

3703. Is not your Lordship aware that he did write what purported to be memoirs of Ireland covering that period of time?—Yes.

3704. And giving an account of political transactions in Ireland during that time?—Yes.

3705. If the Orangemen existing in Ireland were operating in the way represented in 1795 and 1796, would it not be very extraordinary that Mr. Woolfe Tone should omit any mention of them in his history?—If his work came down to 1796, I should think it extraordinary he should not refer to them.

3706. Is your Lordship aware that Mr. Woolfe Tone, in 1795, states that he rested his hopes with regard to his views being followed out with the people of Ireland on the people of the north, the people of Ulster?—Yes, and historically speaking, I think that could be accounted for.

3707. Is your Lordship also aware that, writing in France in 1798, he expresses himself exceedingly disappointed in his expectations with regard to the north of Ireland?—Yes, I think I do recollect that.

3708. Is it not exceedingly probable that the frustration of the views and calculation of Mr. Tone with regard to the north of Ireland, may have arisen from the spread of Orangism in Ireland in 1796 and subsequently?—Certainly a change of a large body of people in the sentiments that might have been maintained by a great proportion of them in the period he alludes to might have frustrated any designs he had.

3709. Seeing the dissatisfaction which existed in the north of Ireland so extensively in the year 1795, insomuch that Woolfe Tone and the united Irishmen calculated on the furtherance of their disaffected views through the agency of the people of the north of Ireland, and that the Orange Institution came into existence in Ireland in the month of September 1795, and that in the year 1798 Woolfe Tone expressed his disappointment with regard to the province of Ulster, is it not reasonable to conclude that the establishment of the Orange Society had a tendency to counteract the designs of the united Irishmen and those who entertained views of disaffection?—No doubt, the two parties being put into opposition against each other, they would counteract each other; I conceive if they were opposed to the united Irishmen at that time, they would oppose the views of the united Irishmen.

The Earl of *Gosford*.

23 June 1835.

3710. Is it not a notorious fact that they were opposed to the united Irishmen?—Certainly.

3711. Is it not a matter of fact that they did co-operate with all their energy with the King's Government for the purpose of opposing the united Irishmen and putting down disaffection?—I think there is no doubt of the fact; I remember having understood at those periods that there was very great ingenuity exercised to alarm the Protestants of the north of Ireland in respect of the intentions of the Catholics of the south, and that those that attempted that, so far succeeded as to create an alarm among the Protestants of the designs of the Catholics, and that that led to a separation, but I believe this was entirely done by design, and that it was a plan of the Government of that day.

3712. Your Lordship stated yesterday that you conceived the Orangemen as a body resisted the law?—I stated that, as a body at large, I could not so speak of them; but that certain parties of them had been guilty of breaches of the peace, and not acting in obedience to the law, there was no doubt.

3713. Did your Lordship mean by that latter statement to impute to the body of Orangemen generally a disposition or a habit to violate the laws?—I really meant simply the fact I stated, that certain bodies of Orangemen did not act in obedience to the laws, and violated those laws, as I observed to-day: if the rules I have seen are the rules of the Orangemen, certainly the practice of many Orangemen is inconsistent with them.

3714. There is no body, consisting of a large number, in which there are not some who misconduct themselves, is there?—That very commonly occurs.

3715. Your Lordship would not say that the common character of the Orangemen is refusal of obedience to the laws?—I do not think that their general principles as published go to that extent; but I have no doubt that the formation of the Orange body has led to a great deal of lawless conduct and very injurious consequences.

3716 Does your Lordship think it is the practice of the Orange body generally to violate the law?—In many instances.

3717. Will your Lordship have the goodness to particularize an instance in which you have heard of Orangemen violating the law?—Several instances under the Procession Act, where magistrates had urged upon them to disperse and go home, and had represented to them the illegality of what they were doing, and that they had resisted such representations from the magistracy; I mentioned the case yesterday that the magistracy found a large body of armed men at Keady; they were called upon to disperse; they did not disperse, and he said if he had attempted to disperse them by force, even with three companies of foot and a troop of dragoons, bloodshed would have ensued, and that he did not choose to subject the country to the consequences.

3718. Those were the instances of disobedience to the laws you had in view when you gave that evidence yesterday?—Those were the instances which came immediately to my recollection; but I have no doubt they have acted in many instances with due obedience to the laws; one would suppose they ought to do so always from the rules laid down for their guidance.

3719. Can your Lordship mention any other instances?—Indeed I cannot, taken by surprise in this way: I believe there are several instances that Orangemen themselves have admitted; I have heard them say such a party behaved ill and that they ought to have been restrained; they have complained of their conduct; it is a matter of notoriety; I speak of them as such, though I cannot enumerate particular instances.

3720. Does your Lordship think that the Orangemen have considered that they had not been equally dealt with concerning processions?—I believe there are a great many who did a great deal of mischief in making such declarations.

3721. Does your Lordship think that the Orangemen have considered that they were not equally dealt with concerning processions?—I think that those feelings have been infused with much ingenuity, and have succeeded in some instances.

3722. Does your Lordship think that the wish to have processions arises at all from this feeling of the Orangemen, that they had not been fairly dealt with?—They may have been influenced in that way, by representations upon that, as I am persuaded they have been on other subjects, and I think it not improbable it may have arisen from that in some instances, but in stating that, I do not wish the inference to be drawn that I think they have the least grounds for it.

3723. Whether such an impression upon their minds were well or ill founded,

if there was any thing like partiality in the mode of dealing with them, is not it your Lordship's judgment that they may have been led to persevere in those meetings by being of that opinion, however well or ill founded it might be?—I think many of them may have acted and did act on a hasty opinion formed, but as to any well founded ground for that, I cannot think they could have any.

3724. Your Lordship spoke yesterday with regard to the burning of a magistrate in effigy?—Yes, Mr. Handcock.

3725. Is he a very popular person in the county?—With some I do not think he is popular, and with others I think he is; I cannot say that he is generally popular.

3726. Is he a very popular man with the Protestant party?—No, I should think he is not; he is a very active magistrate, a very determined man to do his duty.

3727. He has put his authority to the trial frequently with some Protestants, has not he?—I believe his authority has been exercised equally and impartially on all committing breaches of the peace.

3728. Are there any circumstances to render him unpopular with the Protestants in that part of the country?—I know of none, unless his being determined to enforce the law.

3729. Does he ever himself violate the laws?—I think I do recollect a circumstance which happened in the town of Lurgan.

3730. Did he knock down a clergyman?—I did hear so.

3731. Was he not held to bail for that?—I rather think he was.

3732. Was not he prevented attending your Lordship's investigation, by reason of his being under charge of having knocked down a clergyman?—I cannot recollect that.

3733. Did he attend the investigation?—He came in one day, and stated that he had a great deal of business at home, and wished not to attend unless I wished it.

3734. Who was the clergyman whom he knocked down?—I cannot recollect the name; he lives 12 or 14 miles from me.

3735. Was it Mr. Kent?—I think that was the name.

3736. Was Mr. Handcock burnt in effigy before or after he struck the clergyman?—I never heard any connexion at all between the two cases; my impression is, that the burning in effigy was prior to that.

3737. Was Mr. Handcock the agent of Mr. Brownlow?—Yes.

3738. How long has he been the agent of Mr. Brownlow?—I do not know the period; I think that was my first acquaintance with him.

3739. Since the year 1826?—Yes, I think thereabouts.

3740. Mr. Brownlow was a gentleman who took a very large part in Protestant affairs up to a certain date?—Yes.

3741. He was an Orangeman, was not he?—By rumour I have heard so.

3742. Your Lordship has no doubt of it?—No; from the frequency with which I heard it, I believe he was so.

3743. Did not he avow himself in the House of Commons an Orangeman?—I do not recollect that.

3744. But he was very active, and represented the Protestant party?—Yes.

3745. He changed his opinion all on a sudden?—It was so thought.

3746. That was a circumstance not likely to increase his popularity with the Protestant people of Armagh?—Not with a certain class; not with the Orangemen.

3747. Do you think that increased his popularity with the majority of the Protestants of Armagh?—No, I should think not, but there is great distinction; there are the Orange Protestants and the other Protestants; they are two as distinct classes as can be.

3748. Does your Lordship think he increased his popularity with that portion of the Protestant population who are not Orangemen?—I believe there were a great number of people that were surprised at its suddenness, and that might have injured his popularity on that account; but I do believe that upon reflection and thinking over the matter and their seeing matters a little more calmly and quietly, that feeling has been very much lessened and removed from their minds.

3749. Supposing there were an election for the county of Armagh to-morrow, and no persons permitted to poll who were not Orangemen, what proportion of those persons would Mr. Brownlow poll against a man who was an Orangeman?—My

The Earl of *Gosford.*

23 June 1835.

firm belief is, that a great body of the Protestant constituency, if not worked upon but left to themselves, would be favourable to Mr. Brownlow.

3750. You think he would have the suffrages of the majority of those Protestants who were not Orangemen?—I do not go that length.

3751. What proportion do you think he would have?—I must first know the proportion of Catholics to the Protestants, and I never looked into the freeholders' list with a view to drawing any such conclusion.

3752. Do you think Mr. Handcock's being the agent of Mr. Brownlow has tended to make him very popular with the Orangemen and the Protestants generally?—I should say not; no man employing a man who is not favourable to Orangemen would be likely to be popular with them.

3753. Is not your Lordship aware that Mr. Handcock himself confessed his offence and made a very humble apology to the clergyman he assaulted?—I believe he confessed it, and expressed the greatest sorrow and regret for what he had done, and that on that being done there was an end of it, and I never thought of the matter again from that moment to this.

3754. Does not your Lordship think that knocking down a clergyman in the street under any circumstances is a most gross outrage for a magistrate?—Most decidedly so.

3755. Considering Mr. Handcock was a man capable of doing so indecent an act as knocking down a clergyman in the street, and he was an agent for Mr. Brownlow, does your Lordship think it at all surprising that he must be unpopular with the Orangemen?—If I am asked as to the effects that had, I never heard that any unpopularity was attached to Mr. Handcock immediately afterwards, from the very ample apology and very great regret he expressed. I did hear he had received provocation, but when I say provocation, I do not mean to justify his committing a most decidedly improper act.

3756. What was the provocation?—Those are private matters into which I do not enter; but I rather think he got the lie, or something of that kind.

3757. Did not Mr. Kent appear at the head of an Orange party in Lurgan in the front of the house of Mr. Handcock the magistrate, residing in that town, when several panes in the house of Mr. Handcock were broken while his wife was seated in one of the windows of the drawing-room?—I did hear that Mr. Handcock's house in Lurgan was attacked by a body of Orangemen, and that some of the panes of glass in the windows were broken; but I did not hear that Mr. Kent headed that party, or that he was there looking on.

3758. When was that?—I suppose it must have been last year, or the year before, but I cannot be certain.

3759. Your Lordship stated yesterday that Dean Carter was removed from the magistracy of the county of Armagh, and you stated the cause of it?—I did.

3760. You did not mention the circumstance of Colonel Blacker being removed from the magistracy?—No question was put to me upon the subject.

3761. Is it the fact that he was?—He was.

3762. Was that about the same time?—It was afterwards; it could not have been many months; but, as I mentioned to the Committee yesterday, I was in England when some affidavits were sent to Lord Plunkett, the Lord Chancellor, respecting the burning of Mr. Handcock in effigy in Tanderagee; that Dean Carter was present, upon which Lord Plunkett wrote to Dean Carter and sent him either copies or the affidavits with which he had been furnished, and demanding some explanation from him; Dean Carter made an explanation, which was not satisfactory to Lord Plunkett, and Lord Plunkett upon that, removed him from the commission; I came over to Ireland shortly after this circumstance, and when I got to Dublin I found a letter from Dean Carter, representing all those circumstances, and also a letter from Colonel Blacker, representing that he did not see the exact necessity of going so fully into all the details in his former letter to the Chancellor, and entering more fully into such detail, which I felt it my duty to take to Lord Wellesley and lay before him; Lord Wellesley recommended me to see the Lord Chancellor, who was then at his place near Bray, and I laid those documents before him; and after this took place, an investigation was ordered into the affair at Tanderagee, and Lord Plunkett having previously removed Dean Carter from the commission of the peace, he declined reinstating him.

3763. Are you able to state on what account it was that Colonel Blacker was removed?—There was an investigation took place at Portatown, and the Lord Chancellor

Chancellor acted on the minutes furnished to Government; that there were not those active steps taken for preventing the carrying into effect a procession that ought to have been by magistrates; that informations had been frequently tendered and refused; and I believe, for otherwise countenancing the Orange meeting which took place about the 12th of July, it appeared, from the investigation of those proceedings, to the Government that they ought to remove him from the commission of the peace.

3764. What was the otherwise countenancing the processions, was it his family wearing Orange ribbons?—It appeared that some of the ladies appeared in Orange ribbons when they went up to the house, but that was not a circumstance on which I heard any great stress laid, so far as my communications went with the Government.

3765. What were the other circumstances countenancing Orange processions to which your Lordship referred?—I think they all marched up to his house on the 12th of July in a body and were addressed by him, and marched back again with music and colours and flags; those things appeared on the investigation.

3766. Were you in the country at that time?—I should think not, from the circumstance I mention, that when I came over I found Dean Carter removed.

3767. Was not the other removal after?—The other removal was after the investigation; Dean Carter's was prior.

3768. Did not your Lordship, as lieutenant of the county, make inquiries into this matter?—I was ordered by the Government to make inquiries.

3769. Did not your Lordship hear, in consequence of those investigations, that Colonel Blacker, as you have already stated, addressed the Orangemen, and that he did, in his address to them, intimate to them that they were violating the law, and that he counselled them to cease that procession and return home?—I did hear so.

3770. That that was the scope and tendency of his address?—I heard that from himself.

3771. Did you believe him?—No doubt, when he stated it.

3772. Your Lordship stated yesterday, that in 1812, the yeomanry in the county of Armagh, or some of them, had mutinied in some degree against Lieutenant Barnes?—Yes.

3773 Your Lordship did not mean to say that those individuals who mutinied against Lieutenant Barnes were Orangemen?—I do not know, but I believe I stated that, from the circumstances, I thought it probable.

3774. Do you know whether there was a single Catholic in the corps?—I cannot take upon me to say that there was not, but my impression is that there was not.

3775. Is not the population in that part of the county Catholic?—No; it was in the town of Armagh, and Mr. Barnes resided in Armagh, and was the lieutenant of that corps.

3776. Are there not portions of the county of Armagh in which the population is predominantly Protestant?—Yes.

3777. Your Lordship stated that a great proportion of the yeomanry were Orangemen in certain parts of the county?—Yes, in the northern parts of the county; I should think I have reason to believe that; I never saw a return of any thing of the kind to give a direct answer; but that is my impression.

3778. In those parts of the county it is generally supposed that a great proportion of the yeomanry are Orangemen; is not the population being generally Protestant?—Yes, but in portions where the population is very much mixed; in such case, also, that the yeomanry are exclusively Protestant.

3779. The question referred to Orangemen?—I believe I may say the greater portion of them are Orangemen. In a district not far from me, where the Catholics and Protestants are nearly equal, I believe the yeomanry corps there was not only Protestant, but in a great proportion Orangemen.

3780. Does your Lordship say that on returns?—No, I speak only from common rumour.

3781. Does not this common rumour very frequently designate persons as Orangemen who are only Protestants?—I think they are pretty well defined.

3782. Your Lordship was examined yesterday in regard to gun clubs in the county; does your Lordship know of your own knowledge of any single gun club?—I know nothing about a gun club, except that I mentioned yesterday that I had an anonymous letter, which was written in that sort of way that I felt it my duty to take notice of it.

The Earl of *Gosford*.

23 June 1835.

3783. Your Lordship does not know of a single gun club in Armagh?—Only from the report of the chief constable to me after his investigation.

3784. Your Lordship sent to the chief constable of police, in whom you placed confidence, requiring him to make inquiries?—I did.

3785. Did your Lordship directly communicate with the Government in regard to it?—I stated yesterday that I did not; that I thought this being an anonymous letter, it was better to give it over to the stipendiary magistrate, for him to lay before Government with other documents probably of a similar kind.

3786. But your Lordship did not yourself make any direct communication to the Government?—No; I think I might have mentioned the circumstance in conversation, but I did not write any official letter upon the subject, thinking I had done every thing necessary by handing over the matter to the stipendiary magistrate.

3787. Who was the stipendiary magistrate?—Mr. Jones.

3788. Is not your Lordship aware there are arms in the hands of the Roman Catholic population of the county and Ribandmen to a great extent?—I believe there are a great many arms have got into the county; if I am to believe that which is reported, there are a great many arms on both sides; but I believe that in the Protestant parts, where the population in the county of Armagh are by a vast proportion Protestants, there are very few of the Catholics armed.

3789. With regard to Ireland generally, and including some parts of the county of Armagh, are there not very large quantities of arms in the hands of the Catholics?—I should think there are.

3790. Are not the Orange party infinitely better armed than the Catholic party?—I believe that where they prevail in numbers, there must have been of course more arms, but I believe that in the parts where the Catholics are few, the arms amongst them are very few; I asked a Catholic myself whether he had a gun, and he said, no, he had not, for he should be afraid to keep one in his house, lest it should be a temptation to the other party to come and take it.

3791. Are there any portions of Ireland in which there are no Orangemen, in which the Roman Catholic religion is the predominant religion, and yet in which the population is very ill armed?—I should think so; I can speak only from report and information.

3792. Your Lordship has the same grounds for holding that opinion, as for holding the numerous opinions with which you favoured the Committee yesterday, as matter of information and report of the county?—A report of that which happens near my own house, where I had an opportunity of meeting several people whose statements bore the same point, I had more ground for that report than that which took place at a distance.

3793. Does your Lordship entertain a doubt that the fact is as the question has supposed?—I have no doubt there is a large quantity of arms in the possession of people generally.

3794. Has your Lordship any doubt that the quantity of arms in the possession of the Roman Catholics of Ireland must be considerably more than the amount in the hands of the Protestants, taking into account the prevalence of the Roman Catholic religion?—If I am to decide that by the numerical standard, one should suppose six or seven millions of people would have more arms than six or seven hundred thousand Protestants.

3795. Do not the carmen between Belfast and Armagh and between Dublin and Armagh, bring supplies of arms to Armagh constantly; does not that come within your Lordship's knowledge?—It does not, and I have been surprised at the arms getting in when I knew nothing at all about their coming; but I have been told it is a particular sort of firelock, a short firelock. I inquired of the chief constable what sort of arms they were, whether they were so good as the common musket, and one of them gave a particular name to this gun; that it was different from the carbine which the police carried, for that the carbine the police carried had but one sight, and that those circulated by the gun club had two sights.

3796. The gun club is a Protestant establishment?—Yes.

3797. Did you ever see any of those guns supposed to be provided by the gun clubs?—No; I speak only of the gun described by the chief constable.

3798. What is his name?—I think his name is Atkinson.

3799. Was he the chief constable referred to by your Lordship yesterday?—Yes; he was the person to whom I gave the anonymous letter.

271

Mercurii, 24° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Earl of *Gosford*, was further Examined.

The Earl of *Gosford*

24 June 1835.

3800. IN your Lordship's evidence the day before yesterday, speaking of the party who came to Annahagh and that neighbourhood, your Lordship mentioned, that the impression was that the people came from Killyman?—Not the whole of them; there was an impression that a great number of the party collected there were from Killyman.

3801. Was there any certain information of that, that being understood to be a particularly peaceable and quiet district; does your Lordship say otherwise?—I say otherwise, as far as is connected with party purposes; I think there is much party work carried on in the district of Killyman; I am not sure that Killyman does not embrace a district beyond the parish of Killyman; I rather think there is a certain district which goes beyond the parish, under the name of Killyman; there is a part of that parish where I understand they are almost all Orangemen; as long as I can recollect any thing about the party works in that country, I have always considered that there was more party feeling among the people from that district than from any other part I know.

3802. Was there any certain information that those people were from Killyman?—There was a very general impression that the Protestants had collected from that district, and that Killyman was mentioned as a part of it.

3803. An impression is one thing, and certain information another?—I cannot charge my memory to any man swearing directly that the Killyman people were there; but the general impression and the general belief is, that that district of Killyman furnished a portion of the people so collected.

3804. There was no certain information of that, but only an impression and a surmise?—I think it amounted to a positive belief; I believe there were Killyman people there.

3805. Did your Lordship see any?—No, I did not.

3806. Did your Lordship see any persons who told your Lordship there were any Killyman people there?—Yes, I have heard it frequently stated that a number of the Killyman people were assembled among those on Kinigo Hill.

3807. Can your Lordship mention the name of any person who stated that he saw any Killyman people there?—No, if we had got that, we would have got hold of the individual, which was just what we wanted.

3808. There was no person who swore that he saw any Killyman people there?—No.

3809. Then how was there any thing to identify persons on this hill from Killyman?—There was some circumstance from which it was evident there were people there who were not known to the parties in the neighbouring town-land, and the impression from not knowing the people was, that they must have been strangers.

3810. And because they must have been strangers, *ergo* they must have been from Killyman?—Killyman lying bordering upon that line of country.

3811. That is the only foundation for attributing this outrage to the people of Killyman?—I do not know that there was any direct evidence; for if there had been direct evidence, we should have got the names.

3812. Then there was no evidence whatever that they were from Killyman; but there was an impression that they were from Killyman, because nobody knew where they were from, but that they were supposed to come from that direction?—I rather think there was something in the evidence of people having been seen going over in that direction; but I must have the evidence before me to refresh my memory with those particulars.

3813. Might not persons have come from a remoter part of the country, Tyrone

The Earl of *Gosford.*

24 June 1835.

for instance, and have passed through Killyman, and not have been Killyman people?—That is possible; but I should be very much surprised if evidence could be produced to convince me that Killyman people were not there; I think there was a party of Killyman people almost concerned in all the party riots in that country.

3814. Of inhabitants of Killyman?—Yes.

3815. Of Killyman parish or district?—That part of the country; I understand that Killyman is a district, and that the parish of Killyman does not embrace the whole of that district; it goes under the name of Killyman, but that the parish is a portion of that district; I thought Mr. O'Sullivan said something to that effect; I know that he stated something about Killyman, and called our attention to Killyman being a large district: the parish of Killyman, I know, is in two counties; I think there was a Captain Duff gave evidence of a portion of Killyman that went under the description of Killyman Rackers; I have never read the evidence on that investigation since it took place.

3816. Do you consider David Duff, chief constable, a faithful and proper man?—I cannot speak of any thing that came exactly under my own knowledge respecting his conduct, his duties are in another county; but the impression I have formed, from all I have heard others say of Captain Duff, would be decidedly in his favour.

3817. Is not he an active and rather a violent man in the party engaged against the Orangemen on all occasions?—I believe he has been a very active man in enforcing the law.

3818. Particularly as bearing on the Orangemen?—I dare say the Orangemen may think so.

3819. Does not your Lordship think so?—I do not; my belief is, from all I have been able to learn and able to hear of Captain Duff's conduct, that he never has in any part of his duty been influenced by a decided prejudice against any men, termed Orangemen, as such, but merely influenced from his zeal and anxiety to discharge his duty.

3820. Your Lordship sees that he states that there is not a soldier nor a policeman nor a magistrate in the district of Killyman?—That is correct, I believe.

3821. If that was a very lawless region, does not your Lordship think it would be well for those in authority over the county and neighbourhood to see that there should be police or magistrates or soldiers in the neighbourhood?—I do, if it is practicable, but there are many parts of Ireland I know, many in the county of Armagh, where I should be glad to have a magistrate, but it is not practicable.

3822. Does not your Lordship think it is practicable to place police there?—I do think it would be desirable to have a police station there.

3823. Does your Lordship say it would be impossible to place them there?—I have very little local knowledge of the place, but I cannot conceive any portion of that county so thickly inhabited where the police could not be stationed.

3824. Does not your Lordship think it would be possible to place soldiers there?—I am not for detaching soldiers.

3825. If it were a decidedly lawless place and liable to insubordination, and there were difficulties in the way of placing a magistrate there, would it not be prudent in those in authority to place military or police there?—That involves, probably, a question of policy; if I placed police in any station, the consideration that would weigh upon my mind in so locating that police, would be the contiguity of a magistrate, as I should not like to place police or military in any situation where there was not civil authority at hand to operate with them.

3826. Does your Lordship mean to say there are no gentry in that neighbourhood who could be intrusted with the commission of the peace?—I do not know enough of that neighbourhood to answer that.

3827. Has your Lordship made inquiry to ascertain whether there are any gentry in that neighbourhood who could be placed in the commission of the peace?—That part of it lying in the county of Armagh is a small portion, and there are magistrates I think there.

3828. Might not the police be placed under the direction of those magistrates?—I think so.

3829. Does not your Lordship happen to know that Colonel Verner is a magistrate?—He is not a magistrate of the county of Armagh.

3830. He is a magistrate of the county of Tyrone?—I believe so.

3831. Does

2.13

The Earl of *Gosford*.

24 June 1835.

3831. Does not your Lordship know that he lives in that part of the parish which is in the county of Tyrone?—I never knew that Colonel Verner lived in the parish of Killyman.

3832. Your Lordship has not made any inquiries as to the magistrates who reside in the parish of Killyman?—I know some live in that direction; the boundary line is a trifling matter whether they live on one side or the other. I know that Colonel Verner lives in that direction and contiguous to it, or on it.

3833. Does not your Lordship apprehend it would be the duty of the lieutenant of the county, if he knew this was a district peculiarly lawless and insubordinate, to see that there were magistrates in the district and parties of police or military to repress those outrages?—I never said it was a district of the county constantly in a state of insubordination and riot. I confine myself to when party circumstances occurred, that I think in almost every instance in that direction, Killyman furnished a good proportion of people for that party purpose, but I do not say that it is a part of the country in a constant state of diorsder and disorganization.

3834. Is it in a frequent state?—No.

3835. Is it at all in that state?—I think not, except where those party matters occur, there is not any thing else if the civil power, as such, do their duty; it is when party circumstances occur that they appear in the state described.

3836. Is your Lordship able to state any other instance where you have had certain information of a party going from Killyman and committing an outrage?—I have reason to believe that in the rioting which took place at Armagh on the night of the election the Killyman people were much concerned, and that they went to Colonel Verner's chairing on that day.

3837. Can your Lordship name any person who told you for certainty that he saw the Killyman people there?—I do not recollect who it was; I have been told that by several people, and it was a circumstance of notoriety, more than half-a-dozen have told me that, or a dozen; but as to mentioning who they were, I cannot speak positively to any particular individual.

3838. Did your Lordship happen to hear that in the month of December last a respectable person, a lieutenant of yeomanry, was shot between the hours of five and six returning from Armagh market, in the district of Killyman, a person of the name of Boretree?—Yes, I recollect the circumstance.

3839. That was the only instance in which the presence of a magistrate was required in the parish of Killyman within your Lordship's recollection, was it not?—I really do not recollect having any report from Killyman direct of any disturbance there.

3840. Did your Lordship hear that Mr. Duff was sent for to attend upon that occasion and did not attend?—It may be so, but I did not hear it; but that occurred in the county of Tyrone, and was understood to be unconnected with party.

3841. Your Lordship has heard perhaps that he never failed to go on the 1st of July when he was wanted?—I never heard that he did, and I do not suppose he could without a dereliction of duty, for there is generally a letter from Government putting all the civil power on the alert.

3842. David Duff, the chief constable, states, there is no outrage in the neighbourhood of Dungannon or Killyman, does your Lordship believe that to be the fact?—I do not know of any outrage, as I stated before, I do not know of any outrage in that district; I think when they commit the outrages, it is not generally in Killyman that they do it; but that they march from Killyman and perform those operations elsewhere.

3843. Your Lordship is aware that Mr. Duff is a vigilant man in the performance of his duty?—I have always heard so; but that gentleman does not come under my inspection.

3844. Your Lordship would yield credit to him if he were to say, which he does, that he never knew any Killyman men go out from home to do injury?—I would most decidedly credit Captain Duff's assertion on that or any other subject, and he may have said so, speaking or his own knowledge.

3845. Your Lordship said the day before yesterday that the impression was that these people, whoever they were, or from wheresoever they came, were armed with yeomanry arms?—Yes, that a great number of them were; my impression and belief is that there were yeomanry arms among the arms in the people's hands on that occasion.

The Earl of *Gosford.*

24 June 1835.

3846. Did any person give your Lordship information to that effect?—I do not know any particular individual who gave me information upon it, but from the description of the arms and the general evidence that was given on the occasion, I believe it was not only my impression, but the impression of every magistrate who attended the investigation that they must have been.

3847. Was it any thing more than a conjecture, was there any person who undertook to aver it?—I do not know that there was any person came forward who made that declaration.

3848. It was a mere impression or conjecture from the people having arms?—It was the impression which I received from the statements made; there was no direct evidence to say that the arms there were yeomanry arms.

3849. Your Lordship mentioned that two church bells were ringing?—So it appeared in evidence.

3850. What church bells were they?—I heard the church bells of Tartaraghan and Loughgall, and I am not quite certain about Moy; but the other two I am pretty certain were stated in evidence; it appears on the minutes that Sir Frederick Stovin said that they were evidently yeomanry arms; I recollect he stated that, in his letter to the Castle; in communication with me he stated the same, and I have every reason to believe that he is satisfied in his own mind that they were yeomanry arms.

3851. Did he give you to understand that he had identified any arms, or only that he was under the impression that they were yeomanry arms?—He did not state any particular individual who carried those arms; but he had more ground than I have, it was more than an opinion, for he felt confident they were yeomanry arms, from circumstances which came to his knowledge.

3852. Did not your Lordship hear that there was a party of 300 Roman Catholics marching through the town of Benburb at that time all armed?—I did hear of 300 Roman Catholics being assembled.

3853. With arms?—No, not with fire-arms; I heard that there were some fire-locks, and I think there were pitchforks, and things of that sort, carried; but I should wish to refer to the evidence about that; the Committee must be aware that this private letter of Sir Frederick Stovin to the Government I never saw till I came into this room, at least I do not recollect having ever seen it; those are matters between him and the Government, which did not come to my cognizance; if Sir Frederick Stovin gives that under his hand that that was the fact, I should believe it.

3854. Will you have the goodness to refer to the evidence of Charles Magee, esquire, in that Report, at page 10; he deposes to this effect: "that he lives in Blackwater town; that he recollects the night of the 16th; was sitting with Dr. Clarke, Mr. Kennedy and Mr. Crothers about ten minutes before nine o'clock; heard a great noise, shouting; ran to the door and saw a very large assembly of people coming down from Moyside. When they came to the door, being six abreast, were about 50 or 60 men; they fell into twos; thinks about 250 all in couples, and in all about 300; on passing they shouted, 'O'Connell! no tithes! no Verner! Garryowen!' passed down to the bridge; when there, witness heard four or five shots fired; they had guns, pitchforks—all appeared armed with guns, pitchforks, &c.; the greater number had guns; they marched on, and on the following day about 12 o'clock heard of houses being burned?"—I recollect that evidence being given by Mr. Magee.

3855. Who is Mr. Magee; is he a gentleman of that county?—Yes, a very respectable man I believe; I think it necessary also to observe a circumstance, and I believe every gentleman of the Committee may be perfectly aware of the difficulty there is in forming an accurate judgment of the number of persons collected; I recollect that Mr. Magee, and I think it will be found embodied in the evidence, stated the means he had of forming this opinion, that he was dining with a gentleman in Blackwater town, and on hearing the noise they went into the hall, and over the hall door there were little panes, or a little pane eight inches deep, and he got upon a chair, and peeping through this he formed his opinion of the number of people that so marched by. Now at that hour of the night, I think the most experienced military man and the best judge of such things might be in error.

3856. The same mistakes might be made in enumerating Orangemen as in enumerating Ribandmen, perhaps?—There is further evidence upon that subject; taking the evidence distinct, a person forms his opinion upon the whole of the evidence and not a part of it; and I recollect there were some little things, not to impeach

impeach any thing which Magee said, but to raise a doubt upon my mind as to the accuracy of the number. Mr. Crothers, another witness, said, "he did not see the party alluded to by Mr. Magee; heard a great noise in the street and some shots fired; saw only a few persons together; did not see the party alluded to by Mr. Magee, but Mr. Magee told witness of it. A few nights previous, saw a party of about 40 men pass through the town." Now, without impugning in the slightest degree the accuracy of either individual, one might have a doubt whether the party was more or less.

3857. Might not this gentleman, Mr. Crothers, have seen a different party?—They were together.

3858. Does your Lordship perceive, that this witness says he did not see the party seen by Mr. Magee?—Yes, he does; but he says that they were sitting with Dr. Clarke and others, and that they went out, and that Mr. Magee got upon the chair to see the people.

3859. Does not that account for the one having seen and the other not having seen?—The man that got upon the chair would see, no doubt.

3860. As the gentleman deposes upon his oath and is a respectable man, is it not likely that he saw 300, whereas the other saw only 40?—I have not the slightest doubt that Mr. Magee thought he saw that number.

3861. Is it not clear from the evidence, that he is speaking of another transaction; for he says, that a few nights previous he saw a party of about 40 men pass through the town?—Certainly, as far as that 40 men goes; no doubt the 40 men he alludes to were another party: "Lives in Blackwater town; remembers the 16th; heard a great noise in the street and some shots fired; saw only a few persons together; did not see the party alluded to by Mr. Magee, but Mr. Magee told witness of it a few nights previous; saw a party of about 40 men pass through the town."

3862. Therefore it is manifest upon that, that Mr. Crothers does not at all affect to state that the number he saw being 40, was upon the night Mr. Magee deposes to having seen 300?—That is the effect of the evidence; I never said that the 300 and the 40 were the same assemblage.

3863. Upon the evidence it appears clearly explained how the one came to see the 300 and the other not?—Yes.

3864. Does not your Lordship also perceive, that although Mr. Crothers did not see what number there was, his evidence goes to corroborate Mr. Magee's statement; for he says he heard a great noise in the street and some shots fired?—I should think Mr. Magee's statement requires no corroboration, and that he positively believed that was the number.

3865. But it appears that Mr. Crothers did hear the shots Mr. Magee deposes to?—That appears upon the evidence.

3866. Sham fights have often taken place in Ireland, have they not?—After the Keady fight, I heard they were more frequent than I was aware of before.

3867. Has your Lordship never been engaged in sham fights?—Yes, I have.

3868. With respect to this transaction, there appears to have been put out an enormous force, three companies of infantry and a troop of horse; did your Lordship ever hear that a transaction of the same kind had ever occurred in the same place before on that stream which represents the Boyne?—I am rather inclined to think that there were; I have been inquiring since relative to this, and I have been told that the parties that before met for a similar purpose, and I expressed my surprise at it; and they told me that in the county of Tyrone such things were usual, and that in one of the sham fights the parties got so eager and warm that they really conceived they were enemies, and that a fellow came up and fired at King James as he was jumping over a ditch, and blew his eye out; I heard this and some other circumstances of the same kind, and that they were in the habit of so meeting.

3869. Was it by reason of the reported loss of King James's eye that there was brought out by direction of Government three companies of infantry and a troop of horse?—I mentioned that I never heard of that circumstance till after this transaction.

3870. Did your Lordship ever happen to hear of such a body of military being brought to bear on those poor sham fighters on any former occasion?—Certainly not; I stated yesterday that there was a larger force sent there than I thought at all necessary, whether or not the general took it upon himself, I cannot say. I mentioned the necessity of having troops sent up there, but I should have gone up there with a lieutenant and 20 men, or 20 dragoons, and I should have thought I would have been able to put an end to it; but it appears by the evidence of the

The Earl of *Gosford.*

24 June 1835.

magistrates, that if I had done so I should have been very much mistaken. There is one observation I have to make, which I think applies to this question, that two of the magistrates swore, that if they had employed all their force in an attempt to disarm the people and to disperse the people so collected, resistance would have been made and bloodshed would have followed. I ordered the inspector of the constabulary force to collect as large a body of police as he possibly could; for I never did and never will employ military when I think the civil authority can accomplish the object, and the military were kept in the back-ground only to be employed in the event of necessity; the officer commanding that party did say, that he could have disarmed the whole of them; he was a very steady officer, but the magistrate did not think himself justified in making the attempt under the circumstances; but it is also clear, from the evidence of the magistrate, that though the civil power there might have accomplished the object, it must have been by a great effusion of blood.

3871. Does your Lordship apprehend there would have been an effusion of blood if the military had not been there?—If the attempt had been made.

3872. If there was no attempt made, if those persons were suffered to have their sham fight there?—I think if the police had attempted to interfere with the people that had assembled there, there would have been bloodshed.

3873. If there had been no interference, but they had been suffered to decide their sham fight, does your Lordship think there would have been this bloodshed?—I suppose it would have gone on, and it might have probably ended in some affray among themselves or the country people.

3874. Is not your Lordship perfectly well aware that those commemorations of days rendered remarkable during the war carried on by King William in Ireland have, from time to time, been celebrated by the Government, and the authorities under the Government?—A long time ago.

3875. Is not your Lordship perfectly aware that the Lord Lieutenant of Ireland and the Houses of Parliament and various public functionaries, have been in the habit of making processions round the statue of King William, in College Green, he being decorated with Orange ribands?—Yes, when those meetings ook place in the proper spirit in which they ought to be done, that is an historical circumstance, but when it became an occasion of division of parties, I do not think Government did it; some Governments no doubt took different views, but I recollect hearing of their marching round King William, in the city of Dublin.

3876. Does your Lordship think it a very judicious thing to discountenance in so very determined and sudden a manner the practice of those persons, seeing that at a period now gone by, Government itself used to engage in similar celebrations?—I think there has been a great want of judgment in Government not having determined sooner to prevent them.

3877. There having been the same practice for so long a time, does not your Lordship think it was calculated to produce some sort of reaction, bringing down that force upon those people and repressing them with a very strong hand?—It might have the effect of course in the first instance, but the attempt to put such assemblages down has been of long standing, and I think the irritation consequently would be greatly decreased on such an attempt.

3878. In itself it is likely to excite a sort of reaction?—Indeed I think that all those parties that met in that sort of way fully knew they were not acting in the way the civil power would wish them.

3879. Taking into view that these were people of the middle and lower order?—The lower order.

3880. Does not your Lordship think that taking steps of this character, as they would conceive, against them would have that effect?—When people are prepared for the circumstance, the irritation would not be so strong as if the party were taken by surprise; the attempt so long made to put a stop to those party proceedings were such that the surprise was done away, irritation would consequently be less.

3881. Did your Lordship ever hear of three companies of infantry and a troop of horse being brought on any former occasion to put an end to a sham fight?—No, I do not think I ever did; I do not know of any other sham fight but that at Keady on the last 5th of November. If I was in the county of Armagh and had reason to believe there would be a similar thing attempted there, I should send a much larger force there than I would have thought necessary, before what occurred on the last 5th of November.

3882. Is your Lordship aware that other persons of the Protestant persuasion as well as those who are Orangemen took part in those processions?—I heard of Catholics joining in them for amusement; there is some whiskey going, and they join with them and partake of it.

3883. The question refers to other classes of Protestants with Orangemen?—I may say, as matter of curiosity, but I believe that the general transactions on such occasions are confined principally to the Orangemen; there may be some Protestants there who are not Orangemen, no doubt, but I must speak as to my general belief of the great mass.

3884. Is not your Lordship aware that other classes of Protestants, not Orangemen, have been opposed to the measure of Catholic emancipation?—Certainly.

3885. And that other Protestants were as desirous of maintaining the Protestant ascendancy as the Orangemen?—I think that the Protestants, not Orangemen, are tenfold more anxious to support the principle of the Christian religion than the men who are termed Orangemen, but that they act on simple Christian principle.

3886. The question refers to Protestant ascendancy, not spiritual religion; is not your Lordship aware that other classes of Protestants besides Orangemen are opposed to the measure called Catholic emancipation, and likewise advocates for Protestant ascendancy in the sense in which those words are used by Orangemen?—I should think so.

3887. Was not your Lordship at one period an advocate for what is called Protestant ascendancy?—Never, in a party sense.

3888. Has your Lordship never presided at meetings, the object of which was to resist Roman Catholic emancipation?—I do not recollect that. I recollect at one time I would have opposed Catholic emancipation.

3889. Your Lordship's opinion was against it?—Yes, but not against the principle of the measure; I was not against it, but more against the time and mode of its being done than the principle; for instance, I would have been very glad to have seen it earlier taken up by Government and carried in that way; and I had a strong impression on my mind that the way to do it effectually and produce the result that every good man ought to hope from it, would be by the Government taking it up.

3890. Has not your Lordship presided at meetings for the purpose of opposing Catholic emancipation?—If the circumstances are mentioned I will state the fact, but I cannot recollect them at this time; it was not from party views, for I never had a party view in my life; I never did belong to one side or the other upon that question; I always saw the evil that would follow from it; probably I may mention a circumstance that will be the best way of showing that: when I was first chaired for the county of Armagh they decked out my chair with Orange ribands, and I said I would not go into any chair that had party colours attached to it, and never did, as long as I represented that county.

3891. Your Lordship's opinion was always in favour of conceding the Roman Catholic question?—It was always in favour of the principle; the opposition was more as to the mode.

3892. Your Lordship's opinion was always in favour of the principle of the measure?—Yes; I should have been always glad to see that question properly settled, though I may have felt called on to oppose it from the circumstances under which it was brought forward.

3893. But it was the mode of doing it you objected to?—It was to the mode of doing it I principally objected, as just stated.

3894. It was in 1829 your Lordship thought it impolitic to yield to menace, force and intimidation?—I always think it is bad to yield to that.

3895. Was that your Lordship's opinion in 1829?—Decidedly, although I was in favour of emancipation in 1829 when it was carried.

3896. The mode and time of doing it was what your Lordship objected to?—I think it would have been much better to have been brought forward sooner by the Government. If any person supposes I advocated the Catholic question in opposition to the interests of the Protestants, they are accusing me of that I do not deserve; but I advocate Catholic emancipation, as it is vulgarly called, on the principle that it added to the security of Protestants and the security and happiness of the country at large; I advocated it as a benefit to the whole, and not to any party, and that is my conscientious conviction at this moment.

3897. Your objection was that it was not sooner granted?—I think it was delayed

The Earl of *Gosford*.

24 June 1835.

delayed too long; I wish it had been done sooner; but this cannot be fairly assumed as an objection.

3898. Then if your Lordship did attend those meetings to oppose Roman Catholic emancipation, it was because the measure had not been previously granted?—I am not aware what meetings are referred to; had the measure been granted, there could have been no meetings to oppose it.

3899. Your Lordship stated that you might have attended meetings to oppose Roman Catholic emancipation?—I said that I could not recollect any particular meetings, but that if I was asked as to particular meetings, I would give a decided answer.

3900. If your Lordship did attend any meetings of that kind, was it because you disapproved of the measure not being earlier granted?—I really do not comprehend the question.

3901. If your Lordship did attend meetings for the purpose of opposing Catholic emancipation, your Lordship then had some reason for it?—The question takes for granted that I did attend meetings.

3902. Your Lordship does not negative that?—It is possible a long time ago I might have attended meetings to have either opposed or postponed that measure, and against its being then brought forward.

3903. To postpone it?—Yes; I may have thought that was not a proper time.

3904. It would be inconsistent to attend a meeting with a view to have it put off on the ground of the objection of its not being sooner granted?—No doubt; but my answers have given no ground for any such question; the questions put to me related to meetings; I do not recollect any that I attended; if I am asked as to particular meetings, I will answer; but not knowing the meeting or the particular principles of the men who were assembled, I cannot give a direct answer; I always had, and so had, I believe, my father, an anxiety to see that matter settled; if I opposed it, it was not from an inclination to resist it altogether, but from other motives, still looking forward to a more favourable time for arranging the measure.

3905. Your Lordship and your father agreed in that view?—I think so.

3906. Will you permit a passage from the speech of your Lordship's late father to be read: "I will never consent to make a surrender of Protestant ascendancy to Catholic claims with whatever menaces they may be urged, or however speciously or invidiously supported?"—I agree to that; I will never yield to menaces.

3907. Your Lordship does not conceive that, by the measure of 1829, there was a surrender of Protestant ascendancy to Catholic claims?—Decidedly not.

3908. What does your Lordship consider as Protestant ascendancy?—The security and permanency of the Protestant religion of the country. I take it in a religious, not in a political sense, but in the full enjoyment of all their rights and privileges as Protestants, and the free exercise of their religion.

3909. Your Lordship would not consider it as ascendancy if they were both on a footing of equality?—There are distinctions the Protestants possess, that I think, as far as the word ascendancy goes, are sufficient; they must have a Protestant King, a Protestant Lord Chancellor, and certain situations must be held by Protestants exclusively; if it is meant that we diminished Protestant ascendancy by letting Roman Catholics into Parliament, on the contrary, I think it added to the security of the country at large.

3910. Your Lordship does not quite agree with the Orangemen in the view they take of what ascendancy is?—I am sure I do not; that is entirely a political feeling with them; my Protestantism is a religious Protestantism, and I take that view, and it is the security of religion, which I think is of much higher importance than the security of political privileges; I think there is quite distinction enough, and that there is no occasion to make use of the word in a sense that it is not entitled to.

3911. Your Lordship stated yesterday, that you had held, by order of Government, four inquiries, the first at Tanderagee, one at Portadown, and two at Armagh, and that you had attended other inquiries?—I attended the petty sessions.

3912. Your Lordship stated, that all those arose out of Orange processions or Orange aggressions?—I do not think I said that; I think I said they were all connected with party business.

3913. What your Lordship meant to say was, that these several investigations arose out of party differences and feuds?—I think so.

3914. Your

3914. Your Lordship did not mean to impute to either party that they had been the originators of all of them?—I should not say who was in fault, who was the first aggressor; but I stated generally, that all the inquiries I attended, to the best of my recollection, were connected with party dissension.

3915. Your Lordship was cross-examined with regard to the power of the setting aside of jurors by the Crown; did your Lordship ever know an instance in which the Crown prosecutor exercised the power of setting aside for the purpose of packing a jury?—I cannot take upon myself to answer a question of that kind; it is a very serious question; a man ought to be well acquainted with all the circumstances and proceedings of the courts to give an answer to it.

3916. Does your Lordship know an instance in which that privilege was exercised on the part of the Crown?—At this moment I recollect none.

3917. Your Lordship was asked, with reference to the preponderance of Protestants on the grand jury and among the magistracy, and your Lordship said, that the property in the county of Armagh was, with one exception, in the hands of Protestant proprietors?—In the hands of Protestant proprietors, as far as resident proprietors go.

3918. As it would be looked to for the purpose of forming juries?—Yes.

3919. That is the reason why the commission of the peace would be found in the hands of Protestants?—Most decidedly.

3920. And why the persons called to serve on the grand jury would be Protestants?—Decidedly; they must be taken from the gentlemen of the county; if there is only one Roman Catholic gentleman resident in the county, it must be so.

3921. Your Lordship does not consider it any imputation on the administration of justice that things should be so, that the magistrates should be Protestants and the jurymen Protestants?—I think that follows naturally; there may be some few individuals; but as far as Protestants are concerned, they must be all Protestants but one; I allude to grand juries alone.

3922. Is there not a stipendiary magistrate in that county?—There is no constantly resident stipendiary magistrate; there is one there occasionally

3923. Is not that one Roman Catholic gentleman, one solitary proprietor, uniformly put on the grand jury?—No, I think not.

3924. Did you ever know him omitted when he attended and answered to his name on the calling of the panel?—If he was included in the first 23 names and answered, he must be on the jury; I think if I were to go some little time back, I might say that he had been omitted, but of late years when he attended he has not been so.

3925. Is your Lordship certain that he ever was omitted when he answered to his name?—I cannot be certain; it is a long time since I have been on the grand jury.

3926. Is your Lordship aware that the portion of property in the hands of Protestant proprietors throughout Ireland is in the ratio of 19 to 1?—I have heard that, I think.

3927. Is it therefore a matter of surprise to find that Protestant gentlemen are more numerous amongst the magistracy of Ireland, and amongst the grand jurors of Ireland, in the proportion of 19 to 1?—Decidedly; I think the grand jurors being taken from the gentlemen of property in the county, and those gentlemen being such a majority in the county, of course the greater proportion, it is natural to conclude, out of the grand jurors must be men of that persuasion.

3928. Therefore, it would be an unfair inference that this was a prejudice to the administration of justice, or an unfair partiality to one class of His Majesty's subjects?—Not as far as regular proportions go.

3929. That is 19 to 1?—I am supposing that to be correct.

3930. Your Lordship was cross-examined as to Judge Fletcher; was your Lordship acquainted with that learned Judge?—Very slightly; I have met him on the circuit two or three times in the course of my life.

3931. He was a very amiable gentleman, and particularly well tempered?—I do not know enough of him to speak to that; he was a very able man I believe.

3932. Did your Lordship happen to know that he was a person who entertained very strong political views all his life?—I do not know what meaning is put on the word strong; a good deal of his sentiments as registered there, I concurred in, therefore I do not think they were strong.

3933. Was the learned Judge Fletcher just a Lord Norbury on the other side?—I think

The Earl of *Gosford.*

24 June 1835.

—I think Lord Norbury was further from the right than Judge Fletcher, according to my view.

3934. Your Lordship agrees more with Judge Fletcher?—Yes, that is the criterion I go by; both might have been very honest and very conscientious, and I suppose they were.

3935. He had a very decided view with regard to this question of Protestant ascendancy?—I have always understood that he was favourable to Catholic emancipation; that he was strongly in favour of that measure.

3936. And that he was strongly against the Orangemen of the country, and wished strongly to put them down?—If words are to be all balanced with accuracy, it is very hard to answer some of those questions; I am not against the Orangemen of the country, for I think they are a very fine race of men as can be; a set of people that would do credit to any country; but when they band themselves into political associations, it is those associations that I am opposed to, as being injurious to the peace and tranquillity of the country; but I am not against the men, I wish their eyes to be opened, and that they should do what is best for their interests.

3937. It is not against the men, but against their principles as Orangemen?—I am against the principles on which they act.

3937*. As Orangemen?—We had the rules yesterday; if they are to be considered as the rules by which they are governed, in several instances their practice varies from the rules.

3938. Your Lordship is of opinion that the rules are good?—There appears a great deal in these rules which is good Christian charity, but they are not always adhered to in practice.

3939. Your Lordship is of opinion that the principles and rules are good, and that the men are good, and that it is only when those men deviate from the principles that there is mischief in the Orange Association?—I before said, that I think that all associations, whether Ribandmen or Orangemen, are bad in themselves and dangerous to the State.

3940. Did not your Lordship state that the rules are good?—The rules may be very good, but if a party or faction bind themselves under those rules, and act distinctly and keep themselves a separate body, and under secret obligations, I think that a body so compacted, no matter what their professions may be, or the rules may be, that that is bad.

3941. Is your Lordship aware that the Orangemen, since the revival of the order of the institution in 1828, have had no secret obligations?—I have heard that the oath has been dispensed with, but I am not aware that there is not some sign or other by which an Orangeman knows an Orangeman; I am rather impressed that there is.

3942. Your Lordship is quite right there is a sign, and that is the only thing which is secret; you are aware that there is no secret obligation?—Is there a secret obligation that that sign must not be communicated?

3943. There is.—Then that is an obligation; I call that an obligation.

3944. There is an understanding that that sign shall not be communicated.—Then inasmuch as they are bound to secresy on any one point *pro tanto*, it is an obligation.

3945. The Orange Association appears bound by rules good in themselves; the men are good men; but your Lordship objects to the institution, because they have a sign by which they distinguish one another, and they are understood between themselves to be bound not to communicate that sign to those who are not Orangemen?—That certainly is a decided objection to them, I think; I think that a great deal of the spirit which operates upon them is injurious, though I do not know, if I was to come to analyse the rules, that I should see any thing to justify their conduct; but I go upon the conduct of the people, I am not going to the rules; I am not going to special pleading upon those rules on any one point, but I go to practical results, and I confine myself to that; the rules may be very good, and the sentiments very good; but I say that what is put in practice is not what I consider conducive to the peace and good of society.

3946. Your Lordship is understood to state, that you had an impression upon your mind that Orange Lodges led to dissipation and idleness, and to the demoralization of the people?—I think the answer I gave to that question was not directly as it is stated, but that I think it tends positively to idleness and in many instances to dissipation.

3947. You do not think it leads to demoralization?—Any thing which leads to idleness and dissipation must lead to demoralization.

3948. Does your Lordship think that is a fair description of the nature and tendency of Orangism?—I suppose, as far as that goes, it very much depends upon the persons who compose the Orange Lodge; one Lodge may have a number of persons more disposed to drinking and conviviality than another; but they have their clubs and their houses, and I do not understand they ever meet without having a jollification, at least that is my impression; I may be wrong.

3949. Does your Lordship attribute that character generally to the Orange Institution, that it has a tendency to create idleness and dissipation?—I think that all such clubs have that tendency.

3950. Has your Lordship any friends and acquaintance among the leaders in that society?—A great many; and I know a number who are very excellent men and very moral men; but I am speaking of this as descending to the lowest class of people; and I think that the lowest class of people are those generally forming the country societies; all those lodges meeting at public-houses must tend more or less to demoralization, for it generally leads to idleness and drink.

3951. Your Lordship has friends and acquaintances among them?—Yes, many.

3952. Is your Lordship acquainted with Earl O'Neill?—Yes, very well indeed.

3953. The Earl of Enniskillen?—Yes, perfectly.

3954. The Earl of Roden?—Yes.

3955. Lord Farnham?—Yes.

3956. Is your Lordship aware that any of those noblemen have lately joined the Orange Association?—I rather think Lord Roden has joined that Association within this twelvemonth or last year.

3957. And Lord Farnham has recently joined them?—I do not know that fact; I only know of Lord Roden having joined them from the meetings and speeches; I have not seen Lord Farnham taking that part.

3958. Your Lordship is aware that many persons of great consideration and character in Ireland have lately joined the Orange Society?—Certainly.

3959. Does your Lordship really think that those persons to whom allusion has been made would join themselves to the Orange Institution, if it was a fair description of its nature and tendency that it leads to idleness and dissipation and consequent demoralization?—I have heard a man vociferating against gambling, and offers himself as a candidate for the club where gambling was going on.

3960. Does your Lordship think it is in the same way that those noblemen and gentlemen have joined the Orange Institution?—No, I do not think it is; if they felt it as I do, all who have been mentioned I am sure would not join it, but if I am asked whether Lord Roden would say that in no instances there is any dissipation occasioned by some of those lodge meetings, and that there are not occasions in which there has been idleness and dissipation, I am sure Lord Roden would say that he laments it, that he would state as I do what is the fact; I am sure he is opposed to those practices.

3961. Does your Lordship think it is a fair objection to urge against any establishment, that there are instances of improper conduct on the part of individuals belonging to the body, instances of deviation from rules?—I think the question connects two things that ought not to be mixed up together; if I am asked an abstract principle upon that, I might perfectly agree, for I am looking at the tenor of the questions and the examination; I am now speaking as to the effect of Orange Lodges upon society generally where such lodges are established, and I say in a mixed society meetings held by those Orangemen produce a great deal of warmth and excitement, and party feud prevails in those meetings in which jollification and drinking no doubt occasionally take place. It is my decided opinion that the effect on society generally is prejudicial, but I cannot take upon me to say that it would be fair, because there are some who may go too far, to visit that upon the whole; I have all along said that there is a great deal of good in the rules as now communicated to me; I am speaking of departing from those rules in practice, and thereby creating party animosities.

3962. Is your Lordship aware that there is a great deal of drinking at elections?—A great deal, I know.

3963. A great deal more than takes place at those Orange Lodges?—Indeed I suppose, as far as an election town is concerned, there cannot be a greater scene of drunkenness.

3964. Would not your Lordship think it an extraordinary rule to lay down, that the

The Earl of *Gosford*.

24 June 1835.

the popular election should be put an end to, because people are frequently found drunk in the election towns?—I do not think it is a justifiable ground to give up a good constitutional principle, because some people go into the town and get drunk; we must have elections, but we could do without party associations.

3965. Does your Lordship consider that the general character of Orangemen throughout Ireland is, that they are given to habits of idleness and dissipation, or that it is only in particular instances?—If I was to divide the Orangemen into two classes, I then could give an answer distinctly to each class, for the Orangemen of Ireland are, I think, composed of the highest and the lowest classes; there is a middle class of Protestants who do not belong to either; that the higher classes are anxious to form good habits, but that when it descends into the lower classes there are persons whose habits must be injured by such associations.

3966. Is your Lordship of opinion that the idleness and dissipation is a rule applying, generally, to the lower class, or only the exception?—I know nothing of their lodges but what I hear, but I should say, generally, as to the lodges, when they meet it is at public-houses; there is generally a good deal of jollification and drinking going forward, and the consequences are such as must be expected.

3967. At all of them?—The generality of them; there may be some lodges where nothing of the kind is going on, but in the country parts of Ireland I think their meetings lead to dissipation.

3968. Has your Lordship any tenantry on your estates in Armagh who are Orangemen?—A great number, I believe.

3969. Have you upon your properties in the county of Cavan?—I believe I have great numbers there of very violent Orangemen.

3970. Are those ill-conducted people?—No; I think their general habits are very good; if we can keep them free of those subjects, let them alone, and there are not better people in the country.

3971. The general conduct of those men is creditable and good?—I think in common life quite so.

3972. Are you aware that any of those tenantry are given to habits of idleness and dissipation in those lodges?—I think there is a good deal of drinking in lodges.

3973. Among your Lordship's tenantry?—Yes; the question refers to my tenantry in the county of Cavan, that is a good way from me, but I know those that hold those principles of Orangism are very strong there, and I think when they meet at those lodges there is a great deal of drinking goes forward there, as well as in other places, and I cannot help thinking that leads to disorder.

3974. Have you known any instances where it has existed among your own people, either in the county of Armagh or the county of Cavan, where they have been demoralized by being connected with the Orange Institution, that they have become drunkards?—No; I do not know that I have.

3975. Is your Lordship aware of any instances among your own people where a number of those persons have been demoralized by reason of their connexion with Orange Lodges?—I cannot charge my memory with any at this moment.

3976. Your Lordship cannot refer to any instances, either in Cavan or Armagh, where a man of good moral habits has been converted into a man of bad habits by his attendance on Orange Lodges?—I cannot mention a particular man who has become so in consequence of his connexion with an Orange Lodge; a man who is a drunkard will drink at the Orange Lodge, but in my situation I cannot be expected to have that acquaintance of each individual person so as to say that his demoralization has arisen through his belonging to an Orange Lodge. I beg to remark that when I adopted the term demoralization, I said, as far as the thing leads to idleness and to dissipation, there must be a great quantity of demoralization arise from it, and that, I suppose, must be admitted; but I do not talk of it as a general system of demoralization, I spoke in the abstract.

3977. Can your Lordship say that any of your tenantry have got into habits of idleness and dissipation in consequence of their attendance on Orange Lodges?—I cannot, for the reason mentioned.

3978. It is the duty, as your Lordship feels, of a landlord to look after the state of his tenantry?—Certainly.

3979. There is no better tenantry on any estate than on your Lordship's?—I believe that is the case.

3980. With regard to the prevalence of crime, is not crime much more prevalent in those counties where Orangism is not to be found than where it prevails?—Yes; I think the outrages committed in other parts of Ireland are decidedly of a deeper

deeper cast, and I think of a much more serious nature than those committed in the province of Ulster.

3981. Are they not only of a more aggravated and atrocious character, but infinitely more numerous?—I think they are of a more aggravated character, but as to their numbers, I cannot take upon me to say, that includes every description of crime coming under the head of offences.

3982. Is your Lordship aware that the calendar, preparatory to the last assizes for the county of Tipperary, amounted to 178, under the head of homicide alone? No; it may be so, but I cannot say.

3983. Is not your Lordship aware that the calendars throughout Munster have contained a very large number of cases of homicide?—Yes; that is my impression.

3984. Did your Lordship ever know an instance in any one of those counties in Ireland where Orangism prevails, in which there was one-tenth part of that number of 178 homicides?—No; I do not believe in Ulster, either where the Roman Catholics chiefly reside or the Protestants, that that is the case.

3985. Does not Orangism prevail most in the province of Ulster?—Yes.

3986. Consequently it is to be taken for granted there is more opportunity at least of collision between the Protestants and the Roman Catholics in Ulster than in other parts of Ireland?—Yes; I should think there was.

3987. Does not your Lordship know that learned judges in their charges to grand juries have constantly observed that as they proceeded northward the calendar has diminished in point of atrocity?—Yes; and I believe it.

3988. Is not your Lordship aware that the last time the Lord Chief Baron went the north-eastern circuit he emphatically made that assertion, till at last he arrived at the assize town for the county of Down, where they had a maiden calendar, not a single case?—Yes; I believe that is the case, but I do not recollect the circumstances precisely.

3989. Is your Lordship aware that there is scarcely an Orange Lodge existing in more than two counties in Munster?—No, I am not indeed.

3990. In Tipperary there are only two lodges; is there so lawless a county in all Ireland as the county of Tipperary, and has it not been so time immemorial?—There is a part of the county which I have always understood to be very much so.

3991. Your Lordship came here under a very strong impression against the Orange principle?—I have decidedly a very strong impression, a very strong anxiety to see that Orange system put an end to, because I think it is to the interest of Protestants, the interest of the country, and the peace and security of property that it should be so.

3992. Your Lordship gave an answer yesterday that Orangism actually weakens Protestantism in Ireland?—I said that, and I say so again.

3993. Does your Lordship really think that is the ground of objection, and is now the ground on which it is sought to be put down?—Any thing which causes a schism in the body must weaken the whole body, but this is not the only objection to Orange Lodges.

3994. Does it not strike your Lordship as very extraordinary there should be such an effort made to put down the Orange Institution in certain quarters if the tendency of Orangism is to injure the cause of Protestantism?—If people are influenced by opinions and principles, such as I entertain, I can understand their exercising every power and influence they possess to put it down.

3995. Your Lordship is aware there is a great anxiety to put down Orangism, that certain persons in Ireland of the Catholic religion are very anxious to put it down; does your Lordship think that the reason you gave yesterday against Orangism, that it tended to weaken the establishment, at all influences the persons referred to in their desire to put down Orangism?—Many persons may be influenced by that principle to put it down; and I think there may be persons influenced by a bad principle.

3996. Does your Lordship think that is their reason for putting it down?—That is coming to the motive; I think some may be so influenced, but I have no right to judge of any man's motives.

3997. Is not your Lordship surprised at the efforts in such a quarter to put down Orangism that its effect is to weaken Protestantism?—I should suppose there may be people in Ireland who might wish to see Protestants put down altogether; and that possibly such people might be influenced by the principles stated, but I believe there are a great number of people influenced by higher and

The Earl of *Gosford.*

24 June 1835.

greater motives and a better principle, who are not influenced by any such views in their opposition to the Orange Association.

3998. What is your Lordship's motive for wishing to put them down?—My motive for putting down Orangism is that I think it leads to great distraction; it leads to a great many breaches of the peace; it leads to a great deal of ill-will; it leads to excitement that causes differences and feuds with the people of the country, and prevents that harmony and good-will amongst the lower orders which I think so essential to the security and welfare of the country. I also think it is injurious to the cause of religion.

3999. When you say religion, you mean the Protestant religion, as that you are anxious to maintain?—Decidedly.

4000. Being anxious to maintain that, you think the maintenance of Orange Lodges not conducive to that end?—No, because I see in many instances conduct that certainly in its appearance and its effect is any thing but breathing that charity and good-will which I think essential to real Protestant Christianity.

4001. You think Protestantism as evinced to those not professing that religion, has not been rendered attractive by the conduct of its professors?—Certainly not, when those who are excited to violence by party principles vent their feelings upon others who happen to differ from them. I wish also to say that I believe I am supported in that opinion by the best friends to religion and order, and of Protestant principles.

4002. Has not the fact that the Roman Catholic party who have been so earnest in their endeavours to repeal the Union are strongly opposed to the Orange Institution, ever introduced into your Lordship's mind a suspicion that the judgment you have formed upon the subject may be erroneous?—It may have been a matter for me to consider what might be the objects of those who have advocated extreme principles, but it never altered my opinion as to the impolicy of any portion of the Protestant party of Ireland banding themselves as Orangemen, and putting themselves into that situation. I think that even if the principle stated were admitted, I should still object to the formation of Orange Lodges. But I do not consider the opposition to a repeal of the Union is confined to Orangemen.

4003. Is your Lordship aware that many persons have joined themselves, particularly of late years, to the Orange Institution, upon the principle that it was a necessary defensive institution?—I believe many did, but I believe many more did it from purely political motives.

4004. With respect to the body of respectable noblemen and gentlemen who have lately associated themselves with the Orange Institution, does not your Lordship believe that they have been actuated by a belief upon their part that it was a necessary defensive institution for the Protestant institutions of the country?—I really believe that many of them have been actuated by very conscientious motives; but I think they have been very much influenced by high prejudice and party feeling, and very erroneous views, in my opinion.

4005. Is not your Lordship aware that there is also existing in Ireland an organization by which it is possible to assemble together a million and a half of men of the Roman Catholic persuasion at one moment throughout Ireland?—I know that there are modes of raising fires on the tops of the mountains by which persons may be assembled.

4006. All your Lordship's property is in Ireland, or the greater part of it?—Yes, the greater part of it.

4007. Is your Lordship of opinion that the security of property is connected with the preservation of the Union between this country and Ireland?—Certainly.

4008. Is your Lordship of opinion that your property will be best secured by the maintenance of the Union between this country and Ireland, or the dissolution of it?—By the maintenance of it, undoubtedly.

4009. Anxious to maintain your Lordship's property in that country, and anxious to maintain the Union between the two countries, and aware of the fact that large bodies of Catholics may be assembled, as assumed in the last question, is your Lordship of opinion that that property will be rendered more secure, and that Union more firm, by Protestants relying on the protection of the Government, or by their banding themselves together?—Most decidedly I think that all property in Ireland would be more secure by relying on the connexion with this country, and relying on a due and impartial administration of the law.

4010. As to the maintenance of the Union itself, do you think that will be more efficiently maintained by looking entirely to that connexion without combination in Ireland,

Ireland, than by calling in such associations to the assistance of Government?—Decidedly.

4011. Does your Lordship think that the Government in Ireland is able to secure to the owners of property the enjoyment of their property at this moment?—Government, I think, have laboured very hard to enforce the law, and to bring all parties into obedience to the law; I think that the Government have met with a vast deal of resistance on all sides, arising from party associations.

4012. Will your Lordship state your opinion, whether or not the Government is at this moment able to secure to the owners of property the enjoyment of their property?—It is.

4013. Have they done it the last three years with regard to all branches of property, including ecclesiastical property, the question referring to tithes?—No.

4014. Have not the Government endeavoured to secure to the owners of that property the enjoyment of it?—They have endeavoured to assist them in the collection of tithes which were due to them.

4015. Have they not been effectually resisted?—So I understand.

4016. Has there not been a quantity of blood shed in consequence?—Certainly.

4017. Do not they now altogether give up as a hopeless undertaking the enforcement of the collection of tithe?—I do not know what Government may have determined on this subject, but tithes is a case in which the people of the county entertain one strong opinion adverse to the administration of the tithe system; very nearly all the people have felt this; there never was any object they so generally felt as that; a change should take place.

4018. Was not this resistance on the part of Roman Catholics not merely to Government, but to the existing law of the land?—The clergymen were entitled by law to the tithe; but if it is put as to Roman Catholics, I think the opposition was very general.

4019. Was not it universal among the Roman Catholics?—I think it is universal almost throughout all parties.

4020. Has not the existence of Orange Lodges increased the difficulties of the Government in the attempt to collect tithes?—There may have been instances lately, but I do not know of any instance in which the Orangemen aided and assisted Government in the collection of tithes.

4021. Has the existence of Orange Lodges in Ireland had the effect of reconciling the Roman Catholics to the existence of Protestant establishments in that country, or has it, in your judgment, had an opposite effect?—A decidedly opposite effect.

4022. Has the existence of Orange Lodges, in your Lordship's opinion, had the effect of alienating the Catholics of Ireland from the Protestant establishment, and rendering them more inveterate against it; and has it also, in your opinion, had the effect of increasing the difficulty of the collection of tithes?—I have no doubt such has been the result in many cases.

4023. Dr. Doyle, in his examination before the Committee of the House of Lords in 1831, stated his belief that after the passing of the Emancipation Bill, tithes would be collected without inconvenience as the Orange Lodges existed before the passing the Emancipation Bill, and as the Orange Lodges were most likely to exist after the passing of the Emancipation Bill, it would appear that, in the opinion of Dr. Doyle, the previous existence and subsequent existence of Orange Lodges would not impede the collection of tithes, is not that your Lordship's opinion?—The result proves he was a very bad prophet.

4024. What reason was there to believe in 1831, after Catholic emancipation had been carried as a measure of conciliation and peace, that Orange Lodges would be maintained?—I think that the opposition to that measure of Catholic emancipation among the Orangemen was so strong that the passing of that measure would rather cement them as a party; that there was a strong political bias on their part.

4025. Do Orange Lodges exist at all in those regions where the opposition to tithe was the most rife, and where it commenced?—It is impossible for me to give an opinion as to what Orange Lodges exist in the south of Ireland.

4026. Take for instance Carlow, there is not a single Orange Lodge in Carlow?—No doubt the opposition to tithe took place in parts of Ireland where there are no Orange Lodges, and certainly where the Orange Lodges were the fewest.

4027. Have not the tithes been uniformly satisfactorily paid in those regions in

The Earl of *Gosford*.

24 June 1835.

which there are Orange Lodges most in existence?—I believe in many of those parts where tithes have been paid there are Orange Lodges, but if I am asked whether they have been satisfactorily paid, I doubt that.

4028. Have they not been regularly paid?—Certainly not.

4029. Have not the tithes been universally and regularly paid in the county of Londonderry up to the last gale day?—It may be so, but I do not know the particulars.

Veneris, 26° die Junii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Earl of *Gosford*, was further Examined.

The Earl of *Gosford*.

26 June 1835.

4030. IT was put to your Lordship on a former day of meeting, that if Orangism was suffered to continue, it would produce counter associations, counter organizations in the country?—Yes, I think there will be an organization if there are two sets of people in the country, and one set bind themselves together by any association, that is very likely to produce a counter organization.

4031. Does not your Lordship think there already exists in Ireland a very serious organization among the Roman Catholic community?—I have heard so.

4032. Mr. Wyse in his book states, that in Ireland on one occasion there were convened together at simultaneous meetings 1,500,000 Roman Catholics, and the writer states that that can be done at any time that circumstances may require it; is not that a very formidable organization in the country if such an assemblage can be simultaneously assembled as 1,500,000?—I believe there are societies of Ribandmen and societies of Orangemen.

4033. Does not your Lordship know that at this moment, independently of that organization which is referred to, there are also subordinate confederations among the Roman Catholics in Ireland?—I know of none, but the society called Ribandmen; but I have not the same opportunity of knowing any thing about them, except from hearsay, as I have with respect to the Orange Association, for the Orange Association have regular meetings and regular jollifications, and I do not know of any thing of that kind going on among the other party; therefore I have not the same opportunity of knowing so much of what confederations they may have amongst them; I am not so much in the way of knowing that; with respect to the confederation of Orangemen, I believe there are.

4034. Did not your Lordship convene a meeting at Ballybot of the magistrates in the county of Armagh, in consequence of Ribandmen parading about the country for two or three days and nights?—I recollect convening a meeting, but I cannot charge my memory exactly with the particulars; I think there was a meeting at Ballybot respecting something which took place at a fair, at a place called Omeath.

4035. Is it not in your Lordship's recollection that there were great bodies of Ribandmen who continued together, to the great terror of the country, for two or three days and nights, and that your Lordship, as lieutenant of the county, thought it your duty to convene the magistrates?—I do; three or four meetings at Ballybot, chiefly on parochial matters connected with tithe, and so on; Lord Charlemont came over and attended it; I recollect a meeting, but whether it was about 3,000 or 4,000 Roman Catholics having assembled in a body, I do not recollect any thing to that extent.

4036. The question did not refer to the specific number of 3,000 or 4,000, but a large body parading the country for two or three days and nights; it is a remarkable circumstance?—It is; but I do not recollect any thing so formidable as that.

4037. Did such a circumstance occur within these two years?—Certainly not.

4038. Within a few years?—It may have been.

4039. Was it before the Emancipation Bill?—I really do not recollect a meeting caused by so important a circumstance as that mentioned.

4040. Has your Lordship on your recollection the having convened several meetings

meetings of magistrates in the county of Armagh, by reason of threatening notices and other circumstances of an alarming nature on the part of the Catholics?—I do not recollect it; I may have gone into Armagh and spoken to the magistrates respecting circumstances I had heard; but I do not recollect convening the magistrates for such a purpose.

4041. Do you recollect that the magistrates being together you called their attention to such circumstances as threatening notices and burnings and things of that kind by the Roman Catholics?—I may have called the attention of the magistrates to any circumstances I had heard at petty sessions; I have gone over to petty sessions and called their attention to circumstances which had occurred; I do not know that they have been circumstances particularly respecting Ribandmen; if the cases were referred to more particularly, they might bring to my mind the recollection of them.

4042. Speaking of simultaneous meetings and the influence of Roman Catholic leaders in 1828, Mr. Wyse in his 1st volume, page 301, states, "Meetings were ordered to be held on an appointed Sunday, after mass, in every parish in the country; the form of the petitions was to be sent down by the association, and when passed, were, without delay, to be transmitted back to the secretary; those arrangements were obvious and simple; the day was fixed by resolution of the association, and simultaneous meetings were held in every parish in Ireland;" if that could be done in the year 1828, what is to prevent its being done at any other time, when circumstances might be supposed to require it?—There is exactly the difficulty I am placed in with many questions which have been put to me by honourable Members; they put questions to me, that I am speaking on more, in many instances, from impression than from positive recollection, the things being put to me, and I have something floating in my mind to make me believe there is some ground for the thing, but the extent of it, or whether those simultaneous meetings took place in every parish of Ireland, I say, if I am asked specifically, I do not believe they did, for I should think that I should have heard of such circumstances in my own neighbourhood, and I have no recollection of having heard of them; if I were to say I do not believe it, it is not that I contradict it.

4043. If that could be done in 1828, is there anything to prevent its being done again?—If it happened once, there is nothing to prevent that which happened once happening again.

4044. Is there any doubt upon your mind that simultaneous meetings of the Roman Catholics were held in January 1828 throughout the greater part of Ireland?—I believe that there were a great many meetings of Roman Catholics held in that year, but I should suppose that the greater proportion was on the subject of Catholic emancipation.

4045. Has your Lordship any doubt that in point of fact simultaneous meetings of Roman Catholics were held throughout Ireland in January 1828?—Whether they were simultaneous or not, I cannot take upon me to say, but that meetings did take place in that year, I am certain.

4046. Has your Lordship any the slightest doubt upon your mind that the Roman Catholic Association directed that simultaneous meetings should be held?—I do not recollect that circumstance; I have a recollection that something of the kind did pass, but whether it was true, or what followed from it, I cannot say.

4047. In the same book and in the same page it is stated, "On the same day and at the same hour on the 21st of January 1828, meetings were held in upwards of 1,500 Catholic churches, and it has been calculated on the presumption of a thousand persons having attended each meeting, certainly a moderate average, not less than 1,500,000 were simultaneously assembled for the same object on this impressive occasion." This is copied by Mr. Wyse from the Dublin Evening Post. Supposing that to be the fact, or any thing approaching it, is not the power of convening simultaneous assemblages of people so numerous a very formidable power?—No doubt.

4048. Has your Lordship a doubt that it would be in the power of the Roman Catholic clergy throughout Ireland to convene meetings of their parishioners in that way simultaneously for what they deemed a national object to be achieved by them, to get rid of what they considered a national grievance, for example?—Yes; I should think that any clergyman of a parish having notification made to him that a meeting of the parish would be desirable for certain purposes, if he gave notice of that on the one Sunday, might have a very large meeting of that parish on the following Sunday.

The Earl of *Gosford*.

26 June 1835.

4049. The question does not apply to a meeting of one parish, but to the system of simultaneous meetings in divers parishes; has your Lordship a doubt that it would be in the power of the Roman Catholic clergy throughout Ireland to convene meetings of their parishioners in that way simultaneously, for what they deemed a national object to be achieved by them, to get rid of what they considered a national grievance, for example?—Yes, I think that the clergy of all denominations might do that with respect to their flocks.

4050. It appears that these simultaneous meetings, if held, were held in reference to the carrying of Roman Catholic emancipation; supposing it were an object of the Roman Catholic priesthood to put an end to the payment of tithes in Ireland, could not they for an object of that kind cause meetings of this kind to be held, as well as for the object of Catholic emancipation?—If they considered it a national grievance, they have the same power which I have stated.

4051. Supposing they considered it a national object to get rid of the legislative Union between the two countries, would it not be in their power to convene meetings in the same way throughout the whole country?—Yes; but I think the attention that would be paid to a meeting under such circumstances would not be very great.

4052. Supposing it were considered a national object, and a matter of great importance to the Roman Catholic community, that the forfeited estates throughout Ireland should be restored to the descendants of the original possessors, could not the Roman Catholic clergy, if they were so disposed, convene meetings for that object simultaneously?—That is putting an extreme case; very likely they might be convened, but the meetings would not be attended by that great body which they would under other circumstances; but I think the meetings they might call in respect of tithes would be attended with a far greater number than any meeting called for the purposes subsequently mentioned.

4053. Does your Lordship think that the great bulk of the Roman Catholic people in Ireland of the lower orders are as much influenced by the subject matter that is the object of the meeting, as they are by the circumstance of the meeting being convened by the authority and influence of the priest?—Yes, I think they would be, if the subject was tithes.

4054. Does your Lordship think that the lower order of the Roman Catholics, who are the great bulk of the population, consider so much what are the real merits of the subject to be discussed, as they do the authority of the Roman Catholic clergy?—I think that is too much the case with all classes; that they are too ready to attend to all meetings without considering the subject beforehand.

4055. Does your Lordship think, with the great bulk of the Roman Catholics of Ireland, it would make any difference whether the object which the priests signified to them was an important object for convening them together?—I do not see how I could answer that question; in some instances I have no doubt it would be important, and not in others.

4056. Supposing there were any institution which was conceived by the great mass of Roman Catholics in Ireland to be a badge of conquest, does not your Lordship conceive, that if simultaneous meetings were called by the Roman Catholic priesthood to get rid of this badge of conquest, they would be numerously attended?—What is meant by a badge of conquest?

4057. Any institution which may be considered by the people of Ireland to be a badge of the conquest of Ireland by the Kings of England?—I really am under a very great difficulty in answering these questions, for it is assumed in the first instance that they would conceive that they were so.

4058. The power appears to have been exercised for the purpose of obtaining Catholic emancipation; then it is asked whether, assuming that any national institution exists which is regarded by the mass of the Roman Catholic population of Ireland as a badge of conquest, and the priests were to call simultaneous meetings for the purpose of considering how this badge of conquest might be removed, would they not be in all probability as numerously attended as those held for the purpose of obtaining Catholic emancipation?—I should not think they would be so numerously attended; I think any country would be glad to remove the badge of their conquest, but I think the removal of no badge of conquest in Ireland would influence the people like Catholic emancipation; I am convinced nothing would operate so much upon the minds of the people as that.

4059 Does your Lordship think that the great body of the people understood what

what Catholic emancipation meant?—I think they had a very acute notion, but that they were led to expect more from it.

4060. Your Lordship is aware that the Protestant Church establishment has frequently been described to the people of Ireland as a badge of conquest and a gorgeous nuisance?—I think I have read something of that kind in some speech.

4061. Did your Lordship ever hear in Ireland of any thing so glorious as an order of Liberators?—Yes, I have.

4062. Did your Lordship ever hear that they had rules and regulations of their order?—I rather think I did see something about rules in the paper, but these things made no impression upon me.

4063. Is your Lordship aware that Mr. Wyse, in his history of the late Catholic Association, second volume, page 140 of the Appendix, gives a rule with regard to exclusive dealing, and one of the rules of the order?—I never read Mr. Wyse's book.

4064. It is No. 8, the rules of the order, "to promote a system of dealing exclusively with the friends of civil and religious liberty, Protestant and Catholic, with a selection when a choice can be made of Protestant friends, being the most disinterested of the two, and also to prevent, as much as possible, all dealing with the enemies of Ireland, whether Protestant or Orangemen, or Orange Catholics, the worst of all Orangists;" your Lordship never saw that?—I do not recollect it.

4065. Did your Lordship ever hear of any Orangemen having a rule about exclusive dealing?—I do not know that I have heard of any rule; I think that they practise it, but I am not aware that I have heard of their having any rule upon the subject; I think that many Protestants are influenced in that way.

4066. The question refers to the Orangemen?—Yes, I believe they have a practice of that kind.

4067. Can your Lordship mention an Orangeman who has adopted that practice?—No, I have given my impression, and I cannot mention particular names.

4068. Does your Lordship know, in point of fact, any individual of the Orange body who has ever acted upon that system?—I really cannot at this moment charge my memory with the name of any individual; I gave my answer as matter I had heard, and which, to a certain extent, I believe.

4069. It is only an impression upon your Lordship's mind on a rumour?—It is certainly no more; I cannot mention any particular case at this moment.

4070. You are quite sure you never heard of any such rule in the order of Orangemen?—I never heard of any rule to that effect; I merely speak to that which is the practice of some of the Orangemen.

4071. Your Lordship, on the last day, stated that in that portion of Ireland where Orangism prevailed, the calendars were much lighter than they were in other parts where Orangism does not prevail, where the calendars are tremendously heavy in point of crime; your Lordship was interrogated with regard to the county of Armagh having been once proclaimed?—Yes, I think I recollect it.

4072. In the Collectanea Politica of the transactions of Ireland, third volume, by William Wenman Seward, esq., your Lordship will find at page 179, a proclamation by Lord Camden, in the year 1796, given at the Council Chamber, Dublin, 2d of December 1796: "We, the Lord Lieutenant, do by and with the advice of his Majesty's Privy Council, in pursuance of and by the authority to us given by the said Act of Parliament, by this our proclamation declare that part of the parish of Newry, and also that part of the parish of Armagh which are situated and lying in the said barony of Onealand west and county of Armagh aforesaid, to be in a state of disturbance or in immediate danger of becoming so; of which all justices of the peace and other magistrates and peace officers of the said county, and all others whom it may concern are to take notice." Has there, in point of fact, ever since the year 1796, which is very recently after the formation of the Orange Association in that county, ever been an instance of the proclamation of the whole or any part of that county of Armagh?—Not that I am aware of; I gave the same answer yesterday, there might have been some portions of the county of Armagh proclaimed adjoining to other counties, but that I do not know of the county of Armagh, as a county, and distinguished from other parts of Ireland, being affected by any proclamation.

4073. Nor does your Lordship know of any proclamation affecting any part of it, but that there may have been?—I was at college at that time. I do not recollect the circumstance. I might have got letters and heard reports; some might have

The Earl of *Gosford*.

26 June 1835.

have been wrong and others not. I can only give the impression on my mind; I have no recollection of that circumstance.

4074. Your Lordship has not a recollection of any other proclamation?—No, I have not, and I rather think there has been none.

4075. On the former occasion the Committee had not before them the authority they now have, to show that it was matter of history that the departure of those Roman Catholics from the county of Armagh was in consequence of the contests between the Peep-o'-day Boys and the Defenders. In the same book, Seward's Collectanea Politica, at page 191, it is thus stated: "The contentions which continued in Ulster between the Peep-of-day Boys and the Defenders, obliged many Roman Catholic families, particularly of the lower class, to flee from the county of Armagh, and to seek refuge amongst the inhabitants of Connaught. This circumstance occasioned the following address from a respectable meeting, held in that county, to such of their Roman Catholic brethren as had been driven from their country by the late cruel persecution." Your Lordship sees that that statement in this book refers to the transaction of which your Lordship gave evidence; formerly this flying away of the community of Roman Catholics from Armagh would appear to be the result of the contentions in that county between the Peep-o'-day Boys and the Defenders?—I can give no opinion upon that.

4076. Does not it appear so from that passage?—It may be the inference from that passage; but I have no recollection of the particulars of that period, so as to enable me to say whether that is correct or not.—[*His Lordship referred to the book.*]—I believe that many Roman Catholic families did flee from the county of Armagh to Connaught as here stated, but really whether that was occasioned by previous fightings between Peep-o'-day Boys and Defenders, or any other party whatever, I have no recollection, nor can I form an opinion.

4077. Does not that passage refer to the same transaction which the speech you gave in evidence on the first day of your examination of the late Lord Gosford referred to?—I think it refers to the period, the speech referred to was in December 1795.

4078. Does not that purport to refer to the same transaction that the late Lord Gosford's speech purports to refer to, namely, the flying away of part of the Catholic population of Armagh?—I cannot tell until I see what is the period which Mr. Seward refers to, he does not specify what year.

4079. If your Lordship will have the goodness to refer to the following passage you will see the date?—"On the 8th of April 1797, a meeting of freeholders and freemen was held in the Royal Exchange, on a proposition to address his Majesty to dismiss his present ministers for ever." I do not see any date referring to that period.

4080. By the context it appears that the historian is relating transactions of the year 1797, the date immediately preceding this statement is the 13th of March 1797, therefore he is here giving the political transactions of the year 1797; and in this passage he states that "the contentions which continued in Ulster between the Peep-o'-day Boys and the Defenders obliged many Roman Catholic families, particularly of the lower class, to flee from the county of Armagh, and to seek refuge amongst the inhabitants of Connaught." The late Lord Gosford's speech being delivered in December 1795, does your Lordship entertain any doubt that the transaction here referred to is the same as that referred to in his speech?—I cannot take upon me to say that the historian in 1797 alludes to transactions which occurred in 1795.

4081. He has not stated that the emigration was in 1797, but a matter which had previously taken place?—It might or might not.

4082. Did you ever hear of two flights of great bodies of Roman Catholics from Armagh?—No, I do not think I did; I heard but of one of that description, when Hell or Connaught was written on the doors of their houses.

4083. Can your Lordship doubt that they were one and the same transactions which the late Lord Gosford and this historian referred to, there having been but one of those emigrations in point of fact?—It may be so; I cannot take upon me to say whether there was; I do not know that it was the party designated as Peep-o'-day Boys at that period.

4084. But your Lordship has given the Committee your recollection of the facts contained in the speech?—I mentioned, with respect to that speech, it had been a matter of much conversation. Since that period I have frequently been spoken to by people about it, and I found the speech myself in some of my drawers, and

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my memory has been regularly refreshed and kept alive to it; but as to the fact of what happened in 1795, 1796 or 1797, I really would not take upon me to give any specific and positive answer to it. I will give my impressions upon matters of history if I knew it in 1796 or 1795. I do not know that the circumstance ever came under my consideration from that period to this.

4085. The circumstance of the emigration of a great portion of the inhabitants of the county of a particular religious persuasion being stated, there being no other circumstance of the same kind, can there be any doubt that this writer speaks of the same?—I will state that which I consider a fair and reasonable ground of doubt, for that if my father had seen that the two parties had been equally guilty, both acting in violation of the law, he was not a man that would have gone and addressed himself solely to the protection of one side; that he would have made his address general, for the purpose of adverting to the violations on both sides.

4086. Inasmuch as there is no record of more than one emigration of a great portion of the community from the county of Armagh, that being a remarkable thing in its nature, can your Lordship have any doubt that when your father in his speech refers to the emigration of a portion of the Roman Catholic community in the year 1795, and this historian refers to the emigration of numbers of Roman Catholics about the same period, the two passages refer to one transaction?—As far as refers to the flight of the Roman Catholics to Connaught, I suppose it might be in conjunction with the circumstances which occurred at that period; but how can I say positively that it occurred in 1795, that the circumstances that occasioned that flight, and those that occasioned the address of my father in 1795 continued till 1797? it was perhaps a part of the same business.

4087. Your Lordship was not able to state that the Peep-o'-day Boys were at that time composed of Presbyterians and not of Churchmen?—I do not know.

4088. Will your Lordship have the goodness to refer to the History of Ireland by a Roman Catholic author, the second volume of Plowden's History of Ireland: "In the course of the year 1788, the county of Armagh was disturbed by the increased animosity and outrages of the Peep-o'-day Boys and Defenders. They had been advancing in numbers, system and ferocity ever since the year 1785, when near a thousand men on both sides met for a regular engagement. Originally they were all Presbyterians, but in process of time some Roman Catholics having enlisted on one side, it was contrived by the party which they opposed to denominate them Papists, and the opposite banners were distinguished by the inflammable appellations of Protestant and Catholic." Now this being the statement of a Roman Catholic historian, does your Lordship believe that those Peep-o'-day Boys did not consist originally as this historian states, of Presbyterians and not of Churchmen?—Am I asked to give an opinion as to the accuracy of Mr. Plowden in that statement?

4089. Does your Lordship believe that matter of history stated by Mr. Plowden?—I have found many things in all historians that were in error; it may be correct, or it may not; I do not know any circumstances that lead me to the conclusion that the Peep-o'-day Boys as originally formed were all Presbyterians; I cannot give an opinion upon the subject; Mr. Plowden may be right in his statement, or he may be wrong.

4090. Can your Lordship state any imaginable circumstance which would induce Mr. Plowden, a Roman Catholic writer, to exculpate the members of the Established Church from a participation in those outrages?—I have not looked into the book for a long time; I do not see that he could.

4091. If your Lordship cannot find any assignable motive for his indemnifying them, can you hesitate to form an opinion that the body of Peep-o'-day Boys did consist of Presbyterians originally, and not of members of the Established Church?—I have not any thing to form my opinion upon but Mr. Plowden's assertion.

4092. Does your Lordship consider that in the speech delivered by the late Lord Gosford, he meant to say that one half of the population of the county of Armagh had been forced to emigrate?—I never heard of such a commotion as that.

4093. Will your Lordship have the goodness to refer to the speech: "For where have we heard, or in what story of human cruelties have we read, of more than half the inhabitants of a populous country, deprived at one blow of the means as well as of the fruits of their industry, and driven, in the midst of an inclement season, to seek a shelter for themselves and their helpless families

The Earl of *Gosford*.

26 June 1835.

where chance may guide them?"—All I can say is, that as far as my memory goes, I do not recollect that one-half of them were driven out; and I should suppose that might have alluded to Roman Catholics generally, having had this sort of notice given them, that the notice being served upon them, put them into a state of either flying to another county for shelter, or that mischief would follow from their remaining at home, and I should take that meaning to apply to that, more than the actual statement that more than one-half did fly from the county and take refuge in another place; I never had any thing to form my opinion that more than one-half of the inhabitants of the county did actually fly; the word, I observe, is the "country," not the "county;" I understood the question to refer to the county of Armagh.

4094. Your Lordship's impression is, that it must mean country?—Yes, for I cannot conceive that one-half of the inhabitants of the county of Armagh were driven out of that county. It might refer to three counties, or it might allude to a portion of the county.

4095. Is your Lordship aware that it is related by Plowden in his second volume, page 326, as in the year 1792: "The Defenders," who had appeared in bodies in the county of Meath and in other parts of Ireland, "were now the aggressors, their plan was to procure arms, and to deprive all those of arms who were not engaged in their cause. They began with the Presbyterians, and not in the most courteous manner. The Scots were joined by their brethren of Cavan. Their fury against the aggressors, who were mostly Catholics, fell indiscriminately against all of that persuasion. Atrocities were committed on both sides. The Peep-o'-day Boys prevailed, and they overran the country, pillaged, plundered and burned without requiring any mark of guilt but religion;" does not your Lordship think that the subsequent atrocities to which Lord Gosford alluded in his speech, to have grown out of this system; mutual aggression may have been a continuation of the same system, and that it is but too probable that the Peep-o'-day Boys who had in the year 1792, under the pretence of religion, plundered and burned the possessions of Roman Catholics, were again the perpetrators of the outrages to which Lord Gosford alluded in his speech?—It is a very difficult thing for any man, however accurate in history, to collect all the circumstances of the different commotions which took place in Ireland at different periods; I can give no opinion upon it.

4096. Does not your Lordship consider, as it appears from Mr. Plowden's history, that for a space of seven years, up to the period to which Lord Gosford alludes, the Peep-o'-day Boys and the Defenders had been in a state of constant hostility, and that prior to 1795 the Peep-o'-day Boys had been guility of acts of the grossest aggression, similar to those described by Lord Gosford against Roman Catholics, whilst the Orange Lodges had been formed only three months; it is highly presumable that the atrocities to which Lord Gosford alluded are to be laid to the charge of those Peep-o'-day Boys who had existed for seven years, and not to that body which had existed only three months, and which had arisen out of the battle of the Diamond, to which reference has been made?—I am not sufficiently cognizant of the circumstances of that period to give an answer to that question.

4097. Your Lordship on a former day gave some evidence with respect to Orangemen meeting at public-houses, and that leading almost inevitably to dissipation and drinking; is your Lordship aware that an Orange Lodge cannot be held at a public-house?—Indeed I am not.

4098. You never heard that was a fixed rule of the institution?—Never; I am sure it is a rule not observed in many instances. I am not an Orangeman myself, but I know there are houses where the Orangemen go, and I understand they hold their society there; I have heard from several persons of that description that they go to what I have understood was their lodge there, and that was in a public-house, and I think a great deal of evil arises in the country from it.

4099. It is only that your Lordship has heard that the Orangemen meet at public-houses?—I was never one myself.

4100. You never had information given to you as a magistrate of Orange Lodges having met in public-houses?—Yes, I think I have had statements made of circumstances having occurred at a public-house where the Orange Lodge held their meetings; I never heard that they did not hold their lodges at public-houses; for instance, since I was here the last day, this very morning I was speaking to a gentleman upon the subject, and he said a great deal of mischief was done by their holding their lodges at public-houses.

4101. Did

4101. Did your Lordship ever happen to hear it was a very leading object with those who are at the head of the Orange Association to prevent the assembling of lodges at public-houses, and that with that view it is a rule that the master of an Orange Lodge cannot be a publican, nor any officer of an Orange Lodge?—I did not know that circumstance.

4102. Did your Lordship ever hear of the clergymen of the Protestant Church ever having done such a thing as to convene simultaneous meetings of their parishioners; did your Lordship ever hear such a thing being even suggested or proposed?—No, I do not recollect that I ever did.

4103. Your Lordship held an investigation at Armagh by direction of the Government?—I did.

4104. Was your Lordship directed by Government to investigate the causes of the transactions which had taken place there recently?—I was.

4105. Did your Lordship, in point of fact, go back to previous circumstances which led to those immediate atrocities which formed the subject of investigation?—Yes, I should think we did go into the transaction which might have led to the outrages which subsequently took place.

4106. Did not the people complained against, or those who were acting on their behalf, allege that the treatment the Orangemen had experienced at the races was one of the causes which led to this transaction?—I think there were some that held out that.

4107. Did your Lordship and the magistrates investigate the circumstances which had taken place at the races?—There were some of the witnesses that were brought forward to whom there were questions put as to what occurred touching the races.

4108. Was that one of the heads of inquiry that your Lordship instituted?—No, it was not; the instructions that I got from Sir Henry Hardinge were to inquire into the outrages that had been lately committed, and also stating that his Excellency the Lord Lieutenant was particularly anxious to ascertain the cause and origin of those feuds, and if necessary to go back to the races of Armagh, which happened three months previously. There was a discussion arose upon this letter, and a magistrate then present, Lord Mandeville, got up, and said, he thought by Sir Henry Hardinge's letter we were obliged to go back into the races of Armagh. I observed that I thought he took too rigid a view of the letter, for our going back to the races was conditional, and therefore it was at our option to do as we pleased, until the necessity arose from our connecting those circumstances with those outrages in such a way as to make it necessary to go back to that period. I stated this to the magistrates as my view of it, and I said I thought if the necessity arose for going back to the races, we should not act up to the spirit of Sir Henry Hardinge's letter if we did not go into that examination; but that I did not see how we were to go into that, unless in the course of the examination circumstances arose to produce such a necessity; all the magistrates I had reason to suppose assented, for some expressed their assent and others were silent, and one generally supposes, in such a case, when there is no objection in a large meeting of magistrates, that they all assented, and therefore I considered it was the opinion of every one present.

4109. Lord Mandeville is a connexion of your Lordship's?—Yes; I recollect also at that meeting a magistrate coming to me, and stating to me, "My Lord, why are you wasting your own time and that of the meeting; every person, with the exception, perhaps, of one or two, are perfectly satisfied as to the origin of the outrages that were committed at Annahagh, which was the principal thing; and if you would take the sense of the magistrates upon the subject, I am sure you would find them perfectly satisfied upon that point." My reply was, "That may be a very good opinion for you, and for those magistrates who think with you; but as long as there is a single magistrate in this room that has any point he wishes inquired into, I shall be ready, and hold myself perfectly free to discuss the point."

4110. Did not Lord Mandeville require that the transactions of the races should be investigated?—At first he did; and I was never more surprised than at his giving it up.

4111. He did give it up, then?—He said nothing about it.

4112. Did not he require it should be investigated?—He did, in the beginning, but said nothing about it latterly; for I recollect stating, two or three days before the investigation ended, that I did not think, during that investigation,

The Earl of *Gosford.*

26 June 1835.

there would be a more numerous attendance of the magistracy than at the time I then addressed them; and that for that reason I took the opportunity of giving them some outline of what I would submit to them for the course we should pursue, when all the evidence was gone through.

4113. Did Lord Mandeville ever express himself to your Lordship to the effect that it was not necessary to go into the investigation of the races?—Certainly not; for Lord Mandeville, during the whole course of that examination, when any thing appeared on the evidence that had the least reference to the races of Armagh, took up that point, and seemed to me to be particularly desirous to extract all he could in connexion with those races.

4114. Did not Lord Mandeville, on different occasions throughout that investigation, insist that justice could not be done, nor the truth got out, so as to enable your Lordship to report the circumstances, unless the transactions of the races were gone into?—I have stated that I think he did, in the earlier part of the proceedings.

4115. Did he not do so repeatedly afterwards?—No, he did not. Lord Mandeville came up to me one day at the window, when I told him I had no objection to go into the races of Armagh, as my sincere wish was, that no one transaction that had taken place in that county which I was not ready to have investigated. I mentioned in my examination the other day, that when it was proposed to go into the races of Armagh by Lord Mandeville, another magistrate said, you must then go back to the races of Clantilew, what happened in Armagh having grown out of those races; and then another magistrate said, then you must go back to Blackwater races, for what happened at Clantilew grew out of what passed at Blackwater; upon which another magistrate observed, you may as well go back to the battle of the Boyne. From that moment I did not hear, to the best of my recollection, the races of Armagh pressed as a matter for investigation.

4116. Did not Lord Mandeville, shortly before the closing of the business, again press for the going into that business?—I can give a direct answer no to that; for I specifically called out, is there any other subject that the magistrates wish to inquire into, or are there any other witnesses they would wish to have brought forward? I sat a considerable time; Lord Mandeville was near me; and I sent the chief constable to the front of the court-house, to see whether there were any persons there who had any evidence to give, or knew of any one who had. We sat there a considerable time, and I felt, and to some I expressed my surprise, that after what Lord Mandeville had said as to the investigation into the Armagh races, he was silent.

4117. Did not Lord Mandeville, shortly before the closing of the proceedings, insist that it was necessary to investigate specifically the transactions of the Armagh races, and say that justice could not be done if that was not done?—Certainly not, immediately before; does the question refer to the day of the close?

4118. Very shortly before the close?—I have no recollection of it on the day of the closing.

4119. The day before the closing?—Certainly not, as I recollect.

4120. The day but one before the closing?—That is possible, but I do not recollect it.

4121. Were any witnesses summoned who could testify regarding the transactions at the Armagh races, or for the purpose of giving evidence respecting the transactions?—I did not issue the summons for the witnesses.

4122. Did any body, to your Lordship's knowledge, summon any witnesses for the purpose of investigating that particular point, the transactions at the Armagh races?—I am not aware whom the magistrates might have summoned.

4123. There were witnesses summoned with reference to the more recent transactions?—I suppose there were, for there were two lists sent to me; I sent them to the head constable at Armagh, and told him not to be particular, but to send summonses to all who asked; and I spoke to the magistrates at the same time, and said, "I fancy there will be a good deal of intimidation practised in this business, and I wish a summons to be given to all witnesses on all sides."

4124. Did your Lordship give directions for summoning witnesses, for the purpose of going into the transaction of the Armagh races?—Not that I recollect, nor did I give any directions specifically; it is material for the Committee to understand that we really could not begin with the races of Armagh, because we were obliged to commence in the first instance with the outrages committed at Annahagh,

295

The Earl of *Gosford*.

26 June 1835.

Annahagh, and if any thing had come out to show us that what took place at Annahagh was connected with the races at Armagh, we should not have acted up to the spirit of Sir Henry Hardinge's letter unless we went into it, but we were first to find out whether it was necessary to do so. I think there was not a single man in that room, except perhaps Lord Mandeville, that thought it necessary, and if Lord Mandeville held that opinion, to the end he was silent upon it; I know he did hold that opinion at first, and I expressed my surprise to some persons why he did not press it to the end, and the only reason I heard assigned was that the Protestants were supposed to have been in the wrong at the prior races, and that the Catholics were supposed to have been in the wrong at the Armagh races. Whether that is correct I cannot say, but such I believe was the impression. I can conceive no other reason for his not persevering in urging our going into that prior transaction, except his hearing, as I did, from magistrates round, "Do not waste the time;" and thus finding them opposed to going into the races of Armagh, whether this influenced him in his conduct I cannot positively say, but I certainly had that impression on my mind.

4125. Did it not appear to your Lordship to be the desire of Government to get at the facts whatever they were?—Yes, I never went into an investigation in my life in which I was more desirous of doing so. I told the magistrates, I will sit here, I care not how long, if we can find out the origin of the feuds; it will not be enough to find out the instruments, but what I wish is, to find out the men who put those instruments in action. I should willingly have gone into the races at Armagh, I should have gone into the races of Clantilew, I should have gone into the races of Blackwater town, and I should have gone to other meetings, and I would have gone up to the meeting at Hillsborough, if it had been thought necessary.

4126. Was your Lordship applied to by the sovereign of Armagh to interfere and put off those races at Armagh?—I was, I think; I had a letter from some of the magistrates at Armagh; whether it was the sovereign or one of the magistrates, I cannot say.

4127. Was not your Lordship informed before the races took place that there was a settled plan to beat the Protestant people who came to those races?—No, I heard that they apprehended riot; I never heard there was a settled plan, nor do I think that is a thing very authentic at this moment; there were a great number of people taken up for it, and a great many, I believe, punished; I believe the law has been enforced with respect to the riots which took place at the races.

4128. Your Lordship has no recollection that you were informed that the Protestants would be beaten at those races?—I have no recollection that I got any specific information; but that letter alluded to what had happened at Clantilew, and stated, I think, that very likely there would be riot at the races of Armagh, but I had no idea there was a plan for a pitched battle.

4129. Having been so applied to, did your Lordship take any steps to prevent those races?—I wrote, I think, to Mr. Kelly, the sovereign of Armagh, that if they got any respectable persons to swear there were grounds for supposing there would be a breach of the peace; the magistrates would then be authorized to act; but as to calling on me in my capacity as lieutenant of the county to stop those races, without having some ground to justify my conduct, I did not think that I could act in such a way; and I also observed (this was only a day or two before the races), if you have reason to believe there will be riots at these races—recollect it is so close to the time—you might by the disappointment ensure a row or some disturbance; but in all these matters you, with the magistrates, must exercise your own sound discretion.

4130. Were not the Protestants at the races, in point of fact, beaten and abused?—I believe there was beating on both sides, and I believe the Protestants certainly were beaten, from all I can learn; but any one who knows how those riots are mixed up together, knows it is very hard to tell where the onset commences, and who is in the wrong, in a multitudinous assembly such as that. I have heard various opinions; my impression was that the attack was first made upon the Protestants, and I have heard that contradicted. I think it was the general impression that the Roman Catholics were in fault.

4131. Has your Lordship any doubt that strangers were brought to those races for the very purpose of setting upon the Protestants and beating them?—I think I have some recollection that the Roman Catholics, being beaten at the races,

The Earl of *Gosford*.

26 June 1835.

had applied to some of their friends, and I believe in the county of Monaghan, but I cannot state that positively.

4132. Was not it the very night of those races that an old man, Macwhinney, and his daughter, a young woman of 16 years of age, were stopped as they were upon the road riding from Armagh to Charlemont, and beaten almost to death?—I believe it was.

4133. Were not the lives of that poor old man and his daughter in jeopardy for a considerable time?—I do not know as to the daughter, but the man I understood was in great danger.

4134. Did not the people actually abscond from the country to evade justice, while the lives of the old man and his daughter were in danger?—I think there were seven persons sworn against in that transaction, as well as I recollect, and that five were apprehended, and that two made their escape as it was understood to Scotland.

4135. Did that take place until it was declared that the lives of these persons were out of danger; had not the perpetrators absconded and concealed themselves till the medical man declared their lives were not in peril?—There was a great deal of zeal and a great deal of activity of conduct which did Mr. Olpherts, the magistrate, great credit, I think he acted with great promptitude and great discretion.

4136. Did not those persons abscond and keep out of the way till it was found that the lives of the old man and his daughter were not in danger?—I think not, for Mr. Olpherts was going to visit his brother in a neighbouring county; when he heard of this, he said, "I am obliged to be with my brother in the neighbouring county, I wish you would go and lodge the information with another magistrate." After this he was told that Macwhinney's life was in danger, and that some magistrate must go and take his depositions; he said, "If that is the case, that is the first duty, and I will go immediately." He went to the house where Macwhinney was; he saw his head bandaged up in such a way that he could scarcely see any part of his face or discover in what state he was, and he sent for a surgeon, and the surgeon's answer was, he thought that he was in very great danger, though he had seen a man worse and recover, and not so badly beaten and die. I recollect those were the very words the surgeon made use of, and Macwhinney thinking he was about to die, Mr. Olpherts took down the dying declarations of the man; he issued his warrant for the persons, not supposing the men had absconded in the way suggested. I heard that Mr. Olpherts, when he got part of his way that evening to his brother's, recollected that if it got abroad that he had received the dying declarations of this man, the parties might flee the country, and he sent a constable to another constable with a letter, stating, "I think it is very likely these men will not go to the chapel they are in the habit of frequenting, because there is a police station so near, they may get informed of what has taken place, and therefore I think it is more than probable they may go to another chapel," which he named, at some little distance, and requested the constables to go there; the constables did go there, and I think they apprehended the men, but I believe the four men were instantly taken up and put into Armagh gaol, and there they were kept till the surgeons declared Macwhinney to be out of danger, and then they were admitted to bail, so that I should conclude from these circumstances these men had not fled.

4137. Does your Lordship know that those men were brought to justice and tried?—Yes.

4138. Was that before or after the transaction at Annahagh?—After.

4139. They were not brought to justice before the transaction at Annahagh?—No: they were brought to justice at the first assizes which took place after the outrage.

4140. Does your Lordship know to what amount the accused in this transaction were held to bail; was not it 10*l.* bail only?—No.

4141. What was the amount of the bail?—I know that was one of the circumstances which was much talked of, and it was inquired into at our investigation; and it appeared that two who were bailed were themselves in 40*l.* and two sureries in 20*l.*; and I think another magistrate took two sureties in 10*l.*, and the man in 20*l.* I rather think there was nothing extraordinary in this.

4142. Who were the magistrates who took the bail?—It was supposed at this investigation that Mr. Olpherts had taken this bail, and this bail had been very low; it afterwards turned out that Mr. Olpherts' name had been put to the bail bond, but

but that Mr. Dobbin, the member for Armagh, had taken the high bail, and Mr. Kelly, the sovereign of Armagh, had taken the low bail.

4143. Did your Lordship hear that there were persons at the races for the purpose of pointing out the Protestants to those strangers who were brought there?—I think I did hear some rumour of that kind; but I heard a variety of things which occurred at the races on all sides; the magistrates had done their duty, and the people were brought into Armagh, and brought before the petty sessions.

4144. With respect to the road where Macwhinney was set on, is not that a road like a causeway, with a bog on either side of it?—It is many years since I went that road; but I think that is the description of it.

4145. And stacks of turf on each side, where persons might lie in ambush?—I believe there are stacks of turf.

4146. Is not your Lordship aware that no fewer than thirteen Protestants had been set upon and abused upon that very road recently, before this transaction, when going upon their lawful business?—No, I do not recollect hearing such a statement.

4147. Was this Protestant waylaid within two days of the time when it is alleged these offences were committed?—I recollect a good deal being said in the investigation about Protestants being attacked upon that road; but I have no recollection of the number.

4148. Was not there a considerable number of Protestants going on their lawful occasions on that road, waylaid, beaten and abused, within two days immediately before that transaction at Annahagh?—I really do not recollect.

4149. Did your Lordship not hear that my Lord Charlemont had actually interfered, and had promised that he would have a police station established on that same road, in consequence of these outrages on the Protestants?—I rather think I did hear that Lord Charlemont said something about having a police station there.

4150. Is not that road famous for a place of ambush; is it not called the road of ill report; is not that its common appellation in the country?—I never before heard that name applied to it. I was impressed, from what I heard at the investigation, with the idea that outrages had been committed on it, as some of the people declared that there were more assaults committed on that road than any other road going into Armagh; but Mr. Olpherts, the magistrate, who lives upon the road, declared that no outrages could have occurred without their being brought to him, and he had not heard of them. I was very much staggered when I heard statements in such direct opposition to one another.

4151. Were they examined upon that point, whether within two days of the transaction at Annahagh, a large number of Protestants had not been attacked on that road?—I cannot say that they were examined particularly upon that point.

4152. In point of fact, was there a police station established there?—No, certainly not, after the Annahagh business. I sent out a very strong party of police to Moy and Blackwater, and had a strong patrol kept up.

4153. Who is the inspector?—Mr. William Henry.

4154. In the evidence given before your Lordship, John Hayleton Jackson in speaking of that road says, "Witness was often attacked between Armagh and Charlemont;" that is the road referred to?—It is.

4155-6. "On Christmas night was attacked by three men, near Sloan's house, at Hole Stone; was same night Glass's house was racked; witness was in a jaunting car; Isaac Wilson was with witness; had left Armagh about half-past eight that evening; the men had been in a field behind a ditch; witness saw two men; was a clear night; could not discern who they were; they must have known witness by being on the car; witness has frequently to travel that way; always was attacked near the same place; witness made this known to Mr. Olpherts and Lord Charlemont, and the latter said he would report it to Lord Gosford." Did his Lordship report that to you?—I think it most likely that he did, if he said so; but I do not recollect the circumstance.

4157. "Was on that occasion three times attacked; was secondly attacked about 150 yards from Glass's house; were about 20 persons there; they said Garryowen, and threw stones after witness?"—I know there were a good many of those statements made, and we were all surprised that none of them had gone to a magistrate or the police and made complaint, and I think it is fair to say my own impression is that some of them had got a little too much drink in going home from the market, and that one called out some party expression, and another

The Earl of *Gosford.*

26 June 1835.

was hit with a stone, and it might have ended in some little thing of that sort, and that they did not think it worth while to take any notice of it; but Mr. Olpherts, with respect to that line of road, said he dined at Armagh very frequently, and rode home on that road and never met with any sort of interruption, and that he could not conceive the road being in that state without his having some knowledge of it.

4158. Was not it stated at the time of the investigation before your Lordship and the magistrates, that a number of witnesses who ought to be examined upon the subject of the inquiry were so badly beaten that they were not able to attend, and were not medical certificates to that effect produced, to show that several of the witnesses who were necessary to be produced at that investigation had been recently so beaten and abused they were wholly unable to attend?—I rather think that as to some of the witnesses summoned there was a statement of that kind to account for their non-attendance, but I am sure if any magistrate had said, or any person in that room had said that such a man's evidence was necessary in any shape, and that he was in such a state through beating or any accident whatever, that there would have been every latitude given, there would have been an adjournment or provision, in some way or other, to enable them to get that man's evidence, if it was considered essential.

4159. Did not Mr. Jones, the stipendiary magistrate, actually undertake that he would go and attend those men and take their examinations?—Mr. Jones was stationed after this at Blackwater town.

4160. At the meeting of the magistrates at Armagh, did not Mr. Jones, upon the fact appearing that those men were so beaten, undertake to go and take their depositions?—I think he was to take the depositions of some men, but I cannot charge my memory that it was the depositions of the men that were so beaten and were disabled from attending to give evidence; I do not recollect its being specified that he was to go to the men who were actually beaten; I know there were some men whose depositions he was to take.

4161. Why should he go to take their depositions if they were able to attend themselves; the usual course is for men to be produced and to give evidence themselves, if they are capable of attending?—I do not recollect the particular case of his applying to men that were so bad that they could not come forward themselves, but there was a great deal of evidence that the stipendiary magistrate stationed on the spot might have taken that might have led to the discovery of the persons concerned, and there he was for the purpose of finding out who were the parties; he was to take the evidence against any man who had committed any outrage.

4162. Your Lordship has no recollection of Mr. Jones at the meeting of the magistrates undertaking to go and take the depositions of any men who were prevented attending at the meeting of magistrates?—I do not recollect that being stated distinctly; I think he was placed there to take the depositions of any men ready to come forward connected with the outrages at Annahagh, but I do not recollect any particular party.

4163. Did Mr. Jones, in point of fact, bring to the magistrates the depositions of any men who were wounded?—I do not recollect that.

4164. Then, in point of fact, no such depositions were adverted to in your Lordship's report?—I should think not; I do not see how they could be.

4165. Did Mr. Jones go to the houses of those persons who were beaten and abused?—I am sure I cannot tell; I know he went to the houses of some, but there were some attempts at obtaining informations by him in the night time; I recollect he stated he went up in consequence of an attack which was made in the middle of the night; I am partly sure he went to these houses.

4166. He did, in point of fact, take some depositions?—I think he did.

4167. But they do not appear in the report?—How could they appear in the report? It was agreed upon, and they asked me the question, and I said, "Gentlemen, I wish to hear your opinion upon the fact, but my own opinion is, that the best report we can make would be to send up the proceedings to Government, and let the Government refer to their own law officers, if they want any opinion upon any particular parts of it;" then I was asked whether I meant to send any report; I said that I conceived that whether I should or not, was a matter for my own private consideration, and rested with myself, as I might consider necessary in reference to the confidential situation of lieutenant of the county; I recollect that a magistrate who lived a long way off said, I wish to know the fact, because no

man

299

The Earl of Gosford.

26 June 1835.

man wishes to take a forty mile ride up here if he can help it; I said I can only give my own opinion, and that is, tht the best report we can make is to send up the proceedings; if I accompany it with a report, it is a matter for my own private consideration; and he said very well; that was Mr. Hall.

4168. Did your Lordship, in point of fact, make any report upon the subject?—I sent a letter, which goes very little into the evidence; Sir Henry Hardinge requested that I would inquire as to two men supposed to be shot, and I stated that I had no reason to suppose that a man was shot.

4169. What was done was to transmit to the Government the evidence taken before the magistrates?—Yes.

4170. There was nothing showing the opinion of the magistrates?—No, the magistrates assented to that course.

4171. Did the depositions taken by Mr. Jones, the stipendiary magistrate, form any part of the transmission as part of the proceedings of the investigation?—How could any deposition taken by Mr. Jones, after the investigation was over, be embodied in the proceedings of that investigation?

4172. Mr. Jones was the person referred to?—That sent up to Government was only that which had occurred in the investigation.

4173. Is your Lordship aware that the examinations by Mr. Jones were after the investigation had closed?—I really cannot charge my memory, but I can speak to this fact, that I cannot conceive how any thing that occurred after the investigation could have been inserted.

4174. Is your Lordship aware that this examination by Mr. Jones was after the investigation and not during the investigation or part of the investigation?—I should think so; I do not know as to every particular paper and document introduced, but speaking from my own belief and recollection, I cannot conceive that any depositions taken any where else could form a part.

4175. Were not those examinations taken by Mr. Jones during the investigation and for the reason that the men themselves could not be forthcoming to be examined by the magistrates in person?—I have no recollection of the fact; I should think not; I live within five miles of the town of Armagh, and Mr. Jones generally came home with me in my carriage and staid with me till the Saturday or Sunday morning, and then I think he went over to Blackwater town.

4176. Your Lordship cannot say one way or another whether those depositions were taken during or after the investigation?—My impression is after; there may have been some taken during the investigation, but I should think those generally which were taken were after the investigation.

4177. Does your Lordship recollect that on Sunday, during the time the investigation was pending, Mr. Jones went to the houses of persons who were disabled from attending, and that he declined taking their depositions because they could not identify the persons who they were?—No, I have no knowledge of that.

4178. Did he report to your Lordship that he had gone to the houses of those persons and examined them at all?—I have mentioned before that he left me on the Saturday night or Sunday morning; I believe he did go to some of the houses, but I have no recollection of any specific report he made to me when I saw him on the Monday morning.

4179. Was not that Saturday night and Sunday morning during the investigation?—I believe so.

4180. Did not the investigation proceed again on the Monday?—It did.

4181. Therefore whatever he reported must have been during the investigation?—Yes, I suppose it was.

4182. Did he report to your Lordship the result of the examinations or conversations he had held?—I do not recollect that he did; whatever he considered important, I am sure he would communicate.

4183. Is your Lordship aware, as being constantly resident in Ireland, whether in point of fact there are processions in Ireland by the Ribandmen on St. Patrick's day?—I have heard so.

4184. Do they march upon those occasions with music and banners?—I have heard of some distinguishing colour they have; I have not heard of music, it is at a considerable distance from me.

4185. The colour is green, is it not?—I believe it is.

4186. Have you not heard of their playing "St. Patrick's Day" and "Garryowen?"—No, I do not recollect that I have; but in the part of the country where I live there is very little of this going on.

The Earl of *Gosford*.

62 June 1835.

4187. Have you heard such things do take place?—Yes.

4188. You have no doubt of it?—I have no doubt of the marchings and meetings on St. Patrick's day.

4189. Your Lordship is aware of the practice of bonfires and rejoicings on St. John's day also?—Yes; that has been as long as I recollect any thing.

4190. Did your Lordship ever know an instance of Protestants interfering to impede the Roman Catholics making their procession on that day; have not the Orangemen made it a point to suffer those people to have their processions and commemorations in perfect peace and tranquillity?—Where those processions do take place, the Catholics are a very strong body; I should think if the Catholics were the minority in any part of the country they would not be suffered to celebrate it.

4191. Is your Lordship aware of an instance in which they have been interfered with by Protestants?—No.

4192. Do you know a single instance in which the Protestants have ever interfered with or impeded those processions?—I cannot charge my memory with any particular case.

4193. Does not your Lordship think, looking with an impartial eye upon these circumstances, that if there are processions and commemorations with those green symbols on the one hand, and those large meetings are not put a stop to by Government, whereas on the other hand processions by Orangemen and Protestants on the days they celebrate are put a stop to, that is likely to produce discontent?—I most decidedly think both of them should be put down.

4194. Is it not likely to produce irritation, if those meetings are suffered to go on on the one side, and not on the other?—To be sure, there cannot be a doubt about that; and I should, as a magistrate, feel it my duty to interfere against the one just as much as against the other.

4195. Is your Lordship aware whether there were not Roman Catholic strangers brought from a distant part of the country into a part of Ulster, for the purpose of working at the Ulster canal?—I have heard that.

4196. Is your Lordship aware that some of those strangers set upon a man who was a mason by trade, and stabbed him, the offence of that man being only that he went to church?—I did hear some circumstance of that kind, but really do not know whether it was in consequence of that.

4197. Did your Lordship hear that he was set on and stabbed for going to church with his wife, because she was a Protestant?—I did hear that, but I afterwards heard some explanation about it; it appeared, to the best of my impression, and satisfied me, that there was some other cause that might be a part of it, for any thing I can say.

4198. Does your Lordship know the man's name?—I do not.

4199. Was your Lordship satisfied there was another cause for it?—I did hear some explanation that that was not the whole, there was something else accompanying it.

4200. Can your Lordship state what that was?—No, indeed, I cannot.

4201. Your Lordship has given some evidence regarding a transaction at Tanderagee in 1833, a procession of the Orangemen at that time?—That was alluding to the burning of Mr. Handcock in effigy, no procession.

4202. Were the Protestant people who were charged there handcuffed, and taken away handcuffed?—I never heard of any Protestants being taken prisoners there.

4203. Did your Lordship hear of any being taken prisoners for the procession which formed the subject of investigation in Tanderagee?—I did hear that Mr. Handcock, from the state of the country, sent two men to gaol in the night, or through a road where he thought an opposition would not be made to their being sent to gaol; and I did also hear, but from what source I cannot say, that those men were handcuffed; but it never came to me in the slightest degree officially.

4204. Is not he called Handcuff, instead of Handcock, in consequence of this?—I never heard that stated before.

4205. Were not those Orangemen tried?—They were.

4206. Were not they acquitted?—I think they pleaded guilty.

4207. Were those men all acquitted?—I believe they made some acknowledgment, that they paid 6*d*., or something of that kind.

4208. Were not they absolutely acquitted?—I believe not; there were the two parties

parties on following assizes, and they were both fined 6*d.* I cannot speak exactly to these particular men.

4209. Your Lordship is not aware that they were tried and acquitted?—I cannot say whether they were acquitted; I remember there were great rejoicings; very likely it was considered an acquittal, from the rejoicings which took place, for I believe all the great district from Lurgan to Armagh were all out on the occasion; I had a letter from Colonel Blacker mentioning the circumstance, that he never saw such an assemblage in his life.

4210. Does not your Lordship think that this conduct of Mr. Handcock must have tended to make him unpopular, and perhaps led to burning him in effigy?—That never has been assigned as part of the cause.

4211. Your Lordship stated that the yeomanry are generally Orangemen?—That is my impression.

4212. They were the same party?—Yes.

4213. Are you personally connected with any corps?—Not now; I have been.

4214. Do you know whether the yeomanry as a body have fallen into inefficiency as a military body within the last few years?—Yes, a large number of them have been reduced.

4215. They have fallen into decay as a military body?—Decidedly.

4216. Do you recollect that a general officer was sent by Government in the year 1830 to distribute new arms among them?—I think there was some circumstance of that kind.

4217. Does your Lordship recollect who was Lord Lieutenant at the time?—I think Lord Anglesey.

4218. The Government who sent Lord Anglesey to Ireland were supposed to entertain very strong opinions as to the necessity of disorganizing and putting down Orangemen?—Yes.

4219. Does your Lordship think that the Government holding those opinions and yet reviving the yeomanry by giving them arms and ammunition, that was calculated to impress upon the minds of the Orangemen that the Government, in a time of emergency, placed great reliance and dependence upon them?—It certainly might have that effect; I was very much surprised at the circumstance myself.

4220. You think it might have that tendency on the minds of Orangemen?—Yes; I do not believe that the Government did it because they were Orangemen.

4221. But you think it is calculated to impress upon the minds of the Orangemen, that the Government, in a time of emergency, placed great reliance and dependence upon them?—Yes, they might look upon it as a mark of confidence.

4222. Do you think if Lord Grey's Government thought the Orangemen a lawless banditti, such as described in the speech of Lord Gosford, and confederated for bad purposes and generally deserving of the epithets applied to them, any thing could have induced Lord Grey's Government to have expressed such a singular mark of confidence as giving them arms at such a moment?—I do not know what terms have been applied to them.

4223. You are aware that the Orangemen are considered as conducing very much to excite animosity?—I considered the question to refer to the yeomen.

4224. You were understood to say that they were in many instances Orangemen?—I have said that where the Orangemen prevail, a great portion of the corps are Orangemen.

4225. If Lord Grey's Government was impressed with the same idea with regard to the Orangemen as is very generally entertained by men of what are supposed to be liberal opinions, could any thing have induced him to bestow such a mark of confidence upon them after having fallen into decay?—No, I think if Government were aware that they were giving arms to a corps composed chiefly of Orangemen, that would show that they had a good opinion of the Orangemen; but I think they conceived they were giving them to yeomanry, not to any particular party.

4226. Do you think the Government had any doubt upon their minds that the yeomanry as a body were composed of the highest Orange party in the country?—I cannot say.

4227. Do you conceive that they had any doubt that they were composed of the Orange party?—I think if they inquired at all on the subject, they would have had that impression.

4228. If the yeomen are in fact Orangemen, they must have conducted themselves

The Earl of *Gosford.*

26 June 1835.

selves so as not to have caused any complaints against their conduct in the opinion of Lord Grey's Government?—I cannot tell what opportunities they may have had; the yeomanry have been little known, the corps are not called out I know at all in my neighbourhood, and I believe there are very few corps; they are so very seldom assembled and brought together, one hears little of them.

4229. At all events, Government were not aware of any flagrant instances of misconduct on their part or they would not have given them arms?—Of course, if they considered the yeomanry corps as consisting in a great measure of Orangemen, and if the conduct of the Orangemen was not such as it should be, they would not wish to arm them.

4230. Do you conceive that Lord Grey's Government would put arms into the hands of men without having first ascertained that they were trustworthy?—No, I should think not; but I suppose, finding the corps established, and not having heard any complaints, they gave them arms; if the yeomanry corps were to be formed at that time, of course the Government would have thought it their duty to inquire into the sort of men they were composed of, but finding the corps raised, they gave them arms.

4231. Must not Government necessarily have known if those men had been guilty of any flagrant act of misconduct?—One should have thought they would know something about it.

4232. Does your Lordship consider the Orange Lodges very detrimental to the prosperity of the country?—To peace and order, certainly.

4233. Is it your Lordship's opinion that any measure should be taken to put down the Orange Society in general?—I think it would be a great blessing to the country if steps could be taken to put down all those party associations.

4234. Does your Lordship think that any measure which did not embrace both parties would have a good effect in Ireland?—No; I think most decidedly, that whatever steps were taken, it ought to be equally dealt out to both.

4235. Does your Lordship think Government has it in its power to carry into effect any measure which can put down the system which has so successfully resisted Government the last three years?—I should think that Government could put down all this party work if steps were taken.

4236. Does your Lordship think any legislative enactment could overcome that resistance to the law which has existed in Ireland successfully for so many years?—It is a very difficult thing to answer that, what time it might require to bring all parties into obedience to the law when there has been so much disorderly work going on, but if that were done, the country would be in a gradual state of improvement.

4237. Does your Lordship think, if a measure were carried into effect that would put down the Orange Institution, but which did not at the same time put down that formed by the larger number, that would tend to discontent in Ireland?—I think that would be a very unwise proceeding; that they ought to put down both, I allude to all party combinations of all kinds; in my answer I alluded to Orangemen and Ribandmen; if my answers conveyed any thing less, I am misunderstood.

4238. Does not your Lordship know that a strong combination has existed for three years against the law, for instance, with regard to tithe?—Yes; I believe there is a great deal, and I believe that feeling to be very universal, not confined to one class, but throughout Ireland.

4239. Is not there a feeling throughout Ireland among the Protestants that that combination on the subject of tithes has originated on the part of Catholics, whatever the case may be at the present time?—I think not, because I know Protestants as strongly opposed to tithes as any Catholics can be.

4240. Is it not known that the opposition to tithes originated on the part of Catholics?—Not in particular, that I am aware of; I believe, in the opposition to tithes in some parts of Ireland, where the whole population of the country is Catholic, they are naturally more opposed to tithes than that portion which is Protestant and receiving the benefit of the clergymen to whom they pay; it is natural that the feeling should be different with those who have no connexion with the clergy.

4241. Are not the Presbyterians opposed to tithes?—Yes; but when I speak of Protestants, I speak of all classes of Protestants.

4242. Did not the first exhortation to the people not to pay tithes appear in placards on the chapel doors of the Catholics?—I cannot recollect; it might have been

The Earl of *Gosford*.

26 June 1835.

been the first public appeal, but the appeal was made to the minds of people every where prepared to resist.

4243. Have not tithes been resisted for the last 60 years?—Yes, as long as I can recollect.

4244. Was not the first resistance to tithes in Ireland made by the House of Commons of Ireland, exclusively Protestant, into which no Roman Catholic was admissible, declaring against the payment of tithes, of agistment, and pasture land in the year 1736?—Yes, I believe that was a resolution of the House.

4245. Does not your Lordship know that the chief disturbances with regard to tithes have taken place in the Roman Catholic districts of Ireland?—I suppose the chief disturbances on the subject of tithes have been more numerous there than in the north; but there have been cases of considerable outrage in the north of Ireland where the Protestants reside.

4246. Does your Lordship think that measures should be taken forthwith to put down Orangism in Ireland by any legislative enactment?—I think I answered that before, by saying, that I think measures should be taken to put down all associations; I say no, if the question refers to Orangism being put down, and the other remaining; but I say, put them all down together, Ribandmen and Orangemen and all.

4247. Would your Lordship recommend Orange Societies to be put down, and the levying of taxes on the great body of people by unauthorized individuals, under the name of rent or any other name, to be allowed to continue?—I cannot allow taxes to be laid on the people but by consent of Parliament.

4248. Are there not in fact at present taxes levied on the great mass of the people by unauthorized individuals, the question referring to the Catholic rent or Mr. O'Connell's rent?—I am not given to understand that that is a compulsory thing; I know there is a rent collected which is paid, but I do not know what efforts may have been made by individuals to encourage others, they best know how they collect it; but I look upon it more as a subscription or contribution.

4249. If it is not compulsory in name, is it not compulsory in fact?—Not in my neighbourhood, I never heard of it in my neighbourhood as being collected in that way.

Mercurii, 1° *die Julii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

William Sharman Crawford, Esq., a Member of the House; Examined.

W. S. Crawford, Esq. M. P.

1 July 1835.

4250. YOU are acquainted and connected with the county of Down, are you not?—Yes, both by residence and property.

4251. Your properties lie in the counties of Down and Meath?—Yes.

4252. But principally in the county of Down?—Yes.

4253. What is the condition between the landlord and the tenant in the county of Down with regard to the tenure and the indulgence on the part of the landlord towards the tenant?—With regard to tenure, the usual tenure is a lease for years and lives; that tenure was adopted in order to constitute freeholders under the old system.

4254. Where no tenure exists, unless from year to year, is there a particular privilege or favour granted by the landlord to the tenant?—The usual practice on all great estates is to respect what is called the tenant's right; a tenant in possession, though without a lease, or having a lease likely to expire, reckons with a certainty that he will not be dispossessed, but will be renewed with or continued on fair terms. I speak of a well managed estate.

4255. On the estates of men of all parties, of whatever politics, of Lord Londonderry, or Lord Downshire or Lord Gosford, it is the same?—Certainly, I think so, with individual exceptions.

4256. Upon your own estate, if a tenant was going to void any land with your permission and consent, would he obtain a considerable sum from the in-coming tenant?—Very frequently he does, for what is called the tenant's right.

4257. What might that be?—I have reason to know that so large a sum as 20*l.* an Irish acre has been given.

4258. The tenants are then treated with great indulgence, generally speaking,

W. S. Crawford, Esq. M. P.

1 July 1835.

by the landlords in the county of Down?—Yes, generally; but I know some estates on which the tenants are charged excessive rents.

4259. Do you extend your observation to the large well managed estates in the north of Ireland?—So far as I know. I am acquainted in a general way with parts of Antrim and parts of Armagh; and Down I am more intimately acquainted with.

4260. You have resided in Down for many years?—I have, I may say, my whole life, with the exception of about seven years. I resided part of that time in Dublin, and part in Meath.

4261. About what period were those seven years?—From about 1819 to 1826, as well as I remember. I recollect from before the year 1798, and from that until I left the county of Down, in the year 1819, or about that time, and returned in about seven years, speaking generally.

4262. Is there a good deal of employment for the labouring classes in the county of Down?—In that part of the county of Down I am connected with they are generally employed; there is no scarcity of work.

4263. In your intercourse as a landlord, as a magistrate and as a private gentleman, have you found the Catholic population discharge the duties of tenants, of subjects and of citizens, as faithfully as those of other religious persuasions?—Certainly. I have found no ground of distinction on that score.

4264. You have found good, bad and indifferent of all descriptions?—I must say that I hardly know what it is to have a bad tenant, either in Down or Meath, or in any other county where I have any property.

4265. Have you been acquainted with the proceedings of Orange bodies in the North of Ireland?—I have. I resided for a number of years, preceding the year 1819, in that part of the north of Ireland where the Orange system flourished to the greatest extent, that is, that portion of the county of Down adjoining the county of Antrim and the county of Armagh.

4266. Up to the present period your acquaintance has gone on?—Yes.

4267. Can you state any particular circumstances connected with the body, their processions and their lodges, that came immediately under your notice?—I will in that case go to the earliest part of my connexion, which was in the year 1803. I raised a corps of yeomanry, called the Moira Yeomanry, (Moira is, at present, the estate of Sir Robert Bateson.) I then resided at Moira Castle. It happened, from circumstances, that that corps consisted entirely of Orangemen.

4268. Not only Protestants but Orangemen?—Just so.

4269. How did you know the fact, you not being an Orangeman?—It was publicly avowed, and it resulted from the great extent of the Orange institution in that country. The Catholics were very small in number, and there were no Catholics offered. It did not result from any disposition on my part as captain to exclude Catholics, but under the circumstances they did not offer; and therefore it incidentally occurred, though not by any design upon my part, that the whole corps was constituted of the Orange body; it was from that circumstance I have a particular knowledge of the Orange institution. I should say the whole corps, with the exception of the commissioned officers.

4270. Were all the officers members of the Orange corps?—One officer was an Orangeman, the other two were not. I mean myself and the first lieutenant.

4271. You commanded the corps?—I did.

4272. Do you recollect any thing at that period connected with the system?—Yes, my mind is impressed with the injurious effects of that system on the public service, especially considering it in a military point of view.

4273. Are there any particular reasons that would tend to confirm that?—Yes, I can give an example; my corps was in the habit of being assembled in what is called a brigade with other corps for monthly inspection; on one occasion a corps was ordered to attend that inspection for the purpose of being brigaded with us, that had not usually been united with us; when that corps was approaching, and it was understood that it was to be united with us, it was found that there was a very great sensation in the other corps which were in the field.

4274. Do you recollect how many corps there were upon the occasion?—I think I can say that there were certainly three, and whether a fourth was present I cannot charge my memory. I am certain there were three that always acted together; the reason of this sensation appeared to be, that this corps which was expected was understood to have Roman Catholic members in it; the sensation became so strong, that the officers on consulting were of opinion that it was not safe to allow this

J. S. Crawford, Esq. M.P.

1 July 1835.

this corps to come forward into the field with the other corps, and I was deputed as the second in command on that day, to proceed to meet this corps, and to cause them to halt till the inspecting officer should arrive. I proceeded accordingly, and communicated the message I was appointed to deliver to the officer, and in consequence of that communication he halted the corps on the high road. The inspecting officer arrived shortly after, and the circumstances being represented to him, he thought it imprudent to allow that corps to march into the field, and he inspected the corps upon the road and dismissed them; the corps I allude to was under the command of one of the Mr. Ryley's, I am not positively sure which, and it was either called the Scarver or the Loughbricklan corps, I am not certain which; it is on that ground that I say that the organization is likely to have injurious effects on a military body.

4275. Do you attribute that manifestation of insubordination on the part of the yeomanry, to the existence of the Orange system amongst the members of the corps?—I do.

4276. Had no such system existed, would you have apprehended any such insubordination?—I think not.

4277. Of the corps you commanded yourself, you state almost all the men were Orange, and one of the officers Orange, and you and another of the officers were not Orangemen?—Just so.

4278. Were the other two corps composed of the same description of men?—I believe so; as far as I know they were.

4279. Was it a thing that they concealed?—No.

4280. Did not they rather boast of it?—I cannot take upon me to say that, but it was a thing perfectly well understood.

4281. And not sought to be denied?—No.

4282. What was the date of this affair?—I cannot exactly state the date of this transaction; it was some few years after the corps was raised, which was in 1803; I should say at a guess four or five years after, but the Committee will be aware I cannot be precise in the date at such a distance of time; I will mention the corps which were present, the corps which usually acted together were the Moira, the Maheralin, commanded by Captain Douglas, and the Waring's Town commanded by the Rev. Holt Waring.

4283. When you and the officers of the different corps as well as others of your own corps met on that occasion, and you were induced to recommend the non-appearance of the other corps, in consequence of the feeling amongst the men, from there being Catholics among that corps; were you apprehensive with the officers of very serious consequences if that corps had been paraded or brigaded along with the other?—I was.

4284. Were they apprehensive of actual violence and scenes of outrage?—I was, or I would never have consented to the step which was taken.

4285. It was against every rule of military discipline?—Yes, nothing but the necessity of the case would have induced me to concur in that step being taken.

4286. You and the other officers with you, probably thought that a sufficient cause for a violation of the ordinary rules of military discipline?—Yes, but more particularly myself, because it was known I was a friend to Catholic emancipation, as I have been since, therefore I was very unwilling to take any step which might appear hostile to the Catholics.

4287. Did you apprehend the effusion of blood and scenes of violence, if they were brigaded together?—I did fear that might be the case if they were brought together.

4288. Had the Orangemen been in the habit of annual processions in the county in which you resided for so many years, the county of Down?—Yes; there was an annual procession every 12th of July, as long back as I can recollect. My recollection goes back previous to the year 1798.

4289. Have you any recollection of interfering in your magisterial capacity with regard to those processions?—Yes; I have a recollection of one particular occasion, where I was called upon to act under the orders of Government.

4290. What was the date?—In July 1830, at Crossgar, in the county of Down.

4291. What led to your interference on that occasion?—There were a train of circumstances that produced it; if the Committee wish I will state them, referring to my memoranda.

4292. Was that a memorandum taken at the time, or soon after?—Yes, in the month of May, previous to that 12th of July, the district in the neighbourhood of

J. S. Crawford, Esq. M.P.

1 July 1835.

Crossgar became very much disturbed by the excitation of party feeling; parties on both sides were in the habit of going out in the evenings and parading in a kind of procession in that neighbourhood; and there was a man, a Roman Catholic, shot in the arm; he was not killed, but severely wounded, on one of these occasions; and in consequence of that the subject was brought before the magistrates in petty sessions, at Saintfield, and the state of the country was investigated there. I have notes of the informations which were taken on that occasion.

4293. Can you give the name of the man, and the substance of the informations?—Yes: "Notes of informations taken at Saintfield, May 11, 1830, Henry Kelly, plaintiff, Lissoan, states, he was struck by a ball fired from beside the house of William Cazor, in secresy, on last Wednesday night, at about half-past ten. Informant was in company with James M'Grady at the time he was shot. Informant was returning from the neighbourhood of Crossgar to his own house, between that and Saintfield. In the evening before that informant had heard a drum beating. informant had heard that there was a funeral that evening. Informant had heard a shot fired from the direction of the rear of Cazor's house, previous to the shot by which informant was struck." Then there are the informations of other witnesses, which go to prove that fact. "James M'Grady, Quintinagher examined, says, he was in company with William Cazor at the time he was shot. That there were on the road convenient the following persons; John Donar, Charles Dornan, Peter M'Alinden, and perhaps others, but deponent cannot name any others; and informant thinks that two of the party had guns. That informant had heard different shots fired from different directions in the course of the evening." "Hugh O'Cray, Creevy Carnonan says, as he was returning from M'Calister's to his own house, on Wednesday evening last, he met a party of people, three of whom had guns; Hugh Cazor was one of those who had a gun; said Cazor turned to informant and spoke to him, asking, was he not afraid to go among the party; and informant then observed, that Hugh Cazor had a gun in his left hand. Hugh Cazor told deponent he need not be afraid, as they would do him no harm. Deponent states, that a party had marched up that evening with fife and drum, towards the Cock; and he conceives the party he has above described were the same, or consisting partly of the same persons returning. Pat M'Alister, Creevy Carnonan, had heard shots fired on Wednesday evening; saw a party about half-past eight o'clock passing with fife and drum. He heard some few on the road, among whom was Pat M'Graddy, saying, it would be well to take the fife and drum from them. William Caron, Creevy Carnonan said, a party going down the road on Wednesday evening past deponent's house; several of them had guns, but he cannot say how many. He said they called out abusive names, as they returned near deponent's house; and to hell with King William, &c. That such proceedings had been frequently the case before; that there was another party not far off, who replied to this party also in abusive terms, saying, no hope; and there were a shot fired from the road towards this last party, and two or three shot fired afterwards; but informant does not know any person who fired any shot. William Smith, Creevy Carnonan, was of a party going up to convey a boy of the name of Michael Robert (who was shortly going to America), towards the lock; that as the party were passing near widow Magee's house two shots were fired in the direction of their party, with a cheer; that in consequence, as they were returning they were joined by some persons, with arms to defend them, in case they were attacked. That Thomas Wallace had a gun; does not know the names of the other who had arms. John Baillie, Creevy Carnonan, was of the party to the Cock last Wednesday night; informant heard two shots fired, as deponent believes, at the party, as they were passing near widow Quinn's; that deponent was a little behind the main party; and when the first shot was fired, deponent heard the noise of a ball passing between him and the party, together with words, "to hell with King William," and the big drum. He said some had arms, returning. He does not know the name of any one but Thomas Wallace, who had arms. Hugh Baillie, Creevy Carnonan, saw Hugh Caron with a gun that night; also Michael Roberts, of Ballydian. Saw one shot fired that night from his party up in the air. The guns were all given back at Newell's corner, to be carried home again to the Cock." That was brought before us in consequence of an individual being shot in the arm that night; and it appeared from those informations that parties on both sides were in the habit of going out.

4294. What was the name of the individual who was shot?—Henry Kelly. At the same meeting at petit sessions, called to investigate that these informations were delivered in, this is "The information of the Rev. Richard Curoe, parish priest

W. S. Crawford, Esq. M.P.

1 July 1835.

priest of Kilmore, in the county of Down, taken before the magistrates at Saintfield petit session, on Tuesday the 6th of July instant."

4295. Can you name the magistrates who were present?—Mr. Price and myself were the magistrates present.

4296. Mr. Price is a large landed proprietor?—He is. "The aforesaid Richard Curoe being duly sworn on the Holy Evangelists, makes the following voluntary declaration: Informant has reason to believe that Henry Kelly of Lissoan, one of the Rev. Hugh Green's parishioners, was wounded by a bullet fired from a gun or musket, whilst said Kelly was on the high road which passes through Creevy Carnonan, from Crossgar to Saintfield, on the 5th day of last May. That frequently since that date, he, the said Richard Curoe, and the Catholics of that neighbourhood, have been disturbed and alarmed by the beating of drums, and other manifestations of party spirit. That he has reason to believe that preparations are in progress for a public procession of men called Orangemen, on the approaching 12th of July. That if such procession be permitted to take place in this part of the country, it will be attended with very bitter feelings on the part of the Catholics; and will, in all probability, lead to an interruption of the public peace, and very likely, to the loss of life among his Majesty's subjects. Informant further swears, that he is convinced that party processions, on the side of either Protestants or Catholics, have been attended with deplorable consequences; and he is fully persuaded, that the peace of society in this part of the kingdom cannot be preserved unless such processions shall be effectually stopped on both sides. Richard Curoe, sworn before us at Saintfield, this 6th day of July 1830. Nicholas Price, William Sharman Crawford. The Rev. Hugh Green, parish priest of Saintfield, being duly sworn on the Holy Evangelists, voluntarily declares, that he has reason to believe that the facts sworn to by the Rev. Richard Curoe, as stated in the foregoing affidavit are true, and entertains similar apprehensions respecting the preservation of the public peace, in case party processions be not effectually stopped on both sides. Sworn before the same magistrates." In consequence of these informations a notice was issued by the magistrates to the following effect, dated May the 14th; it recites as follows: "Whereas, it appears by informations sworn at the petit session, at Saintfield, on Tuesday last the 11th instant, that on the night of Wednesday the 5th of May, Henry Kelly, of Lissoan, was wounded by a bullet fired from a gun or musket, whilst said Kelly was on the high road which passes through Creevy Carnonan from Crossgar to Saintfield: And whereas, it appears that several shots were fired on that night by parties apparently opposed to each other in that neighbourhood, and that one (or more of said parties) was accompanied with a fife and drum: And whereas, it further appears from the informations received, that such meetings and firing of shots have frequently occurred of late in that district, and that the public peace and private security of individuals are endangered by party meetings and contests, to the terror of His Majesty's well disposed and peaceable subjects: Now we, the undersigned magistrates, being determined to use all means in our power for the preservation of the public peace, and to put the law in force against all meetings or processions, by which the public tranquillity shall be endangered, and against all persons carrying arms, not legally entitled to do so, and having received sworn informations as above described, to the effect that the peace has been broken, and is continually endangered in the district above named, by party contests and processions, do hereby caution all persons from attending or promoting such assemblages or processions, and all publicans from permitting any meetings in their houses for such purposes; and we do further call upon all loyal and well disposed persons, to aid and concur with us in such measures as shall be necessary or useful for the restoration and preservation of the public peace in that district." That was signed by Michael Price, myself, and other magistrates. The magistrates also thought it necessary to send copies of those informations and this notice to government; those were transmitted to government, through the governor of the county, the Right Hon. Colonel Ward, who is since dead. In consequence of that communication to government, this proclamation was sent down to Colonel Ward, and I received his instructions to attend at Crossgar on the 12th of July; and it was communicated to me, that a force should be in attendance there, for the purpose of enabling me to execute the provisions of this proclamation.

4297. At what date did you receive that proclamation?—The proclamation is dated the 10th of July 1829; the government sent down a proclamation which had been issued the former year. I received the proclamation, I think not till the day before the 12th; but I am speaking from memory, I cannot say positively.

J. S. Crawford, Esq. M.P.

1 July 1835.

4298. Who was the Lord Lieutenant?—The Duke of Northumberland.

4299. Was your notice generally posted throughout the country?—Yes, posted most extensively.

4300. Have you a recollection of the number that were issued?—No, but it was extensively posted.

4301. On the most public and obvious places, to warn all classes against those processions?—Yes it was. I wish to refer to the statement of the occasion for re-issuing this proclamation, which appears at the top of it. "It having been reported that various meetings and processions are likely to take place, on the 12th instant, contrary to the proclamation issued by the Lord Lieutenant in council, on the 10th of July 1829, which is still in force, his Grace the Lord Lieutenant being determined to execute the full power of the government for the suppression of such assemblies, has thought it right to republish the said proclamation, 6th July 1830.

4302. You received that on the 11th?—I cannot say positively, but I think it was on that day.

4303. Do you recollect the date of your communication to the Government?—I think I can state that from papers; a statement of all these proceedings and informations was forwarded in a letter addressed to William Gregory, esq., under secretary of state, on Wednesday, the 7th of July, and transmitted to the Right Honourable Colonel Ward, one of the governors of the county, in which instructions were particularly requested.

4304. It would appear, from that being dated the 6th of July, that it had been previously adopted at the Castle for general purposes?—They had had communications of a similar nature, as I understood, from other parts of the country. I cannot conceive that it arose from my information, but I consider that as a proclamation relating to the subject of my letter; I do not think I received the proclamation till the day before, but the proclamation was received by the constituted authorities, and I understood was posted the day before; they received it sooner than I did in the neighbourhood of Crossgar.

4305. Do you mean the police?—Yes; and when I arrived in Crossgar on the morning of the procession, the proclamation was up in all quarters.

4306. Did you receive any directions or any communication from Government till you received that proclamation?—No, the communication to me came from Colonel Ward, the governor of the county.

4307. In consequence of that proclamation, what steps did you take?—In consequence rather of the instructions I received, which were generally that I was to attend at Crossgar; I should observe, that though I did not usually reside in the neighbourhood of Crossgar, I had a residence there and was the nearest magistrate to that village; my having that residence there was the reason why I was called upon to attend.

4308. Have you a copy of the instructions you received?—I had no written instructions that I remember, but I had a personal communication with Colonel Ward.

4309. Will you state the substance of that instruction you received?—The substance, as well as I recollect, was that I was required to attend at Crossgar, and that a force would be ordered to meet me there for the purpose of carrying into effect that proclamation.

4310. Was that communication to the Castle made through Colonel Ward, the governor of the county?—It was the letter being addressed to Mr. Gregory, but sent through Colonel Ward.

4311. And the answer came through the same channel?—Yes, it is mentioned in the informations; I afterwards swore, "Informant did not receive any further answer to that communication, except that Colonel Ward delivered to the informant a number of copies of the proclamation for dispersion."

4312. What steps did you take in consequence of that communication with Colonel Ward of the proclamations sent down from the Castle?—I proceeded as I was directed to Crossgar; I will refer to my own informations afterwards given before the magistrates, and I believe it will save time if I read the statement contained in those informations.

4313. Do the informations contain a narrative of the entire transaction?—They do; after stating the instructions I received from Colonel Ward, I state "Agreeably thereto informant attended at Crossgar on Monday the 12th of July, found there a party of constabulary consisting of 12 men, commanded by Fielding Giveen, esq. chief constable. Informant first caused an arch, which had been erected in the

J. S. Crawford, Esq. M. P.

1 July 1835.

village, to be taken down; informant then detached a party of four men with Mr. Giveen, to take down another arch erected at the Cock public-house, about a mile distant from Crossgar. Mr. Giveen reported on his return that from the threats and violence of the persons assembled he did not think it prudent to attempt the removal of said arch. By this time the Orangemen had assembled to the amount of large numbers in procession with fifes and drums and colours; some individuals in the procession carried short poles with halberts or pikes on the ends of them; in some cases drawn swords were carried by persons at the head of the lodges. A few pistol shots were fired, apparently loaded with powder, and a determined disposition was exhibited to resist the civil power. Informant met some of the first lodges and stopped them, and read to them his Grace's proclamation, and commanded them to disperse, but without effect. Informant then attempted to stop other lodges for the same purposes, but no attention would be paid. They forcibly marched on, apparently defying the civil power. Informant then dispatched an express to Downpatrick for further assistance. In the mean time informant procured the attendance of Mr. Hugh Taylor, junior, (denominated district master of Saintfield), and a few other masters of lodges in a house, and read to them his Grace's proclamation, and commanded them to disperse, and stated every consideration in his power to induce them to do so. They treated the communication with respect, but said they had warrants for marching, bearing the authority of Government, and that they considered themselves justified in marching until these warrants were withdrawn. They produced to informant some of these warrants, bearing, as well as informant recollects, the signatures of his Royal Highness the Duke of Cumberland, Lord Enniskillen and some other individuals. Informant endeavoured to impress upon them that they were acting under a wrong impression, but without effect, in saying that I found they were under this delusion, which I ascertained by further communication with them, that the Duke of Cumberland's name being attached to the document was as an authority equal to that of the Government of the country, or greater. I argued the point with them; they stated to me that the Duke of Cumberland is a greater duke than the Duke of Northumberland. I attempted to remove this delusion, but without effect, though they said they had a warrant from Government. It appeared when I came to investigate it that they had no warrant from Government, but those warrants. Informant after again charging them to disperse their followers retired. After this Captain Damas arrived with 13 of the constabulary from Downpatrick. The Orangemen had continued marching and counter-marching. Mr. Hugh Taylor was mounted on horse-back, dressed with Orange ribands, and his horse also dressed, apparently chief in the procession. They assembled in a field for the purpose of hearing a preacher. After the arrival of Captain Damas, informant proposed to attempt reading the Riot Act, and take proper means for the forcible dispersion of the body, but on consulting with the officers of police, they said they were ready to obey orders, but apprehended from the smallness of the force, and the spirit of resistance manifested, a loss of lives must be the consequence. Informant then sent another express to Downpatrick for a detachment of military. In the mean time a number of the lodges marched off. But about five o'clock in the evening, as well as informant recollects, Mr. Hugh Taylor appeared again riding along with some lodges in procession. Informant then determined on arresting him, and having ordered out the police apprehended him; and having caused him to enter into recognizance to appear at the assizes, discharged him. The bodies assembled immediately dispersed thereon; shortly after this three magistrates arrived from Downpatrick, accompanied by a military force. Mr. Taylor now appeared again in Crossgar on horseback, still wearing his ribands as before described. He was commanded by a magistrate to stand, but instead of obeying the said orders, went off at a gallop, people in the town cheering him. After this several persons were arrested who were riotous and refused to take down their colours, and the public-houses were cleared by order of the magistrates; after which, as informant understands and believes, no disturbance of the public peace took place. Informant having understood that the proclamation which had been posted in the town of Crossgar on the 11th, was torn down, caused a copy to be again put up on the 12th, which remained so all day, and must have been seen by the persons assembled. Sworn before us, at Downpatrick, this 17th of July 1830."

4314. The warrants were shown to you in a public-house?—Yes, or rather think in an outside-house, attached to a public-house.

4315. Where the masters of the Orange Lodges were assembled?—Yes.

4316. Can you state the substance of the warrants?—No, I cannot.

J. S. Crawford, Esq. M. P.

1 July 1835.

4317. They were warrants signed by the Duke of Cumberland, Lord Enniskillen and some others?—Yes, I recollect those names in particular.

4318. Did they appear to be the actual signatures of those noblemen?—I believe them to be so; they professed to be their signatures.

4319. And those men avowed themselves to be masters of the Orange Lodges?—Yes.

4320. And they avowed the whole party to be Orange?—Yes.

4321. They did not affect to conceal it?—No.

4322. How were the arches of which you can speak decorated?—They were decorated with orange and blue flowers; that was the general nature of them.

4323. Were the arches thrown over the road?—Yes; there were poles on each side, and there was an arch thrown over.

4324. Was that insulting do you suppose to the Catholics, the Catholic clergy, and the Catholic people, who passed under them?—It was so, as a part of the whole proceeding

4325. Did the Catholics regard those arches, decorated on the 12th day of July, in that manner with orange and blue flowers, as intended to insult them?—Yes, I conceive so, that is my view; there is one reason why I say the assembling in that way was intended as an insult to the Catholics, because a number of those bodies marched from distant parts, say ten miles or more, from Protestant districts into a district where there was a Catholic population.

4326. They marched from a Protestant district to celebrate those anniversaries with drums and fifes, and several of them wearing Orange ribbons?—Yes.

4327. Were they playing party tunes; the "Protestant Boys" for instance?—The "Protestant Boys" is the general tune.

4328. And the "Boyne Water?"—Yes, I think they all marched in with the tune called the "Protestant Boys."

4329. Is not that a tune that is considered by the Catholics as from its very term, exclusive and generally termed offensive?—Yes, it has been used for offensive purposes; that is my view of it.

4330. This part of the country into which the people came was a Catholic country?—Not altogether Catholic, but a large proportion of the people were Catholics.

4331. Was it more Catholic than Protestant?—No, I do not know that the Catholics are the majority.

4332. If they had remained at home where the population was by a great majority Protestant and celebrated those anniversaries, might they not have passed off without causing that irritation?—I think so.

4333. Can you state, from any knowledge of your own, from what distance they came?—I understood that part of them came from Newton Ards, which is upwards of ten miles, and other districts as far off; I cannot charge my mind with the names.

4334. Newton Ards is a Protestant district?—Yes, I am perfectly sure many came from that distance.

4335. What was the number of them altogether, as far as you recollect?—It is most difficult to say the number; the numbers were very great; they amounted certainly to thousands, I think I may safely say.

4336. A great number of lodges?—Yes.

4337. Were the leaders decorated?—They were.

4338. Were they all decorated?—I think all had some Orange decoration; it is the usual practice in processions.

4339. Do you consider that any large portion of them came from distant parts?—I do; from five to twelve miles.

4340. Can you say whether there were amongst them a great number of the yeomanry of the country?—I cannot say; they did not appear in regimentals.

4341. You have stated that by far the greater part of the yeomanry in that part are Orangemen?—Yes, in the district I am acquainted with; they were entirely so in that part of Ireland where I commanded a corps; I mean in the neighbourhood of Moira.

4342. Was the person to whom you spoke, who showed you the warrant signed by the Duke of Cumberland and Lord Enniskillen, the owner of the public-house?—No; it was either Mr. Hugh Taylor or some of the other masters of the Orange body. Mr. Hugh Taylor is the son of a very respectable gentleman; a person in the middle order of life, living in the immediate neighbourhood of Crossgar.

4343. Did

4343. Did Mr. Taylor treat the authority he had, which according to your recollection was signed by the Duke of Cumberland and Lord Enniskillen, as of equal, if not greater, authority than any you derived from the Duke of Northumberland?—The master of the Orange body with whom I communicated did; I do not say that he did in particular.

4344. It was observed by some of the party that the authority which they had was as great if not greater than that which you had?—Yes.

4345. You were then in the King's name, as a magistrate, executing your duty?—Yes.

4346. And you were informed that the warrant which they had gave them authority greater than yours?—Yes, I recollect their stating their warrants to be signed by the Duke of Cumberland, whereas mine was signed only by the Duke of Northumberland.

4347. The Duke of Cumberland being the brother of the King, though the Duke of Northumberland was the viceroy, and representing His Majesty?—Yes.

4348. The individual being of a higher rank?—Yes.

4349. When you explained to them fully, and used all the considerations in your power for the purpose of inducing them to obey the laws, did they yield to your remonstrances?—No; my information states that they persisted for two or three hours; and I was in that position that not having sufficient force I thought it would be very imprudent in me to take any measures forcibly to disperse the mob.

4350. They were assembled in thousands?—Yes.

4351. The leaders with swords?—Yes.

4352. Many of them?—I do not say there were many of them with swords; the impression upon my mind is that every lodge had somebody with a sword drawn at the head of it,

4353. Can you recollect the number of lodges?—I cannot.

4354. You sent in the first instance, Mr. Giveen, with how many men?—I believe four.

4355. To take down one of the arches?—Yes, at a place about a mile off.

4356. He did not succeed in effecting that?—He did not; he returned, and said he thought it imprudent to attempt it; but I have a copy of his own information upon the subject, which I will beg to refer to; this is a copy of the informations sworn by Mr. Giveen before Mr. Wolstenholme, Mr. Ruthven and Mr. Archbold; I got a copy from those magistrates, not being present as a magistrate at the swearing of them myself. "The information of Fielding Giveen, chief constable of police for the district of Castlereagh, who, being duly sworn on the Holy Evangelists, maketh oath, and says; Informant states, that pursuant to instructions, he had assembled the constabulary under his command at Saintfield, on the evening of the 11th instant, and agreeably to the desire of the magistrates acting for the district of Saintfield, he proceeded with his detachment, consisting of 12 men, to Crossgar, on the morning of the 12th, it being apprehended that a large body of Orangemen would assemble in that village; informant was there met by William Sharman Crawford, esq., a magistrate of the county of Down, under whose orders, and agreeable to the instructions he received through Major D'Arcy, inspector-general of police for the province of Ulster. Informant proceeded immediately to have an arch removed which had been erected in that village, which was effected without opposition. The magistrate, having received information that an arch was erected at a public-house called the Cock, about a mile and a quarter distant, informant proceeded with a detachment of four men, in order to cause the removal of the same. When informant arrived he found a considerable number of persons assembled, having a stand of colours, and several persons decorated with Orange ribands, and an arch erected across the road. Informant inquired for the master of the lodge, a person named Michael Steed, in the Cock public-house acknowledged himself as such. Informant read the Lord Lieutenant's proclamation in presence of said Steed and several others, and the other order he had received, as above alluded to, and required of him and those assembled to remove the arch, which they declined doing, conceiving, as they said, they had a right to keep it up; and persons, whom he understands are called Samuel Carson and Alexander Jeffrys, made use of threats and language calculated to produce resistance. Informant, conceiving that the removal of the arch by force would lead to fatal consequences, thought it expedient to withdraw his men, and to institute legal proceedings against the persons concerned. Informant then returned to Crossgar, was present when the magistrate stated his desire by the authority of the proclamation to the following persons to disperse:

J. S. Crawford, Esq. M. P.

1 July 1835.

James Anderson and Andrew Wood, who declared themselves master of Ballygowan Orange Lodges, and also to James M'Bride, who declared himself to be secretary of the Orange Lodges in Saintfield district. That informant afterwards saw said James Anderson and Andrew Wood marching in procession in defiance of the said order, but did not see James M'Bride in procession. Informant saw a person in said procession, named John Galway, of Saintfield. He was mounted on horseback, with an Orange riband ornament attached to his bridle. Informant is of opinion, that from the numbers assembled at Crossgar, and the disposition manifested by their language and manner of conducting themselves, that a disposition existed forcibly to resist the civil power, and that it would not have been safe to have attempted carrying into effect his Grace's proclamation in the early part of the day, or till a larger force was assembled, which afterwards arrived, accompanied by three magistrates, from Downpatrick; but not until the greater portion of the procession had marched; previous to which Hugh Taylor, who appeared to have been a principal in the procession, was arrested (having appeared with a smaller party in procession in the evening) by the magistrate with the police force under his command; there being a disposition to riot in some of the public-houses, the same were cleared out by order of the magistrates, and some disorderly persons were arrested, but afterwards discharged, on their expressing concern for their conduct, and promising to return peaceably to their homes. Informant further states, that he heard a person, whom he understands to be called John Stewart, preaching or addressing the Orangemen for a considerable time, and in conclusion he said words to the following effect: 'He hoped they would pay attention to the advice of the gentleman that had come among them that day, alluding, as informant believes, to the magistrate, W. S. Crawford, esq.; that he was a respectable gentleman; that he was sure no person assembled there wished to do what was improper; but that if the enemy to peace would wish them to do wrong, he hoped the cry would be to the last, No surrender.' Sworn before us at Downpatrick, this 17th day of July 1830."

4357. Did you meet the whole party of Orangemen assembled?—There are a number of different roads coming to Crossgar as to one point; they were coming in four or five directions at least; I went that road where I saw the greatest number coming in, and I have already stated by the time I came back to the centre of the town, all the rest had assembled from different quarters.

4358. You addressed them all as a body?—Yes.

4359. You addressed those persons to whom the chief constable alludes in his information?—Yes; I have stated that in my general information he was present when I assembled the meeting.

4360. Have you any doubt they were all Orangemen; had they all the insignia of the Orange body?—There can be no doubt upon the subject; they professed to be so; there was no sort of evasion upon that point.

4361. Have you any doubt that those warrants to which you have spoken, signed by the Duke of Cumberland and Lord Enniskillen, were sent by the grand lodge at Dublin to hold their lodges?—I have no reason to doubt it; they stated them to me to be their authority for holding those lodges.

4362. Was there any procession of an opposite nature on that occasion?—There was neither procession nor assemblage of any kind on the opposite side.

4363. You stated that it was usual to have processions of both sides?—It had before occurred, as well as I remember, that parties of other descriptions assembled for the purpose of procession on those occasions.

4364. That when the Orangemen assembled to celebrate their anniversaries, other parties of Roman Catholics met to prevent it?—Yes; such things have occurred.

4365. But such resistance was not made on the part of the Roman Catholics on this occasion?—No.

4366. Can you account for that?—Yes, I can; it was particularly apprehended that it might be the case in this district, because from the former informations it appeared that parties of both descriptions were in the habit of parading occasionally in a smaller way; in consequence of that apprehension the greatest exertion was used, to my knowledge, by the Right Rev. Dr. Crolly, Roman Catholic Bishop of that diocese, the diocese of Down; I think he is now the Roman Catholic primate, and by his clergy; I was myself in communication with them, in order to endeavour to preserve the public peace in case of that procession taking place to prevent collision.

4367. Did

4367. Did they co-operate cordially and sincerely, to the best of their power, to prevent irritation on the part of their flocks?—On that and on other occasions that desire was manifested by the Right Rev. Dr. Crolly and the clergy under his directions.

4368. The parish priests and the curates under them?—Yes.

4369. Have you ever known an instance to the contrary, on the part of the Roman Catholic clergy in the part of the country with which you were acquainted? I never have; I find here a reply from the Rev. Dr. Crolly to a letter written by me on the subject on that occasion. This is dated, "Belfast, 24th May 1830. My dear Sir, I have been honoured with the receipt of your two kind letters, one in Belfast and the other at Nutgrove, whence I proceeded to Seaford, where I saw Colonel Forde, Mr. Montgomery of Rosemount, and Mr. Ruthven, who promised to co-operate for the purpose of preventing processions and meetings of persons under the influence of party spirit. Yesterday I attended at Crossgar chapel, and after reading the notice signed by you and Mr. Price of Saintfield, I used many arguments in order to convince the Catholics that party combinations were not only injurious to the common interests of Irishmen of every communion, but that such illegal and iniquitous proceedings would be destructive of their happiness in time and in eternity. They seemed to be satisfied that you and Mr. Price would act with perfect impartiality, and without a moment's hesitation, they solemnly promised to cherish peace and good will with their christian brethren of every denomination; if the magistrates of county Down will join you in prohibiting public processions, I have reason to believe that the last spark of party spirit will in a short time be extinguished in that part of the kingdom; I am certain that you will use your influence for this desirable object, and you may rest assured that my humble assistance shall be at your command, whenever you or any of the other magistrates may require it for that purpose."

4370. The confidence placed in you and Mr. Ruthven and the other magistrate, Colonel Ford, by the Roman Catholic clergy that you would act with justice, firmness and impartiality in discharging your duties, were the great cause of their cordial co-operation with you on the occasion, were they not?—I believe so.

4371. Had you evinced a partiality, had you belonged to an Orange Lodge and attended those Orange processions, could you have calculated upon the cordial co-operation of these men, whose religious feelings as well as the feelings of whose flocks you outraged by adopting that course?—I think I could not.

4372. You think a magistrate, whose duty it is to act with impartiality, who is bound by his oath to act so, leaves great reason for having his impartiality suspected and the confidence in the administration of public justice destroyed by becoming a partizan?—I am entirely of that opinion, that however uprightly a magistrate may act, yet if he is connected with a party procession there cannot be a confidence placed in the impartial performance of his duty.

4373. Is there not to your knowledge, by so long residence in the country, an utter want of confidence and hopelessness of justice on the part of the Catholic people when they appeal to magistrates who have thus distinguished themselves by their party zeal?—I do believe there is that want of confidence, but at the same time I do not wish to be understood as impeaching the conduct of those magistrates, but I say that their avowed connexion with any party association destroys the confidence in them.

4374. So that, giving them credit for the purest motive, if they belong to a party and distinguish themselves as partizans, a public confidence on the part of the Catholics, to whom particularly the Orange Association is deemed hostile, cannot be given?—I am fully of that opinion; the Orange Association must be deemed hostile by the Catholic body, because it is acknowledged to be exclusive; if there were no other reason, that would be a sufficient one.

4375. Do not you think that the same feeling of want of confidence, the same hopelessness of justice, affects the Roman Catholics, not only with regard to magistrates who are Orangemen, but with regard to jurors called upon to decide between Catholics and Orangemen, particularly when composed of Orangemen?—From all I know of their feelings, I am of opinion that the same feeling exists with regard to jurors.

4376. You have been since the year 1798, with the interval of seven years which you mentioned living in Dublin and in the county of Meath, thoroughly acquainted with the people of all religious persuasions, and had intercourse with them

J. S. Crawford, Esq. M. P.

1 July 1835.

them as a landlord?—Yes, I have lived all my life in that neighbourhood, but I go back to 1798 as the period from which I recollect.

4377. It is here stated in your information, that a person of the name of Taylor, who appeared as leader of the procession, was apprehended; that he was released on giving bail to take his trial at the assizes; you state afterwards in your information that the same Taylor, after having been so released, on giving bail appeared still wearing his ribands as before, and was called upon by a magistrate to stand, but that instead of obeying the order he went off in a gallop, the people cheering; was that the case?—Yes.

4378 Was that man tried at the assizes for that offence?—That man was bailed to appear at the assizes, and other persons whose names are given in Mr. Giveen's information were also bound over, either at that moment or by the magistrates afterwards, and they all appeared according to their recognizances; my information and Mr. Giveen's were forwarded to Government; it was for that particular purpose those informations were sworn, that Government might give directions if they thought fit for the prosecutions at the assizes, but previous to the assizes no answer was received from Government what course they wished to be adopted; in consequence of which I went to the Crown officer to inquire whether he would prosecute or not; the first answer I received was that there had been no instructions from Government to prosecute, and that therefore the Crown would not prosecute; on consulting with the other magistrates, I said it was right, if the Crown would not prosecute, that we should proceed to prosecute ourselves; our object was to have the law declared whether we had proceeded legally or not; however, I received a communication again from the Crown counsel, Sir Thomas Staples, saying that the Crown lawyers had determined to prosecute, though they had not instructions.

4379. You had not received that information till you had first determined to prosecute yourself?—No.

4380. Had you expressed that determination and made it known?—I am not sure; I believe it was the day following I received the communication from the Crown counsel that he would prosecute, and requiring notes from me to guide him in the prosecution, which I accordingly delivered to Sir Thomas Staples. When the parties came up, their counsel advised them to plead guilty; they did accordingly plead guilty, and submitted to the judgment of the court; the judge then declared the legality of my proceedings in regard to the procession, and declared it was an illegal meeting under the circumstances, but stated that as perhaps they might have been acting under a wrong impression they would not be severely punished; they were then fined sixpence and discharged.

4381. Was there any expression of feeling on the part of the Catholics in consequence of the slight penalty awarded to Taylor and the other persons brought to trial at the county of Down assizes?—Not to my knowledge.

4382. Was the same fine imposed upon all the parties who so pleaded guilty?—To the best of my recollection it was.

4383. No greater punishment was imposed upon Taylor, who, as you state, was the leader of the procession, and after having given bail for his appearance at the assizes appeared again at the head of a procession, than the other parties?—As far as my memory goes, there was not; I do not remember that there was any distinction.

4384. Who was the judge at the assizes?—To the best of my recollection it was Judge Jebb, but that will be a point easily ascertained, I am not quite certain. The particular reason why I said we intended to prosecute if the Crown did not, was, because we deemed it of great importance to have a decision of law with regard to the legality of stopping processions under the circumstances of informations such as we had received.

4385. Are the people in the north of Ireland, generally speaking, armed?—I cannot say, generally speaking; there are a great many have arms, I am sure we get the registries of arms; there have been a great number of applications for licenses; an order was issued about a couple of years back for the magistrates to act under the Licensing Act.

4386. That is the Act of the 1st of William IV.?—I believe that is the date of the Act, and in consequence of that, notices were issued generally for all persons requiring licenses to come in to the magistrates, and a great number of licenses have been issued in consequence.

4387. Have you any opportunity of knowing that arms are sold to a considerable extent?—Yes, I have reason to know that; I know also there is a system of obtaining

obtaining arms by means of what are called gun clubs, and a good many arms have been circulated in that way.

4388. Have you heard of the construction of those gun clubs?—Yes, they are on the same construction as what are called clock clubs, that is an old system in the north of Ireland.

4389. State what that system has been?—A certain number of persons form an association, and put in a certain monthly subscription; whenever the amount of that subscription equals the price of a clock, a clock is furnished, and then they draw lots which of the members of that association gets the first clock, and so they go on, taking a clock in alternate succession, as the amount equals the price of a clock, the company arranges with some person in the trade; on the same system I understand that arms are circulated; I know this; I had occasion to want a gun of a cheap description for watching my garden, and I went to a maker in Belfast, and saw guns of the description I wanted very cheap; and I asked him for what purpose those cheap guns were manufactured, he told me they were manufactured for the use of gun clubs, and that he was in the habit of dealing extensively in that way.

4390. Did he mention any particular district where he was in the habit of disposing of those guns?—I cannot recollect particularly, but I think one of those districts was Banbridge.

4391. Is that an Orange district?—It is a Protestant district; I afterwards stated that circumstance to His Majesty's Government in a communication I had with Sir William Gossett, with a view that the Government might exercise the power they had of inquiring how the arms made by the gun-makers were distributed, but it did not appear that any notice was taken of it; I speak of a time two or three years ago, when I was made acquainted with the circumstance.

4392. Can you form any opinion among what classes those gun clubs are established?—Of course they are among the classes who have not the means of buying guns otherwise.

4393. Are they Orangemen?—I cannot take upon me to say that, but from the district I should conclude so; the neighbourhood of Banbridge was one mentioned particularly at that time, which is mostly Protestant.

4394. They are not confined to a particular district?—No, I considered that he was sending them to different parts of the country; speaking of the interference of the Catholic clergy, there is another circumstance I should mention; with regard to that I said I alluded to Bishop Crolly's letter, not with reference to that particular procession on the 12th of July only, but after that I was aware of the great and useful exertions of the Right Reverend Doctor Crolly and his clergy, in preventing the processions of Roman Catholics, it was an object of great importance with me, as I had taken means to prevent the processions of Orangemen on the 12th of July, also to take similar measures to prevent the procession of the Roman Catholic body on the 17th of March following; it was usual for the Roman Catholics to assemble on that day, and I apprehended it would be very injurious if that took place; I applied to the Right Reverend Dr. Crolly to use his influence to prevent such processions on the 17th of March, and he readily concurred with me, and to those exertions I ascribe that no procession took place; I went to Crossgar on the 17th of March, and a party of the constabulary were ordered to be there under my command; however, there was not the smallest appearance of any procession on that day, the Roman Catholic body abstained from any manifestation of any description, and the day passed over with the greatest peace and harmony.

4395. Have you any reason to believe in the existence of any counter society or association, consisting of Roman Catholics, under the denomination of Ribandmen, in that or the adjoining counties?—I have no knowledge that any one exists, the fact never came to my knowledge.

4396. Would you not consider yourself bound, if you could trace the existence of such a society, to seek to eradicate that as much as you would to prevent Orange processions?—Just the same; I think either would be equally injurious to the good order of society.

4397. You are of opinion that all processions, whether of Orangemen or Ribandmen, are equally injurious to the peace of society?—All tend to create or manifest religious dissension; for instance, the processions of Roman Catholics on the 17th of March are denominated by the Protestants as processions of Ribandmen, but I never had reason to understand that such a society existed, so far as came to my knowledge, in that part of Ireland with which I am connected.

J. S. Crawford, Esq. M. P.

1 July 1835.

4398. You do not mean that such a society never existed?—No; but that no such society has existed to my knowledge in that part of Ireland as an organized society; I have never had reason to believe it to be in existence in that part of Ireland, though I have heard the name attributed to bodies of Roman Catholics.

4399. The beating of drums is not confined to the 12th of July?—No.

4400. Is the beating of drums confined to Orange Lodges and societies?—I cannot take upon me to say that it is.

4401. Have you known any other societies parading with drum-beating?—I have not any knowledge of societies, but I believe that the Catholics have paraded with drums on the 17th March.

4402. Does that answer apply to the present time or former times?—I speak to the time I refer to, July 1830.

4403. Since that, have you known any processions of Catholics with drum-beating or any thing of the kind?—I have not; the part of Ireland in which I at present reside is entirely a Protestant district, so that unless I go to the other part of the county, where I have also a residence, I am not thrown into connexion with the Catholics; I believe there had been a procession of that kind in Crossgar, on the 17th of March previous to the 12th of July 1830.

4404. Are you a Roman Catholic?—No, I am not.

4405. You are a member of the Established Church?—I am.

4406. Is there any other information you have to give on this subject?—I am not aware at present of any other.

4407. Will you state the general effect on society of the existence of Orange Lodges?—I think the general effect on society is the creation of ill will and bad feeling between the Protestants and Roman Catholics of Ireland.

4408. Do you not think if Orange societies did not exist, it would greatly tend to good feeling and good understanding between persons of all religious persuasions in the country?—It is my view, that any institution of any description which is exclusive with regard to religious distinctions, must create the utmost degree of bad feeling; I do not care which side it is on, but if it be an institution exclusive in its nature it must have that effect.

4409. Do not you conceive that an institution for the defence of the Protestant religion, must of necessity exclude Roman Catholics?—I am not of opinion that any such institution can be considered a defence to the Protestant religion.

4410. If any number of persons confederated together for certain objects, and one of those objects was the defence of the Protestant religion, which they supposed to be in danger, do you conceive that Roman Catholics who disapprove the Protestant religion, could honestly unite with that body of men in its defence?—The question supposes first that the Protestant religion is in danger, and next that it is so from force; those are two points to be supposed; if the Protestant religion is in danger from force, or any other religion is in danger from external violence, then I would admit that that body must disconnect from it those persons who would attack it by force or violence.

4411. Have not the great body of Roman Catholics opposed the payment of tithes by passive resistance?—The term is a little vague,—passive resistance; I admit that the Catholics are opposed to the system of tithes.

4412. Have not they for some time past discontinued the payment of tithes?—That is a question which I cannot answer from any knowledge of my own; I know from the statements which have come forward in the public papers and otherwise such a disposition exists.

4413. Have you never heard it in Parliament?—Yes, I have heard it stated so.

4414. Do you believe that the payment of tithes has been generally discontinued by the Irish Roman Catholics?—I believe it is; I say practically.

4415. Do not you consider that there is in some degree a spirit of hostility towards the Protestant clergy?—No, not in my view of it, if it is meant personally.

4416. To them as a body?—I do not think it is to the Protestant clergy, but it is to the usurpation of the Established Church as a body.

4417. If then the Roman Catholics consider the Established Church as a body to be an usurpation, do not you think that the admission into a society framed in part to oppose the views of those who think the Established Church to be an usurpation, would be a great inconsistency?—Yes.

4418. You have stated that if Orange societies did not exist, you conceive there would be much less disorder, and that the social system would be much more harmonious in the north of Ireland?—Yes.

4419. Are

3/1

J. S. Crawford, Esq. M.P.

1 July 1835.

4419. Are you aware that the state of Armagh, for instance, and of the north of Ireland in general, but particularly of Armagh, the strong hold of Orangeism, was much more disordered before the existence of Orange Lodges than it has been since?—No, I am not; I am not so much acquainted with the state of Armagh as other counties in which I have property.

4420. Did you not hear that previous to the existence of Orange Lodges, the Defenders and Peep-o'-day Boys were in a state of constant outrage, and that they committed upon each other the greatest outrages?—I believe there were outrages to the greatest extent committed by the Protestants on the Catholics in the county of Armagh.

4421. Did you never hear that the Roman Catholics also were guilty of outrages of the same kind?—I cannot charge my recollection particularly on that point; I am aware that there were collisions between the Protestants and the Catholics, but the impression upon my mind is, that such collisions were produced by the attacks originating from the Protestants, and that the Catholics were on the defensive; I am speaking from the recollection and impression upon my mind.

4422. You do not recollect certain resolutions moved in the Irish House of Commons, declaratory of the outrages of the Defenders?—I do not.

4423. Do you recollect the county of Armagh being under the Insurrection Act since the period of the Union?—I do not; it may have been so, but I do not remember it.

4424. It was under the Insurrection Act for a short time prior to the Union, was it not?—I have not a recollection that it was so. If I am asked the question, I should say I believe not; it might be so, or might not.

4425. The north of Ireland then has not been of late so disturbed, nor has the empire of the laws been so completely set at defiance, as to necessitate the placing any of the northern districts under the operation of a Coercion Bill or Insurrection Act?—It has not been applied there, at least in my recollection.

4426. In many of the southern counties of Ireland, it has been found necessary to have recourse to those expedients?—I will not say whether it has been found necessary. I know that the fact is so, but I do not admit the point that it has been necessary, because I have always been of opinion that a removal of grievances, and an impartial and steady administration of the laws, would have more effectually restored the good order of society. I am aware of the fact which you state.

4427. You are aware that there are very few Orangemen in those counties which have been placed under the influence of the Coercion Bill?—That is a fact I believe to be true.

4428. You stated that you raised a corps of yeomanry composed entirely of Orangemen, and that the cause of this was that none but Orangemen had offered themselves; how do you account for no Roman Catholics having offered themselves as yeomen?—There are two reasons. In the first place, in the district in which the corps was raised, there were very few Catholics; the consequence was, that the corps was in the first instance necessarily composed chiefly of Protestants, who were all Orangemen; and that the Catholics knew the feeling of hostility that prevailed against them would be such as to render their rejection probable. For the system I adopted in raising the corps, well knowing the character of the people, was, that after having procured a certain number of members, I left the nomination of individuals in the body itself, and did not introduce any individual who was objected to.

4429. Was the admission by ballot?—No.

4430. You state the yeomanry were chiefly composed of Orangemen?—In that part of Ireland.

4431. Was this exclusion of Roman Catholics general in your opinion among the yeomanry?—I can speak only of certain districts of Down, Antrim and Armagh in my neighbourhood.

4432. The Scarva corps was a yeomanry corps?—Yes.

4433. That contained in it some Roman Catholics?—It did.

4434. That corps, therefore, did not participate in the same feeling of hostility with the corps which you commanded?—It did not.

4435. And yet that corps was chiefly composed of Orangemen?—I cannot take upon me to inform you on this point. That was a district ten miles from the corps I commanded; it was in another district of country.

4436. If all the yeomanry almost are Orangemen, consequently that corps,

J. S. Crawford, Esq. M.P.

1 July 1835.

coming from a district ten miles distant, would not of itself be conclusive that the majority of that corps were not Orangemen?—I speak of the corps I was connected with; I do not mean to say that all the corps were Orangemen.

4437. Can you state from your own knowledge that the majority of the Scarva corps were not Orangemen?—I cannot.

4438. Do you recollect, as a matter of history, that just before the breaking out of the Irish rebellion, there were many Roman Catholics in the yeomanry of Down, and that many of those were known to have participated in the plots of the rebels?—I know nothing upon that subject. I never heard that such was the case.

4439. If such was the case, would not that in some measure tend to the unwillingness of the Orangemen to unite in military parade with Roman Catholics as yeomen?—I do not think that circumstance operated in the smallest degree in the district I speak of. I do not think it was known. I never heard it before to my recollection, and I do not believe that the statement is founded on facts.

4440. You state that as long as you have been in that part of the country, you always recollect processions on the 12th of July?—I should have limited that to the period I speak of since the year 1798; but previous to that I remember, as a boy, when there were no such processions. The processions began, I will say, about he year 1796 or 1797, to the best of my recollection.

4441. How old were you at that period; were you of sufficient age to have a very distinct recollection of that?—In the year 1798 I was eighteen.

4442. Are you aware that Sir Jonah Barrington, in his Memoir, states that processions were very frequent prior to that period?—I am not aware; I do not recollect.

4443. I would say prior to 1795?—I perfectly recollect, as a boy at that time, that every person in the country in which I lived wore Orange lilies on 12th of July, and gave no offence to any one; it was a common practice, and even Roman Catholics, to my knowledge, wore them, agreeing with the practice of the country at that period when I first can recollect.

4444. Perhaps you have heard of it as a matter of history that processions, (I do not mean Orange processions, but that Protestant processions) were held for a very long series of time; I might almost say from the beginning of the battle of the Boyne up to the period of the formation of the Orange lodges?—I have no knowledge upon that subject whatever.

4445. You are not aware, then, that there used to be three processions by the Protestants before the formation of Orange lodges, and that they reduced those three processions to one?—I am not aware. Three processions in the year is it you mean?

4446. Yes?—I am not aware of it.

4447. Do not you conceive that if any people, whether English, Scotch, or Irish, had, for 130 years, or perhaps a century and a half, been in the constant custom of having processions on a certain day, and that for a considerable time even the Government troops had joined in those processions, and that all at once, without any decided act simply on a proclamation being issued, those processions, which were identified with the habits, and feelings, and recollections, and affections of the people, were put down, that there would be, amongst the most peaceable in the most peaceable country in the first instance, a disposition to murmur and resist such proclamation?—The proposition I would answer simply in the affirmative; but I cannot give that affirmative answer without stating that the proposition does not, in my opinion, apply to the circumstances, as an endeavour had been made by the different Governments which existed in Ireland from the time of his Majesty King George the Fourth coming to Ireland; from that period measures had been used, and instructions had been, as well as I recollect, given annually to magistrates to use their exertions to prevent those processions.

4448. Do you recollect in what year King George the Fourth went to Ireland?—I think it was in the year 1821.

4449. Did you ever hear of very large processions of Roman Catholics in the south of Ireland prior to the passing of the Roman Catholic Emancipation Bill, about 1827 or 1828?—I cannot charge my recollection on that subject; I do not remember it. I will not say it was not so.

4450. You never read or heard of processions consisting of 10, 15, or 20,000 Roman Catholics marching in a body in Tipperary and other parts of the south of Ireland, about that period?—It is not in my recollection.

4451. Did you ever hear of very large processions, accompanied by Mr. O'Connell, or other Roman Catholic leaders, passing under triumphal arches?—I dare

dare say I may; I am not perfectly sure, but I do not doubt the fact. Do you mean processions of Roman Catholics? *J. S. Crawford, Esq. M.P.*

4452. Yes?—No, I do not know they were Roman Catholic processions.

4453. I say processions of persons?—In the south of Ireland such processions may have taken place. 1 July 1835.

4454. If such processions of Roman Catholics took place, as in all probability the circumstance would be known in the north of Ireland, would not those be calculated to provoke the Protestants or the Orangemen to make similar processions, and erect similar triumphal arches?—You are assuming that there were processions of Roman Catholics: for what purpose?

4455. To give a manifestation of feeling respecting the Catholic Emancipation Bill?—Then, under those circumstances, I say there was no reason why it should produce a re-action on the Protestant part, because those processions were not for any object that ought to be offensive to the Protestant feeling.

4456. Was not the passing of the Emancipation Bill considered by the Roman Catholics in some sort as a triumph over the Orangemen in Ireland?—I had no reason to suppose so, except inasmuch as the Orangemen did oppose that measure.

4457. Had not a very strong party feeling existed between the Orangemen and the Roman Catholics on that subject?—There was a strong feeling against that measure on the part of the Orangemen, I believe.

4458. Did they not consider that the passing of that measure was in some degree a triumph over them?—The term triumph I do not understand exactly as applied to that object; I do not believe there was any object of triumph in the view of the Catholics. The view of the Catholics was to obtain relief from a grievance, which placed them in a degraded and dependent position.

4459. Were there no Roman Catholic rejoicings in the north of Ireland upon the passing of the Bill?—I have no doubt there were, and very naturally so; but I do not particularly recollect any such. On reflection the impression on my mind is, that they generally abstained from any particular manifestation of feeling, and that they were recommended by their leader to take that course.

4460. Do not you consider such rejoicings would be calculated to irritate the feelings of Orangemen, who considered the passing of that Bill endangered their church and the connexion of the two countries?—It might irritate them, but I do not believe there was any intention to do so.

Veneris, 3° die Julii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Sir *Frederick Stoven*, called in; and Examined.

4461. YOU are inspector general of the police of the province of Leinster?—Yes. Sir *F. Stoven.*

4462. How long have you been appointed to that?—Since February 1834. 3 July 1835.

4463. In the discharge of your duty have you experienced, on the part of the Orange Societies in Ireland, by their processions, contrary to law, or other proceedings, resistance?—Not in the discharge of my duty, and I have never been in collision with them.

4464. Have you received reports, in your official capacity, of resistance to the laws by men who acknowledge themselves Orangemen?—I have received reports of a variety of Orange processions, which I believe were contrary to law.

4465. Were you intrusted to take steps for the purpose of preventing those processions?—I was for the identification by the police of individuals who took part in them, and in some instances the police and military have been assembled for the purpose of preserving the public peace in the event of an infraction of it.

4465*. Were those Orange processions on the 12th July, to commemorate some event, or were they merely lodge processions?—The most numerous on the 12th of July. Others of them I suppose were lodge processions.

4466. Can you state the resistance you experienced, and the nature of the reports made to you in your official capacity?—In some cases they were very violent on the last 12th of July. Certainly I remember one, particularly last 12th of July at Port Glenone, in the county of Antrim, there was a very considerable Orange procession. A breach of the peace was apprehended, and the magistrates required troops, which were sent: a small body, I think of 30 infantry, and

Sir *F. Stoven.*

3 July 1835.

I think I had ordered to be collected there 30 police also. Port Glenone is on the borders of Antrim, and there is a river divides Derry from Antrim, and they come in from the Antrim side of Port Glenone and from the Derry side. At least they tried to come in, and the magistrate was determined to prevent them; and he placed the troops across the road upon the Antrim side, and he was obliged to go to the bridge to look after the Derry people who were trying to force that, and while his back was turned they forced the troops, and then he thought that if he had attempted to do anything there must have been a dreadful carnage, and he left the thing to take its course, and afterwards there were warrants issued. A great many of them were identified, and warrants were issued to take their trial, I think at Carrickfergus: he read the Riot Act and the Dispersion Act both.

4467. What was the name of the officer who commanded upon that occasion?—I do not recollect it, but I know I was very angry about it, and there was a sort of court of inquiry upon the subject, for allowing his troops to be forced; that was my view of it.

4468. Do you recollect any other case?—Last year I was at Dungannon myself on the 12th July; I should mention that I am not a magistrate, and I had early reports brought to me in the morning from the chief constable, that men were coming into the town with arms, a great many slipping in by degrees, and he arrested two or three I think, and took their arms from them as they were coming in, and I think they were yeomanry arms. There were great apprehensions, and about 12 o'clock there appeared to be a large assembly of Orangemen; we had taken the precautions of having a company of infantry stationed in the town, I think two days before, and there was a company of infantry also in the small town of Moy, about four miles off; and that about 11 o'clock I went down to the magistrates; there were three of them, and they were in consultation what should be done, and they asked my advice. My reply was that I was not a magistrate; however they pressed me; they said they disagreed about the reading of the Procession Bill, and they said, What would you do? If I was a magistrate, I said, I have no hesitation in saying that I would stop them; they should not come into the town of Dungannon; there will most likely be a riot and a very fearful one too if they do; and it was determined by the magistrates that they would stop them, and we sent off for second company of infantry and they came.

4469. Who were the magistrates?—The two Mr. Murray's and Mr. Strong.

4470. Was this upon the 12th of July?—Yes; and when we got the two companies I placed the troops, being an officer, and we placed them across the road, and I saw the head of the column of Orangemen, with flags and drums. However we sent emissaries, and there was a sort of negociation going on, and in short I sent a message by a Mr. Greer, who is a gentleman living in the county, who has a great deal of influence over them, and he stopped them in time.

4471. Is he not an Orange leader?—I believe he is; he endeavoured to stop them many miles I believe from Dungannon; but they came on and they came close to the town, within I think 500 yards, and at length they agreed not to come on. I believe they sent on to see what the preparations were, and they saw a formidable sort of barrier that they were not likely to pass, and they were told that they should not pass it, and they very prudently abandoned their course, and we heard no more of them.

4472. Were they decorated with colours?—They had colours.

4473. What number might there have been?—I do not know; it was reported to me that they were very numerous; they were coming from the Killervan side.

4474. You said that one of the muskets taken in the morning was a yeomanry musket?—I think it was.

4475. Did you observe any muskets amongst them?—No, not many; they had some drawn swords.

4476. It was in consequence of learning the formidable barrier that was opposed to them that they returned?—It was either that or Mr. Greer's persuasion.

4477. Have you any other instances of outrages that were communicated to you?—I can mention one thing; that on the 1st of July last year, a Mr. Costello was coming into the town of Dungannon on legal business I believe. He was coming down to attend the quarter sessions as a barrister, and there was a report that he was to be attended by the Roman Catholics. In consequence of the report the Orangemen said they would turn out and oppose them. However, I believe, there were some pains taken to meet Mr. Costello in the coach, and nobody did attend him in procession. However, notwithstanding that, about eight o'clock in the

321

Sir *F. Stoven.*

3 July 1835.

the evening very large bodies of Orangemen came into the town of Dungannon. I think the coach must have arrived at five or six o'clock.

4478. Were they armed?—They were informed by the magistrate, Mr. Strong, that there was no procession, and those men went away about eight o'clock, but however, there was a good deal of excitement through the town, and about 12 o'clock at night they came in again about 40, and 10 of them were armed with yeomanry muskets. The chief constable, who is a very determined man, insisted upon having one of the arms, which he took himself from a man I believe at a good deal of peril.

4479. What is the name of the chief-constable?—Mr. Duff. The musket was a yeomanry musket, and there is no doubt that the other nine were yeomanry muskets; and the consequence was, that it was reported to the Lord Lieutenant, and the Lord Lieutenant ordered the yeomanry corps to be disarmed.

4480. What is the name of the yeomanry corps?—The Dungannon corps I believe, and they were dissolved.

4481. When was this?—On the 1st of July.

4482. Do you recollect anything more occurring when those men were in town?—No, we had a very considerable police force there. They thought it prudent to load, and it was time to prepare when men were coming into the town at 12 o'clock at night, armed.

4483. Do you recollect any other cases?—Yes; it was reported to me that at Stewart's town, upon the 12th of July, a man of the name of Phelan, or some such name as that, was passing an Orange Lodge that was sitting, I believe he was a Catholic, but I am not sure whether he was or not, and he was shot at from the lodge, and had his finger shot off; but then some of the Catholics the same morning had beaten an Orangeman very severely in this Stewart's town.

4484. Did it appear that Phelan had anything to do with it?—It did not appear so.

4485. Was he at the time doing any harm?—No, he was walking by.

4486. Do you think that would be any extenuation of the offence, or would it not go to prove malice prepense to fire at an individual thus passing, who had nothing to do with the outrage upon them before, and endeavour to take away his life in that manner?—I cannot pretend to say; it is not for me to say whether Phelan was fired at in consequence of the attack in the morning or not.

4487. Was there any trial in consequence of that?—Yes, there was a man taken for the shooting of this man, and he was prosecuted, and he was acquitted at the assizes.

4488. Do you know the particular circumstances of the trial, or the ground upon which he escaped?—No.

4489. But there is no doubt of the firing out of the Orange Lodge and wounding a man who was passing by, and shooting off his finger?—There is no doubt of that, and the man who was prosecuted for it was a yeoman belonging to the Stewart town corps, and they were ordered to be discharged. I had an order to dissolve them, but there was some representation made, and in short it was not persevered in.

4490. Was it in consequence of that outrage that the order for disarming them came?—It was.

4491. Will you detail any other reports that came to you of outrages arising out of Orange processions or Orange funerals?—They constantly happen at funerals. A funeral seldom takes place in Derry and Antrim; within the last few months there have been some horrible outrages upon both sides, not at all confined to one or the other. At one or two funerals the people that have attended have been waylaid in going home, or have either broken the other party's windows, or wrecked their houses, or done something of that sort. There have been a great number of them lately within these few months; outrages and party feeling most horrible in that part of the country. I think it is not three weeks ago, that on the bridge of Port Glenone, two or three men stopped a man who had a girl under his arm, and asked what religion he was of, and the girl said, "oh, he is a Catholic," and the other fellow said, "come, tell us yourself what you are," and he said he was a Protestant, and they knocked him down, broke his jaw, and left him for dead on the bridge.

4492. That is on the other side?—Yes, but it all arises out of these colours and flags; at least in my opinion, and I have seen a good deal of it.

4493. If the funeral of an Orangeman takes place, is not it usual for the Orangemen to attend the funeral?—I believe it is, and generally with decorations, but by the construction of the Procession Act it is not quite clear whether that is illegal.

Sir *F. Stoven.*

3 July 1835.

4494. Are those decorations accompanying the funeral of an Orangeman very frequent, and not interfered with by the police from a notion that they do not come under the Procession Act?—The police have positive orders to identify them all, and then if there is any row, or anything disagreeable that occurs on the occasion the men can be prosecuted for a riot.

4495. But in themselves they are not considered illegal?—I believe not.

4496. The county of Armagh is within your district?—It is.

4497. From what part of Armagh do you receive accounts of these disturbances in consequence of the processions particularly?—Portadown is a great place for it; I can give a sort of idea of the thing that happened last year in Armagh; for instance, last year at Newton Hamilton there was a procession of twenty, almost all of them armed. Mr. Hamilton, a justice of the peace, seized one flag and there was no disturbance.

4498. What is the document that you are reading from?—A sort of schedule of the occurrences of the 12th of July.

4499. Will you read the whole of them?—At Keedy there were 200 people, and they were dispersed by the military, and a magistrate attending at Portadown; there was a procession and there were 12 shots fired, and some flags. Mr. Woodhouse read the Riot Act, and they refused to disperse, but as there was no opposition they had it all their own way.

4500. Had he any force to put it down?—No.

4501. Could not he prosecute them?—A great many of them were prosecuted, but prosecution is in my opinion a perfect nullity; it is rather an incentive to a renewal of the same scenes. In almost every instance in Antrim, in Derry, in Down, and in Tyrone, where men have been prosecuted under the Processions Act, after undergoing their slight punishment, or being held to be brought up for judgment afterwards, almost invariably they are received back by the processions in triumph.

4502. By Orange processions?—Of course by their own party. There was a very serious case the other day at Lisburn. Either the punishment is so very slight, or none at all, when they are told to answer their own recognizance, and they are almost invariably received back in that sort of way; but I must say that that feeling extends to every crime; if a man that is supposed to be a murderer, by some accident gets off, he is received with open arms.

4503. By both parties?—By all parties.

4504. Can you call to your mind any instance of a person of the opposite party who has been tried for murder, or any other offence, being received in triumph by the Roman Catholics?—I think there have been one or two instances in Tyrone. I think the most extraordinary case was the men charged with the murder of a man of the name of Toner; they were received with great triumph.

4505. Are not you aware that in the counties of Derry, Antrim, and Armagh, the composition of the juries is such as to give an Orangeman a chance of escape infinitely greater than the unfortunate Catholic has?—I cannot speak to that.

4506. Are you acquainted with the county of Fermanagh?—Perfectly.

4507. Have you ever heard that a single Roman Catholic is not admitted upon a jury in the county of Fermanagh?—I have heard so; but I cannot say whether I believe it.

4508. Will you state the other cases contained in that document?—In Antrim, at Portglenone, there were 3,000 people appeared, and broke through the line formed upon the bridge by a military party, who gave way and let them pass. Mr. Jones, the chief magistrate, read both the Dispersion and the Riot Act, and warrants were issued for those that were identified.

4509. Was that an Orange procession?—Yes. At Ballymena twenty men appeared in one procession, all tranquil. At Lisburn a large procession. At Belfast a small procession; an Orange arch was erected, which the police, who were accompanied by a magistrate, failed in having removed. I have also the number identified. There were 15 men identified at Lisburn, and four identified at Belfast. At Kells, in the county of Antrim, there was a large procession, 21 identified. At Clough Mills there was a procession, seven identified. At Crumlin there was a procession, 14 identified. At Glenone, no procession, and no indication of party spirit; heretofore high Orange. I will now read the Armagh part: "Newton Hamilton, one procession of 20 men, most of them armed. Mr. Hamilton, J. C. seized one flag; all tranquil, four identified. Keady, 200 appeared, and were dispersed by the military and police; a magistrate attended. Portadown, a procession.

sion, with 12 flags; fired some shots. Mr. Woodhouse read the Act, but they refused to disperse; seven identified. Armagh, no procession or party display; heretofore the highest possible display. Newry, no procession; on the Armagh side of the town no display whatever. In the county of Cavan, at Ballieborough, a large procession; Messrs. Pratt and Williams had 34 persons composing the procession arrested, they having refused to give in their names when demanded; 34 identified. At Killisandra, a small procession in the country, but not in the town. At Arva, a small procession; one sword taken, which was the only display of arms. At Ballyjamesduff, a small procession; Cavan, no procession or display; Cootehill, no procession or display. Virginia, no procession or display. In the county of Donegal, at Pettigo, a procession; but without flags, music, or other insignia. At Ballyshannon, no procession; all tranquil." With respect to the county of Fermanagh, it is a curious fact, that in that county, which has always been more celebrated than any other, there was not a single movement; because I believe Lord Enniskillen and others used their influence to prevent it; and there was not the slightest attempt at any thing. In the county of Down, at Rathfryland, there were 2,000 people all dispersed in the most orderly manner; a magistrate attended, and all was tranquil. I should observe, in the county of Down there were troops to a great amount scattered over it, as there are at this moment. There were great apprehensions entertained about that county. There are vast quantities of Catholics, very determined people; and in the year 1833 there was a very serious collision there. At Saintfield there were 4,000 people; no arms; all was quiet. The sub-inspector, who was a magistrate, read the Act, which was obeyed. At Downpatrick, 1,500 people; no arms; all quiet. At Hillsboro', a large procession, with 52 flags; all tranquil.

4510. Is not Hillsboro' the residence of the Marquis of Downshire, the lieutenant of the county?—It is. At Dromore, a small procession; all tranquil. At Lough Brickland, a small procession; all tranquil. At Banbridge, no procession; prevented by the perseverance of Mr. Foote, a magistrate. At Warrenpoint, a procession. In the county of Derry, there were processions in the Maghera district. There was no procession at Garragh, though the most violent place in the county. At Newton Limavady, processions appeared; dispersed by two magistrates; all quiet; 16 identified; a good many of them took their trial at Derry; I think 12 or 14 of them.

4511. Did you hear upon their return from their trial how they were received?—Yes; they were received with triumph. In the town of Monaghan a procession; some armed; all tranquil; no procession in the town; 12 identified. In the county of Monaghan, at Castleblaney, a procession of 40 persons; one sword was taken by order of Mr. Watty, a magistrate; dispersed quietly. At Ballibay a procession of 1,200, with eight flags. Mr. Lucas, J. C. attended, but did not interfere, although having a police force and a company of infantry at his command. At Clones, a small procession in the neighbourhood; at Newbliss, a small procession; at Drune, a small procession; in the county of Tyrone, at Clogher, a procession of 100, all tranquil. At Dungannon, several processions; in Dungannon district, one of 2,000; about 200 armed were marching towards Dungannon, but were deterred, from the arrangements of the magistrates.

4512. Were those reports made to you by the chiefs of the police?—Yes.

4513. Has it come to your knowledge, that amongst the police there are many Orangemen?—I have no means of knowing it.

4514. What is your belief?—I must do the police the justice to say, that if they are Orangemen, when they come in I have no means of knowing whether they are or are not; but if I found out by the slightest indication that they upheld those tenets, I would immediately dismiss them.

4515. The police are chosen by the magistrates?—Yes; I may mention one or two cases. Last 12th July I ordered the police to parade near my own house in the morning, 30 or 40 of them, and I saw nothing improper; but I was told by an officer in the army, that he saw one of them, and he showed me the man with an orange lily in his hat, and that he had it in his bosom, and he popped it up and down when he liked it. I did not hear of it till next morning; and the officer begged that I would not bring it forward. I could not dismiss the man without proof; and as the officer begged that I would not bring him forward as a witness or accuser, I sent him off the next morning into the county of Donegal, to march about 70 miles; that was the way I punished him.

4516. The police are selected by the magistrates?—Yes.

 4517. In

Sir F. Stoven.

3 July 1835.

4517. In the county of Armagh, are not many of the magistrates Orangemen?—I know nothing about the Orangemen myself.

4518. In many of the counties of the north of Ireland, do they not avow it?—I know one myself very well, Mr. D'Arcy; he does not hesitate to say that he is an Orangeman.

4519. Is not the opinion entertained by Orangemen of Roman Catholics professedly hostile?—I know nothing about their opinions; I am told that their professions are most brotherly and affectionate, but the results are any thing but that, in my opinion.

4520. In the "Laws and Ordinances of the Orange Institution," there is the following passage: "This is exclusively a Protestant association; yet, detesting an intolerant spirit, it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions." Have you found them acting up to that christian and charitable spirit?—I should think not; I should think all those way-layings and horrible feelings that exist between the two parties show the contrary. Even if the police do their duty in the county of Down (and I have no hesitation in saying that the police do their duty remarkably well), they are hooted and called papists, because they do their duty.

4521. Is not similar language used in other counties?—The chief constable near me is called Papist Duff always.

4522. Then it is not merely that the Catholics are insulted, but any man that does his duty in the discharge of the laws, provided he is opposed to their processions, is exposed to insult?—I only give the instances I know, and I was speaking severely to a sub-inspector in the county of Down upon the subject of some of his police that I thought were not acting quite fairly; he said, "So far from it, that I assure you, that in some places we can hardly show ourselves, we are so hooted;" and I said, "How hooted?" and he said, "We are called Papists; and I have heard myself, when walking along the street, called Papist Duff."

4523. Is Mr. Duff a Catholic?—No.

4524. Then why is he called Papist Duff?—Because he does his duty.

4525. You are yourself a member of the Established Church?—I am.

4526. Do they honour you with that title?—I really do not know, but I believe they do; some of them, I believe, have no great inclination towards me.

4527. With regard to the composition of the police, they are recommended by magistrates, and that recommendation is sanctioned, generally speaking, by the police-officer?—I cannot refuse a man, if he is able-bodied and of a certain age and a certain height; if I found that he was an Orangeman, I should report it to Government. I have not the power of dismissal; I have only the power of recommending for dismissal, and no man can be dismissed except for a good and sufficient cause. I did dismiss a man myself, without reference to the Government, and he memorialized the Government, and the case was this:—It is about two months ago; he was a remarkably fine-looking man; he was recommended to me from the county of Antrim by a magistrate (there the list was run out), and I wanted some men, and he sent me this man, and I took him into the police at once; and about three days after he had been at Dungannon, he went to Mr. Duff, and asked leave to go to Derry; he said he had a prosecution at Derry. Now, I thought it an odd sort of thing, but, however. I said, "Let him go, but let him report himself to the officer of police at Derry." We found out afterwards that this man certainly had a prosecution at Derry, for he was to be prosecuted himself for breaking the windows of Catholics near Bellaghy, on returning from an Orange funeral.

4528. Can you give the name of the man?—M'Lochlin; it is possible that the magistrate did not know of this.

4529. Was the magistrate of the same neighbourhood with the man?—He was an Antrim magistrate; the man had been tried, and let out upon his own recognizances; and when he came back again, I said to him, "I suppose you are an Orangeman?" he said "No, he was not;" and I said, "Whether an Orangeman or not, here you were actually under trial for an assault when we took you into the police; I must at once dismiss you;" and then he memorialized the Government, which they always do.

4530. Was he restored?—No.

4531. Was he found guilty of the assault?—Yes.

4532. What

325

Sir *F. Stoven.*

3 July 1835.

4532. What was the punishment?—He was to be brought up for future judgment.

4533. Was it ever pronounced?—No; the next assizes will be the time.

4534. In the county there are a great many magistrates avowed Orangemen, and have of course the nomination of the police to a great extent; and with the favourable opinion which they must of course entertain of the religious and loyal feelings of brother Orangemen, would they not be likely to recommend Orangemen to the police?—People generally recommend those that they like and think favourably of.

4535. And then if they have, according to the very foundation of the Orange system, a distrust of Roman Catholics, and they think them unworthy of being admitted into the Orange body, they would not be likely to recommend Roman Catholics to the police?—There are some Catholics in the police. They do recommend some; I never know till the following Sunday after enrollment what religion a man is. With respect to the proportions of each, the best way is to speak to facts. I have 1,250 policemen; and out of that I have 191 Catholics, and 1,060 Protestants. I have here a return of the proportions in each county.

4536. Have the goodness to put in the return?

[*The Witness delivered in the same, which was read as follows:*]

COUNTIES.	Protestants.	Catholics.	TOTAL.
Antrim - - - - -	164	21	185
Armagh - - - - -	93	17	110
Cavan - - - - -	140	39	179
Donegal - - - - -	118	28	146
Down - - - - -	149	9	158
Derry - - - - -	73	19	92
Fermanagh - - - -	99	12	111
Monaghan - - - -	104	16	120
Tyrone - - - - -	120	30	150
	1,060	191	1,251

4537. Are you aware that the Catholic population of the county of Armagh is equal to the population of all other religious denominations?—I should think it is so. There is a very large Catholic population in the southern part of the county of Armagh. I may mention on the subject of the constabulary, being composed of Orangemen, that I know nothing about Orangemen; I know when men do their duty, and when they do not do their duty. For instance, upon a late occasion there were some warrants issued against some Orangemen after the Armagh burning business, and there was a serjeant and two policemen that had been stationed at a certain place, I believe for the last ten years; and the warrants were executed at night, with a very considerable police force; and they positively declared that they did not know where those men lived, although they had lived there ten years; they were Armagh men, I believe, and they told the chief constable and the magistrate that they did not know where those men lived, and they would not show them, and I sent them all in different directions immediately; it was evident that they would not do their duty.

4538. Were those policemen, who you believe would not do their duty, Orangemen?—I have no means of knowing.

4539. From the glaring improbability of their ignorance of the dwelling of those men whom they were ordered to arrest, you thought it your duty to remove them to another part?—Yes.

4540. Have any reports reached you respecting gun clubs?—Yes. I do not know that a gun club is an illegal thing; I should say it was not; but I fancy there are a good many.

4541. What is the substance of the reports that have reached you upon the subject?—Nothing more than the system.

4542. What is the system?—I think there are three in the county of Antrim, all very close together; there is one all Protestants, and two all Catholics; and I think that the number of the one of Catholics is 70. But the system is, they subscribe so much a week each; and when they obtain a sufficient sum of money

Sir *F. Stoven.*

3 July 1835.

to buy a gun, which is about 25*s.*, (and a most admirable article of defence it is—as good a musket as a King's musket); then they draw lots who has it.

4543. Then those gun clubs belong to both parties?—Certainly; I know one of 70 Catholics; and I think the other two are not so large. There is one at Portadown.

4544. Is that Catholic or Protestant?—Protestant; there is nothing else there.

4545. Are the majority of the gun clubs Protestants?—As far as I have heard, they are; I have heard that a great many of the landlords of the highest class are encouraging their tenantry to arm.

4546. Have you ever heard of a speech made by a nobleman in that part of the country, in which he asked the people, why they did not go to the gun clubs?—I have heard of it.

4547. Did you ever hear the formation of gun clubs attributed to that speech?—I should say, certainly not; I should say the gun clubs were in existence long before that speech was made, if it ever was made; but I fancy they have very much increased.

4548. On both sides?—On both sides. I think, on the point of gun clubs, I may say that I endeavoured to bring it under the consideration of the Government, and to enforce the law for the registration of arms; and the answer on the discussion was, why there is very little use in doing that in the north, because the registration rests with the magistrates, and they will not give a registration to the Catholics; in short, the registration rests with the magistrates.

4549. Do you imagine that all those guns are registered in the usual manner?—Not one out of ten.

4550. Are the Protestant gun clubs appendages to the Orange body?—I do not know; but from what I have heard, not; there is no occasion for it, because I should say that the yeomanry are almost all Orangemen.

4551. Do you conceive that the Orange body produces a counter-organization. The question refers to the Riband Society?—I have very great doubts about Riband Societies; I never could find out anybody that could show me a Riband Society, or find me the members of one acknowledged to be so.

4552. Have not you seen accounts of trials where evidence has been given respecting the existence of Riband Societies?—In the south I think I have; but not in the north.

4553. Do you recollect that that evidence has been uniformly given by informers?—By approvers, as they are called.

4554. Is not that evidence generally looked upon with a great deal of suspicion?—I do not know; I have never had anything to do with it; I have always said, show me these Riband fellows; I want to see something tangible; but I never could get anybody that could shew me them yet.

4555. You have spoken of the Orangemen as one body, and the Catholics as another body; do you mean to convey that the Roman Catholic population is organized, embodied, governed and regulated by rules like the Orange Society?—Certainly not.

4556. You do not believe that there is a confederacy opposed to the Orange body founded upon the same principles of organization?—I should say certainly not; they show upon their 17th of March, but that is a national day; that has nothing to do with it; but upon the 17th of last March there was not a single procession.

4557. Was that through the influence of the Catholic clergy?—That I cannot say; I tried to find that out, but I mentioned it most particularly to the Government as a very extraordinary fact.

4558. So that although you have given evidence of a great number of processions of the Orange body upon the 12th of July 1834, it appears that the party generally supposed to be opposed to Orangemen held no procession upon their anniversary, the 17th of March?—They have not, and the fact is that we had no processions upon the 17th of March, though we had all the preparations made, and I had told the police to look out, and to be careful to identify any of the parties.

4559. Was there any extraordinary influence used to prevent it?—I tried to find it out, and I thought that the priests had exerted their energies, but I could not find out the cause of it. On the 24th of last month on St. John's-day, which is a great freemason's day, there were a great many processions. In Antrim, at Ballymena, there was a very small procession of freemasons, all quiet, having flags and music; there were six identified. At Kells, a procession of freemasons appeared, some

Sir F. Stoven.

3 July 1835.

some of whom had arms; one shot fired; all quiet; having flags and music; there were 13 identified. At Cloughmills, a procession of freemasons appeared, all quiet, having flags, and music; there were eight identified. At Parkgate 17 freemasons proceeded in procession to Ballyclare, where they were joined by 300 more; they had music and 11 flags; no fire arms; all quiet. Processions took place in Ballymoney district; some rioting in the towns of Dervock and Ardmory. An attack was made by the freemasons on the revenue police barrack, the windows of which were broken; the police fired two shots, but without effect; one freemason received a bayonet wound; all was over before the constabulary heard of it. At Lisburn, Crumlin and Belfast there were freemason processions, having colours and flags; badges were worn, and at Lisburn party tunes were played; all quiet; some can be identified. In Armagh, at Knappa, a freemason procession appeared within two miles of Blackwater town, of about 150, having badges and music; 12 were identified. In Cavan, at Cootehill, a freemason procession appeared with six stand of colours, swords, fifes and drums playing, dressed with the insignia of their order; all quiet; the magistrates were assembled at petty sessions at the time, and did not think it necessary to interfere. In Down, at Saintfield, about 300 freemasons, with ten stand of colours, ten drums and ten fifes, proceeded to Crossgar, and were joined with 300 from that neighbourhood, having six stand of colours, six drums and six fifes. A sermon was delivered to them on the occasion by a Presbyterian minister; all dispersed quietly. At Newtownbreder, there was a procession, with four stand of colours and in number about 100, but without music; several can be identified. In Derry, at Castledawson, a procession took place; a riot took place which was quickly put down by the interference of the constabulary. At Bellaghey, a procession appeared; all quiet.

4560. What was the colour of the flags?—The report does not say any thing as to the colour, but merely freemason's flags; but I have here a more curious report than that. Here is a report, dated Newry, 25th June: "I beg leave to state for your information that several bodies of freemasons assembled in this town on yesterday the 24th instant, from Rathfryland, Pointspass, Market-hill, Warrupoint and various parts of the country; they all moved in procession, both Protestants and Roman Catholics to church with their aprons and sashes, they had drums and fifes; but no party tunes; the two Mr. Curry's and Mr. Henry, magistrates of this town, formed part of the processions; and after the service was over they all dispersed in a most respectable orderly manner; the evening passed over without the least disturbance."

4561. From whom is that report?—From the chief of police there, Mr. Waters.

4562. Have you any other reports connected with the subject?—There was a general meeting at Dungannon upon the 19th of December; that was not any anniversary; it was convened by the lord lieutenant of the county to address His Majesty upon the exercise of his prerogative. It mentioned no sect of any sort.

4563. It appears that that meeting was convened by the Earl of Caledon, as lord lieutenant of the county, in consequence of the following requisition:—"We, the undersigned, request your Lordship will convene a meeting of the county of Dungannon as soon as possible, to address the Throne in support of His Majesty's prerogative"?—It was.

4564. Did you attend that meeting?—I did not attend it; but I live within 50 yards of the town of Dungannon.

4565. Are you aware whether a number of placards were circulated immediately previous to the meeting, similar to the one now shown to you?—[*A Paper being shown to the Witness.*]—Yes, I have heard that many hundreds of them went out of Dungannon in one night after Lord Caledon convened the meeting.

[*The Placard was read as follows:*]

"Protestants of Tyrone will you desert your King? No; you 'will die first.' The King, as becomes a son of GEORGE the Third, has spurned from his council the men who would have overturned the most valued institutions of your country, and would have led your monarch to a violation of his coronation oath. Your sovereign has done his duty, will you abandon yours? If you will not; if you will support your King as honestly as your King has supported you; if you will maintain the liberties which your fathers purchased with their blood, you will be found at the great Protestant meeting to be held in Dungannon, on Friday 19th instant at 12 o'clock, and your cry will be 'The King and Constitution: the Altar and the Throne.'"

4566. Is that the one that was circulated?—Yes; that is the one that was circulated

Sir *F. Stoven.*

3 July 1835.

culated through the country; I have said in my Report that 16 emissaries were circulating that placard.

4567. Giving a new character to the meeting?—Yes; I had a long correspondence with Lord Caledon upon the subject, and I happened to find out upon the 11th or 12th, and I wrote to Lord Caledon to say that I found that he had been completely deceived, that it was to be any thing but a meeting of no party, that there would be plenty of party there, as I had got information.

4568. Was it your notion that it would be an Orange meeting?—Yes; I should say an Orange meeting if you like so to call it.

4569. There is before the Committee a copy of a letter from you to Sir William Gossett, dated 21st December 1834: "Sir, I have the honour to transmit for the information of the lords justices, the Report of chief constable Duff, detailing the occurrences which took place in this town at the county meeting, held on the 19th instant, by which it will be seen that the Orangemen bore a most conspicuous and indecorous part, although I have good reason to believe that the more respectable portion of the assembly used every persuasion to prevent the display, but without effect." Will you state what has reached your knowledge with reference to that meeting, and what you observed yourself?—I live on a very high hill that commands a view of five roads into Dungannon; all the morning large quantities of people had been coming in from all directions, particularly from the Ballygawley side, a great many horsemen. I saw one large procession of 50 or 60 horsemen, who were said to be Mr. Mudrie's tenants, and then I heard drums coming; I took a spy-glass, and I could see them a long way off, and I saw three separate Orange processions with two flags each, very large flags, like the ensigns of a regiment, drums and fifes, and playing "Protestant Boys," and all those sort of tunes, and then they came in from three different parts, and one of them passed close to the back of my house, and then again by going to the gate of my house I could see into one of the principal streets of Dungannon; I saw them march down the street, I did not go into the town myself; I was determined that I would not have any thing to say to it in any way. About 12 or 1 o'clock I saw Lord Abercorn's tenantry come in close under my window.

4570. Were they decorated?—No; there was Lord Hamilton or the Marquis I do not know which, and they had Orange pocket handkerchiefs.

4571. Many of them?—One or two at the head, and white horses.

[*A Paper was shown to Witness.*]

4572. Does the paper now shown to you contain a copy of a letter, addressed to you by Mr. Duff your chief constable, dated 20th December 1834?—It does.

[*The same was delivered in and read as follows:*]

"Sir,

"I HAVE the honour to report that in pursuance of a requisition to Caledon, to convene the county for the purpose of addressing the King in support of his prerogative, a county meeting took place in this town yesterday the 19th, at which about 3,000 persons assembled, the principal part of whom contrary to his Lordship's expectation, marched in regular procession several times through the town, as also past the hustings with scarfs, flags, music playing party tunes, and firing shots; about 3 P.M the meeting was over, when from that hour until late they continued leaving the town in the order before described; and though no actual riot took place, still I feel myself called on to remark, that nothing could possibly be worse than the taunting and irregular conduct of the Orangemen going home, by their continued firing in the streets. The police were at an early hour placed so as to identify those who appear in procession, a return of whose names as leaders I have the honour to annex; the speakers were Lords Caledon, Belmore, Abercorn, Corry, Hamilton and Alexander.

"I have, &c.

(signed) "*David Duff*, Chief Constable."

4573. Is that a correct report?—Yes; two or three of the gentlemen called upon me, one of them a clergyman, with very strong opinions. I went to the gate with him, from which I could look down the street, and they were hurrahing and drinking at public-houses, and shots firing in all directions; and I walked up and down before my house, and certainly to my great surprise a shot came within a yard of me, close by my ear and struck the house.

4574. Did you observe whether it struck the wall of your house immediately behind you?—Yes.

4575. Do you take for granted that the shot was fired at yourself?—Yes; I do not say that they wanted to kill me, and it was a very long distance that it was fired from.

4576. Had

329

Sir F. Stoven.

3 July 1835.

4576. Had you any reason to apprehend mischief at that meeting, from any intimation made to you or to any other person, previous to that meeting?—No; I was very much surprised at this shot, and I went down to the magistrate who lived within a hundred yards of me, where the Orange flags and things were standing close to the magistrate's door at a public-house opposite; and I went to Mr. Murray and said, "Why Mr. Murray you may call this keeping the peace of Dungannon, but I never saw any thing so bad in my life; I have just been shot at, if you do not stop this firing I think it is the most disgraceful thing I ever saw;" however the firing was not stopped, but I was a good deal surprised at the shot, because, though I do not conceal my ideas upon this subject, I have never made myself offensive, I believe; but the following Sunday, a lady, the wife of the chief constable Mr. Duff went to church; she had not been to church the previous Sunday, and when she opened the prayer-book a paper dropped out, and she saw it was a curious sort of thing, and she gave it to Mr. Duff.

4577. Have you the paper here?—I have; Mr. Duff looked at it and saw what it was and put it into his pocket and brought it to me, and asked what he should do with it; I said as to myself I did not care, but it was a most disgraceful thing to put a threatening notice into a church, particularly into the cover of a lady's prayer-book, and this is a copy of it: "Sir,—As this is the last day to be in this rotten town, I send you this advice, tell Robinson that he and that damned scout Strong will do very little on Friday at the Protestant meeting; that Duff and Sir F. Stoven had better stay in the house or they may get an Orange ball which may cause them to stay at home on the 12th July. Tell Duff that he and Strong, that they will not be able to stop the meeting nor the walking on the 12th; tell them to kiss my —— and suck my ——. I remain yours, something, Dodd, Amen." This was clearly put into the prayer-book the Sunday before, but it was not found in consequence of Mrs. Duff not having gone to church till the following Sunday; I said he might do what he pleased with it, and he sent it to the primate; what was done I cannot say, but I believe Mr. Horner, the rector of Dungannon, took some pains to endeavour to find out the author. But Mr. Duff, by my advice, sent it to Mr. Jones the secretary of the primate, and this is his answer: "Dear Sir, I cannot say how greatly the primate was shocked at the disgraceful notice put into Mrs. Duff's prayer-book; his Grace has written to Mr. Horner to use all the means in his power to detect the person who placed it there; I write in a great hurry," and what was done I do not know.

4578. But the author of it was not found out?—No.

4579. Had you ever before reason to suppose that the Orangemen had any spite against you?—No; I never came into collision with them, except in this instance at Dungannon, where I happened to be living.

4580. Have you heard that Lord Claude Hamilton was made an Orangeman at that very meeting?—Yes; it is notorious.

4581. Had you any particular account of it?—No; I had no account of his being made an Orangeman, except that I know he was made one in the afternoon of that day about three o'clock.

4582. Was it at the meeting itself that he was made, or in a public house?—In a public house.

4583. Do you know what public house?—A man of the name of Lilburn.

4584. Must not Lord Hamilton have witnessed all this scene that occurred?—I suppose so.

4585. And heard the shots firing?—No, perhaps not; at the time of the meeting on the hustings I do not believe there were any shots firing; it was after the meeting had terminated in the afternoon.

4586. Lord Hamilton was witness of course to all these colours and the scarfs and the colours, and everything of that kind at the meeting?—He must have been.

4587. Did you receive any information, or did you observe yourself, as to the yeomanry arms being amongst the arms used upon the 19th of December?—None whatever.

4588. Where you at Enniskillen in March last?—Yes.

4589. Did any thing occur during your stay in Enniskillen of a party character?—Yes, I conclude so. There was no emblem, but there was a most disgraceful scene; I was sitting in the court-house on a court of inquiry, and I heard immense shouting, and went to the window and I saw 12 or 14 men with very large thick sticks coming down the street in line, and two deep, but sufficiently separate from each other to be able completely to twist their sticks about without hitting each other

Sir *F. Stoven.*

3 July 1835.

and they came down the street hurrahing; clearing the streets completely; I was sitting upon a police inquiry, and had a great many policemen in the place below, and I said, well, I never saw anything half so disgraceful as this; there were three or four magistrates there, and I said do come to the window and look at this; the police officers went down, and I said go and stop that; and a parcel of the police went out and arrested 8 or 10 out of the 14. They were excessively exasperated at being taken. The magistrates that were sitting up stairs with me, were not county magistrates, they were two or three police magistrates brought there upon evidence, and I said send for the magistrate of the town, Captain Gabbett and the police officer very prudently said, let them cool a little, and in about half an hour he (the magistrate) was sent for. I went on with my inquiry; I never thought anything more about it, but in a few minutes I heard another great shout, and I went to the window again, and they were those same fellows let out, and they went shouting and hurrahing back again up the street; this was about three o'clock; at about five o'clock, before I had broken up, the chief constable came to report that there had been a dreadful riot at the other end of the town, and that a man had been so desperately beaten and wounded that his life was dispaired of, and he died that night.

4590. What was his party?—There had been a race two or three days before, and it was said that a very large party of Catholics had come from the county of Leitrim from the mountains to prevent that race, and that there would have been a desperate affray, but that the military were called out and a large party of police, and that they prevented it by the display of force, and the race was put off, and I think the day I allude to, when this happened, when those men were taken and then let out, was the second day appointed for the race, and when the race was over that day, and those men that I allude to as having made such a display came into the town, I asked who they were, and they said they were Lisbellaw men, that is to say Protestants; they had come in for the purpose.

4591. Did you hear that they had made use of very offensive language in the town—"To hell with popery?"—That is quite common.

4592. Is it so common that it is hardly noticed?—It generally breeds a riot, but it is very common.

4593. Were those persons Orangemen?—They were not decorated.

4594. Was the man that was beaten a Roman Catholic?—Yes; the fellows are to be tried for it at the next assizes.

4595. Did you receive instructions to attend at Anahagh in consequence of the reports of an attack made or to be made upon that village in the county of Armagh?—Yes; I received reports that there was likely to be something very bad happen there, which I did not believe. I heard the day before that there were some meetings upon the 15th or 16th.

4596. Did you write a letter to Sir William Gossett upon this subject, dated Dungannon, 18th January 1835?—I did.

4597 Does the paper now shown to you contain a copy of that letter?—It does.

[*The same was read as follows:*]

Sir, Dungannon, 18th January 1835.

With reference to my letter of yesterday's date, I have the honour to acquaint you, for the information of the Lord Lieutenant, that on my arrival at Charlemont, I found that Colonel Storey, having heard of the assembly of armed bodies of men, and some of his officers having seen many pass through Charlemont from the Tyrone side, had sent to Mr. Olphrets, a magistrate, and was prepared to give every assistance. On that gentleman's appearance, 30 of the artillery with a gun, and 12 police whom I had sent from Dungannon, proceeded on the Armagh road; and when about half way to that town, a large armed body of men (from 150 to 200), with muskets and fixed bayonets (evidently yeomanry arms), were perceived drawn up on a commanding hill about 400 yards from the road on the left, and immediately opposite, on the right of the road, were seven cabins in flames; here the troops halted, and a person who appeared to have influence, demanded from the hill to speak to Mr. Olphrets; he declared that the armed body were assembled in self-defence, and denied that they had any share in the burning, and that they expected to be attacked by upwards of 1,000 Catholics, who, he asserted, were drawn up on a hill about half a mile further on. When expostulated with on the impropriety of any class of persons appearing in arms, and told they must disperse, he replied, they would do so immediately, if the Catholics were likewise dispersed. And as there was no positive proof that this body had fired the houses, and as the magistrate appeared averse to proceed to extremities until it was ascertained whether the Catholics were assembled, and, as he said, he thought if it were so that he had influence enough to persuade them to disperse; leaving the troops as they stood, I proceeded with him along the road for more than a mile, but there was no appearance of any such assembly; and by the time we had returned, the Protestants had

retired

331

Sir *F. Stoven.*

3 July 1835.

retired from their position; and on the police ascending the hill, they were seen marching away towards Loughall in regular order, with sloped arms. At this time the people whose houses had been burned, began to return, and from their evidence, no doubt remains in my mind that the party on the hill had committed the depredation. These people were loud in their expressions against the magistrates, whom they accused of being fully aware of what was to take place; of the truth of this I am not able to judge, but incline to the opinion that it was known that the Protestants were about to take revenge for two of their party having been shot at and wounded on Thursday evening last, when returning from Armagh, after the chairing of Colonel Verner, the shots being fired from some of the houses which have been destroyed. This dreadful havoc took place between twelve and one o'clock in the day, and had the magistrates in Armagh allowed Mr. Henry to have moved with some part of the police yesterday morning, it would have been prevented; and it would have been equally prevented had Mr. Olphrets, who lives within a mile of the scene (supposing him to have been aware of the intention), demanded the assistance of the military at Charlemont. Although the armed party had retired, we remained on the road till nearly dark; and on returning to Charlemont, we found the town of Moy (separated by the river) full of armed Protestants, collected from the neighbourhood; but upon intimating a determination to prevent their passing the bridge, they returned to their homes with drums and fifes playing; it would be superfluous to enumerate all the vague reports of both parties being determined to assemble through the country and oppose each other, but the exasperation and excitement is so great, that I feel assured nothing but the presence of a large military force can save the tranquillity of the country; and I beg to suggest, that troops should be stationed at Moy and Loughall, and at Blackwater town, who should constantly patrol under the superintendence of an active chief magistrate.

I have, &c.

Charlemont, four o'clock. (signed) *Frederick Stoven.*

P.S. I find upon inquiry that large bodies of the Catholic party had been parading through the country on the night of Friday, firing shots, and using the most insulting and threatening language, which may have accelerated the proceedings of the Protestants. I have drawn a chief constable and 20 police from Armagh to this place, and as I hear that all the troops have returned from the elections to that town, write to General Macdonnell for a party to be stationed here or at Moy, without delay. *F. S.*

4598. How do you form your opinion of the arms they had being yeomanry arms?—They had fixed bayonets; they were of that length and shape that no fowling piece ever is; they shouldered them, and they were all of the same sort of height and size; and, in short, they appeared to me evidently the arms that the troops usually carry, and, of course, they could not be any thing but the yeomanry arms.

4599. Do you recollect to have heard of a person of the name of M'Quinny, an Orangeman, having been attacked about four months before the burning took place at Anahagh?—Yes; after the Armagh races he was attacked and beaten most shamefully, with his daughter.

4600. Do you recollect to have heard that upon Thursday the 15th of January a country person of the name of Hughes was attacked by a body of partizans returning from the assizes of Armagh?—My report went to state, that a great many Protestants had been beaten by the Catholics upon the 15th in returning from Armagh; one report said that a man had been killed.

4601. Did you get any official report to that effect?—No, that made me disbelieve it.

4602. Did not you hear that the house of a man of the name of Hughes, and the house of another Roman Catholic had been attacked upon the 15th by a body of men returning from Armagh?—I heard of it afterwards; but the first report I heard was, that the Catholics had beaten a Protestant and killed a man, I think.

4603. But that did not appear to be the fact?—No, there was nobody killed but a good many beaten.

4604. Upon Saturday the 17th the burning the houses at Anahagh took place?—It did.

4605. Were you present at the burning?—I was present while they were burning; they were set fire to about half an hour before we arrived.

4606. Will you state what took place after you arrived at Anahagh when the houses were burning?—I saw opposite to where the houses were burning a large number of men assembled upon the hill armed.

4607. How many houses did you see burning?—Seven.

4608. What body of troops did you bring into the place?—I had a gun, 30 artillerymen and 10 police.

4609. Did you see any body of men posted upon a hill?—Yes, upon the left-hand side, at the lowest computation 150.

Sir F. Stoven.

3 July 1835.

4610. Were they drawn up in military order?—Yes, in line.

4611. Had they any flag?—No.

4612. Had they any drums?—They marched off with drums afterwards.

4613. Did you call upon them to disperse?—No, I was not a magistrate.

4614. What did you do?—There was a man came down from them as a sort of mediator, Mr. M'Mullin. I had a magistrate with me, Mr. Olphret; I asked M'Mullin what the people were doing there, and he said, Oh! that they were only defending themselves; that there were a thousand Catholics upon the opposite hill.

4615. Did you ascertain whether there was any body of Catholics on the opposite hill?—I wanted to disperse those 150 men, but I found the magistrate rather averse to extremities, and he seemed to imagine that he should have some influence over the Catholic party if they did exist, and therefore I agreed with him to go on and look for them; but when we went we could find nobody, and there was no assembly of Catholics at all to that amount. There were a few where Hughes's house was burning; there were eight or ten fellows there with rustic guns who came out to speak to us, and the first thing Hughes said was, "Mr. Olphret you might have prevented this but you did not; you knew all this."

4616. Mr. Olphret resides within a mile of this place?—Within a mile and a half.

4617. Did you observe to Mr. Olphret that they were Orangemen?—I had reason to believe that they were, because I had obtained information at Moy from the artillery officer who saw them march past his own door, that they were supposed to be Orangemen, and that they were certainly yeomanry arms, that is to say, they were muskets.

4618. What excuse did they give to Mr. Olphret?—Because they had been beaten the night before; and my answer to that was, "Have you applied to any magistrate;" they said, "Oh no, we will take care of ourselves."

4619. And by way of taking care of themselves they proceeded to burn seven houses in this place?—Seven houses were burning.

4620. Did you think it your duty to remove those men from the hill?—I was not a magistrate, if I had been I certainly would have removed them.

4621. Did you ask Mr. Olphret to remove them?—Yes; and there was a good deal of prudence in Mr. Olphret's conduct upon the occasion; I asked him, "Do you think if you and I go up there we shall be assaulted;" and he said, "I have not a doubt they will fire at us;" and then he said that the Riot Act must be read, and there was no getting near them to read the Riot Act.

4622. Would you have dispersed those men if you had been a magistrate?—I certainly would; there were 150 men in arms, and it was very evident to any man of common sense that they had set fire to those houses, because it was known that they had been collecting, and that they had openly said they would take revenge for what happened upon the 15th.

4623. Did you hear how many Protestants had been beaten?—Four or five, or more.

4624. Is it your opinion that the men upon the top of the hill, thus armed with yeomanry arms, and appearing like a regular military body, were party to the burning of the houses at Anahagh?—I have not the least doubt about it.

4625. Did you hear from what district they came?—A good many from Tyrone.

4626. From what part of Tyrone?—It was supposed that they came from Killeman.

4627. Do you think that the Orange Society is requisite for the support of Protestantism in Ireland, or calculated to give it strength?—Certainly not.

4628. Do you think it injurious to it?—I should say anything was injurious that created bad blood between neighbours.

4629. Do not you think that these party processions, and celebrations of anniversaries, are felt by the Roman Catholics as very insulting and very humiliating to them, and that they are calculated to produce bad feeling in the country?—There is no doubt about it.

4630. Do not you think that a society professing to admit no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions, acts very little in that spirit, when the processions of that society give rise to so much of every species of annoyance to the Government of the country, as well as to the Roman Catholic people who are insulted?—I have already said, that whatever the professions of the Orange Society may be, the results of it are the very reverse of their professions.

4631. Would

4631. Would you think them in the army particularly injurious?—There is a positive order against them.

4632. How long since?—I recollect I was in the Ionian Islands when I received, as commanding a regiment, a letter issued by his Royal Highness the late Duke of York. I think in the year 1824; but I recollect the letter, desiring to know whether such societies existed under my command.

4633. Did it name Orange Societies?—Yes; and I think it said that if any existed, it was to be reported, and immediately discontinued, as it was very injurious.

4634. It appears that upon the books of the Orange Institution, there are the names of a number of regiments in connexion with Orange lodges; can those lodges exist in a regiment without the knowledge of the commanding officer of the regiment?—I have commanded a regiment for a considerable number of years, and I should think myself much to blame if such a thing could exist without my knowing it.

4635. If it should reach your knowledge, would you in consequence of the orders issued at the period you spoke of, about ten years ago, feel yourself bound to put them down as utterly subversive of discipline and good conduct in your regiment?—Absolutely; or any other club of any sort, kind or description.

4636. Particularly of a secret and exclusive nature?—Of any sort. Half our army is composed of Catholics. At least a vast portion of it.

4637. Of course those Catholics would have their feelings very much outraged to find that there existed in the army a society of an exclusive and secret character considered hostile to them?—I can hardly imagine a regiment going on at all with such a thing in it; but the order against it is quite sufficient, without any other reason.

4638. Do you think it is possible that the Orange Societies, consisting as it does of many men who are connected with the army, of high rank and station, can be ignorant of the existence of that general order, that no Orange Lodge should exist in the army?—That I do not know. Every commanding officer of a regiment must have received it.

4639. Do not you conceive that a society which, in contravention of the order to which you have adverted, has endeavoured to establish its organization in the army, and to extend its influence over that body, has adopted, in so doing, a very illegitimate and dangerous course?—Most dangerous unquestionably, and of course most illegitimate.

4640. Do not you conceive that if a stop be not put to that proceeding, and the Orange Society checked in its endeavours to obtain an ascendancy in the army, it is extremely likely that a counter organization may be formed among the Roman Catholic soldiers?—There is no reason why there should not be.

4641. So that, although it is alleged that the Orange Society is instituted for the purposes of self-defence, and for the protection of what is called Protestantism in Ireland, yet its practical results are absolutely injurious, and may ultimately generate consequences most serious to the State?—If its ramifications are allowed to enter into the army, there is no knowing what extraordinary collisions or divisions might take place.

4642. During the time you have filled the situation that you do, as inspector-general of the police in Ulster, have not more reports of outrages reached you in consequence of the Orange processions and funerals, and party collisions arising from those processions, than any other subject whatever?—Certainly.

4643. When those meetings are to take place, when Orange funerals are to occur, and processions are to take place, do not you give general instructions for your men to be upon the alert, to guard against the effects of them?—When we know of them. We are quite prepared for the anniversary of the 12th, next week.

4644. Is not the greatest trouble you have with these things?—The province of Ulster would be, comparatively speaking, perfectly tranquil, if it was not for these things.

4645. What is the influence of the Orange Societies upon magistrates and juries?—I do not know

4646. What would you suppose?—I suppose people generally act according to their opinions.

4647. Judging from the feeling entertained by Catholics towards Orangemen, do you suppose that any Catholic put upon his trial, if he found the jury composed

Sir *F. Stoven*, 3 July 1835.

of Orangemen, or of those whom he suspected to be such, would entertain the least hope of justice?—I cannot answer that question.

4648. Do not the Catholics look upon the Orangemen as hostile to them?—Yes.

4649. Do you know that in the province of Ulster the Roman Catholics complain that justice is not to be had, because the magistrates and juries are Orangemen?—Yes, I know that; I know that the people have said, "Oh, we can get justice now we have a stipendiary magistrate come."

4650. Have you the least doubt that the Orange Society causes justice, if not to be impure, at all events to be very much suspected?—Yes; I grant that certainly.

4651. With regard to drum-beating, not on nights of processions, but upon other occasions, have you had reports of mischievous consequences arising from that drum-beating?—When an outrage had occurred, I do not recollect whether it was in consequence of drums being beaten, or whether other circumstances attended it.

4652. Are you aware that to each lodge belongs a drum?—Yes, I hear enough of it in my own neighbourhood; the last three weeks they had been practising, as they say, for the 12th.

4653. Do they remain at it till a late hour?—Yes; upon summer nights till eleven or twelve o'clock at night; it is in the small houses in the country.

4654. Are not those drum-beatings calculated to give great offence to the Catholic people?—Most offensive.

4655. Did you ever see one of the drums?—Yes.

4656. Is there the name of the lodge upon the drum?—I was never near enough to see that; they are very miserable things.

4657. Miserable as they are, are not they calculated, amongst a mixed population, to give great offence to the feelings of the people?—Yes; the whole thing is offensive.

4658. Are not the Orange Society mostly composed of a class that ought to be in their beds at the time, preparing to work in the morning?—Yes, the great mass of the Orangemen who take an active part, and that is the great mischief, are of that class; the Orangemen are under no sort of control; the gentlemen who are Orangemen have no control over them.

4659. So that, although persons of rank and of education who are at the head of the Orange body, as the officers may be anxious to give what they regard a legitimate direction to this confederacy, yet the great body of the members being composed of the lower orders, are beyond the control of those individuals?—Perfectly beyond it; I believe at that Dungannon meeting very great pains were taken to prevent those people from showing their feelings in the way they did.

Sabbati, 4° *die Julii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Sir *Frederick Stoven*, called in; and further Examined.

Sir *F. Stoven*. 4 July 1835.

4660. YOU ascribe the state of ill feeling which exists between Protestants and Roman Catholics in the north and the agitated state of the country principally to the existence of Orangeism?—Yes, I think the outrages principally arise from that.

4661. Are you aware, that prior to the existence of Orangeism the state of Armagh and other counties in the north was as bad as possible?—I have only been acquainted with Ireland a comparatively short period.

4662. Do not you conceive, that in order to make a due estimate of the causes of the outrages we must take a comprehensive view, both with reference to the time and district of country, and that if we confine our views to one particular district and a particular portion of time we may probably be deceived respecting the

the causes of outrage and irritation?—I do not think you can be deceived in the immediate cause and the immediate origin.

4663. For instance, if during the elections for the county of Clare or in the county of Carlow any person who saw the state of irritation and contest which was going on, was to ascribe all that to the circumstances of the election, do not you conceive that the views of that person would be considered as rather too much restricted, and that one should be entitled to state that the causes of the evil were more deeply rooted?—Yes; but the election is only a period when the remote feelings are brought into play.

4664. In the same way do not you conceive it possible that if religious feuds prevailed in the county of Armagh, and if long-cherished animosities were not extinct, that parties who might otherwise select other modes of showing their animosity would, if there were to be some great anniversary in commemoration of any great event, wait for that in order to make the display of their feelings on that day?—I do not quite understand the question; they do make a display on a particular day, but the eruption of their animosity is not confined to the particular day.

4665. But you conceive that the chief causes of irritation are the Orange processions?—I do; the Orange processions and the 17th of March reciprocally acting against each other.

4666. You conceive that a Roman Catholic procession on the one hand, and the Protestant on the other, reciprocally act upon each other?—I have not the least doubt about it.

4667. What you conceive the most objectionable in the Orange processions is the reference to the battle of the Boyne, and the playing of party tunes?—The party tunes are an offensive thing.

4668. Are you aware, that for perhaps a century prior to the existence of Orangeism those processions prevailed amongst the Protestants, and were even more numerous than at present; that they were accompanied by party tunes and the same reference to the battle of the Boyne?—No; I do not know even when Orangeism was instituted.

4669. If Protestant processions commemorating the battle of the Boyne and accompanied by party tunes existed before the formation of the Orange Institution, and if that institution diminished their number instead of increasing them, do not you conceive that if Orangemen had never been called into existence those processions would in all probability have been maintained up to the present day if the law had not interfered?—I may answer that question by supposing that they were not offensive in the days when they took place.

4670. Do you conceive that a Protestant procession referring to past political events which involve the defeat of Roman Catholics and the confiscation of their property and the triumph of Protestants, could ever be commemorated without being offensive to the feelings of Roman Catholics?—Certainly not; anything that perpetuates the recollection of defeat must be offensive.

4671. Do not you conceive that the nearer the commemoration was to the time of the defeat the more offensive it would probably be?—One would suppose so; but prejudices sometimes, and particularly religious prejudices, are indelible.

4672. You have stated that other processions took place besides the Orange processions, namely, the processions on St. Patrick's-day and also the Freemason's processions, and that the processions of the Freemasons are generally supposed to be the other way?—I thought so, but it appears that I am wrong; but certainly the idea is that St. John's-day is a Catholic day.

4673. Is that the day on which the Freemasons processions generally take place?—Yes.

4674. Are there processions also at funerals, both on the part of Roman Catholics and Protestants?—I think not among the Catholics.

4675. Are not the Roman Catholics in the habit of attending funerals in very large bodies?—I believe they do in the south, but in the north I think the Roman Catholics do not attend in very large bodies.

4676. Do they attend in bodies of 500 or 1,000?—No, I never heard of such a thing in the north.

4677. You incline to the notion that it would be right that all processions should be put down?—Distinctly.

4678. Do not you conceive that the Roman Catholics would prefer the present system where they are allowed to have their processions as well as the Protestants,

Sir *F. Stoven.*

4 July 1835.

to the whole of the processions, both Roman Catholic and Protestant, being suppressed?—Certainly not.

4679. Then how does it happen, that when an Act has been passed against Protestant processions, the processions on St. Patrick's-day and the Freemasons' processions still continue, which must in some degree be calculated to lead to reciprocal processions on the part of Protestants?—I have stated yesterday that there was none on the 17th of March, no St. Patrick processions.

4680. Were there not Freemasons' processions last year?—I think there were.

4681. Has there not been a procession of late in the city of Dublin?—Not that I know of; I do not call the entry of the lord lieutenant a procession at all.

4682. Do not you conceive that the meeting at the entry of the lord lieutenant, was calculated to lead to reciprocal meetings on the part of the Protestants?—It appears to me to have no reference to what is usually called in Ireland a procession.

4683. You are aware that there were green flags?—So I have heard.

4684. Did you ever hear, that on one of the flags there was a harp without a crown, and a poll with a cap of liberty upon it?—I heard so.

4685. Are you aware that it is stated in Plowden's History of Ireland, that about the year 1798, a short time previous to the breaking out of the Rebellion, a body of men associated themselves in Dublin under the title of the First National Battalion, whose buttons were impressed with a harp and no crown, and with a device over the harp of a cap of liberty upon a pike?—I never heard of it.

4686. As you are not acquainted with the state of Ireland about 1796, just at the origin of Orangeism, and as it is important that you should be so, in order to be able to say whether the present state of Armagh is more tranquil than it was at that period, your attention is requested to a few passages. Sir Lawrence Parsons in a speech to the House of Commons in 1796, thus expressed himself: "In the county of Armagh an amnesty of both parties seemed peculiarly necessary, for either under the denomination of Peep-o'-day Boys or of Defenders, almost every man of the lower orders of every sect was implicated in offences against the law." And a report from the committee of secresy of the Irish House of Commons in 1798, contains the following passages: "To deter the well affected from joining the yeomanry corps, and to render the administration of justice altogether ineffectual, a most active system of terror was put in operation; persons enrolled in the yeomanry; magistrates, witnesses, jurors, in a word every class and description of people who ventured to support the laws, became objects of the most cruel persecution in their persons, property, and even in the line of their business, and multitudes were compelled to take the illegal oaths, and profess an adherence to the party as a means of security. In the latter end of 1796 and the beginning of 1797, the loyal inhabitants of Ulster suffered most severely from the depredations of the United Irishmen. Throughout the province they were stripped of their arms, the most horrid murders were perpetrated by large bodies of men in open day, and it became nearly impossible to bring the offenders to justice from the inevitable destruction that awaited the witnesses or jurors who dared to perform their duty. Your committee will now shortly trace the measures resorted to for suppressing those disturbances, and for extending protection to the well affected." Then the Report further states, "That the Insurrection Act by which the Lord Lieutenant and Council were enabled on a requisition of seven magistrates of any county, assembled at the sessions of the peace, to proclaim the whole or any part thereof to be in a state of disturbance, within which limits this law giving increased power to the magistracy was to have operation; many districts in Ulster in which outrages prevailed, occasioned by the activity and persecuting spirit of the United Irishmen, were in the course of the year 1796 and the spring of 1797, put under the provisions of the Act above mentioned. And your committee have to observe, that although where the law was put in force with activity by the magistrates, very beneficial consequences were found to result from it, yet the treason was then too deeply rooted to yield to this remedy." Having seen what was the state of animosity as between the Protestants and Roman Catholics as described in Plowden in the very dawn of the existence of Orangeism, and having seen from the report of the committee of secresy what was the unfortunate state of the country in 1796 or 1797, do you consider that the present state of the county of Armagh is worse than it was then, or as bad as it was then, or better than it was then?—With respect to what has occurred between 1796 and this year, from all I have heard and understood, Ireland has been in a very fluctuating state; sometimes better and sometimes

33

Sir F. Stoven.

4 July 1835.

sometimes worse; and this year and in the last year Armagh is in a very superior state to what is described by the reports of the secret committee, there can be no doubt.

4687. Then after the yeomanry system and Orangeism have existed 40 years with the exception of four years that Orangeism was dormant, the state of the county of Armagh is more tranquil than it was at the origin of those institutions?—In the year 1795 and 1796 all Ireland was in a state of half rebellion.

4688. Are you aware of the fact that within the last 30 years, the province of Armagh has never been under the operation of an Insurrection Act?—I know nothing about it, but from what I have heard I should think it has not.

4689. You are aware that many other parts of Ireland have been under the operation of Insurrection Acts?—Yes.

4690. Was not there an Insurrection Act called into operation in 1807, which lasted throughout 1808, 1809 and 1810?—I was so differently employed in those days, that I know nothing about it.

4691. Are you aware that in 1826 and 1827 the Orange Institution was in abeyance?—No; I was abroad then.

4692. Do not you conceive that of late years many political circumstances have taken place, calculated both to alarm and irritate the Protestants of Ireland?—That is matter of opinion; being a Protestant myself, I have no hesitation in saying that I have no alarm. The Protestants of Ireland may have been irritated from causes that are manifest enough; I suppose the question alludes to the Emancipation Act.

4693. Are you aware that multitudinous meetings took place previously to the passing of the Emancipation Bill in the south of Ireland?—Yes; I was not in Ireland then, but I have heard so.

4694. Are you aware that language of intimidation was made use of on the part of the leaders of the Roman Catholics?—From what I have seen in the newspapers; I know nothing more than that.

4695. Are you acquainted with the fact that even the Government considered that the withholding of Catholic emancipation might give rise to a civil war?—I have heard that stated in nearly those terms in both the House of Commons and the House of Lords, but further than that I know nothing.

4696. You are probably not ignorant that there was a very general organization among the Roman Catholics at that time?—So it was said.

4697. And a collection of rent for political purposes?—I do not know; I thought it was afterwards.

4698. Did you ever hear that Mr. Shiel suggested that there should be simultaneous meetings throughout Ireland shortly before the passing of the Emancipation Bill?—No; I never heard of Mr. Shiel, till I became acquainted with him in Dublin, till the year 1829.

4699. Perhaps the following passage from a speech of Mr. Sheil's may refresh your memory:—"The clergy who can count the people can do more; they can gather the people, and teach them to lift up their voices in one simultaneous call for redress. The meetings in every parish on the same day will be readily effected. Three thousand petitions will be transmitted to the tables of the Legislature from the altars of God. But more than this can be accomplished; they who can count heads can count acres. The extent and value of church property, the rate of cesses and the amount of tithes, can also be easily ascertained through the same medium. I trust that emancipation will render these investigations unnecessary, and that the Ministers will see the wisdom of not arraying the people against the church?"—I was abroad at that time, and I took very little interest.

4700. You are requested to attend to another passage from a speech of Mr. Shiel on the holding a simultaneous meeting of Catholics of Ireland:—"The Catholics of Ireland—in other words, seven millions of the inhabitants of this country—have been called on to assemble; a summons has been issued to the Irish people to gather in simultaneous conventions. They have been enjoined to meet in the temples of their ancient creed at the same moment; the priest will appear in his stole; he will ascend the steps of the altar; he will offer the holy and mysterious sacrifice, and lift up the chalice with his consecrated hands to heaven. His fellow-believers will bow down in the performance of that solemn and venerable rite; and when the divine oblation shall have been concluded, the minister of a worship, endeared by long suffering for its sake to the people, will turn round and say, 'I am a citizen as well as a priest; and in my double character, and in the name of your country

Sir *F. Stoven.*

4 July 1835.

country and of your God, I call on you to seek redress for the wrongs of the one, and to relieve from shame the religion of the other:' and so forth. When once the Cabinet behold the whole population completely organized and arrayed, they will not be deaf to our requisition for redress. Confiding not only in the justice, but in what is far better than the justice, of our cause, and putting, as I do, my best, almost my only, trust in the power and the union and consolidation of the great community to which I belong, I shall say more: no wise Minister will dare to withhold what seven millions demand, not only with an impassioned ardour and a vehement adjuration, but, what is far more important, what they demand together and call for in the name of justice at once?"—I have never heard of it before.

4701. Do not you conceive that such speeches were of course well known to the Protestants in the north of Ireland, and calculated to create both alarm and irritation?—Certainly, such speeches.

4702. Do not you conceive that a book containing speeches of this sort, published in 1828, and at present in existence, would tend to perpetuate irritation?—All those sort of speeches on both sides.

4703. Seeing that religious feuds before the existence of Orangeism divided the inhabitants of the north and caused the greatest outrages, and being aware of the fact that the same religious differences have existed from that day to the present moment, is not it highly probable that if Orangeism had never existed, or if it ceased to exist, religious feuds would still divide the population of the north of Ireland?—My own opinion is, that if Orangeism ceased gradually, religious animosity would cease.

4704. Are you aware of the fact that has been given in evidence here, that Orangeism originated from the battle of the Diamond, which took place between the Defenders and the Peep-o'day Boys, and that it is the offspring and not the parent of religious animosity?—No; I do not know any thing of that.

4705. Did not the outrage of Anahagh originate, not in an Orange procession, but in some disturbances at the Armagh races, in the beating a Mr. M'Quinney, in the subsequent wrecking of Roman Catholic houses, in the beating of some Protestants after that, and in parties of Roman Catholics going about the country the night before?—It certainly did not originate in an Orange procession.

4706. Are you at all acquainted with the outrage that occurred in one of Lord Charlemont's villages, which was, in a great measure, wrecked?—I knew nothing about that further than I heard of it.

4707. You cannot call to your recollection that that originated in some previous dispute and tumult, and not in an Orange procession?—No.

4708. Do you know any thing of the meeting at Ballybay?—No.

4709. Did you ever hear that Mr. Lawless, at the head of 140,000 peasants, was marched into the town?—Yes, but I never believed it.

4710. If it was stated by a member of the Roman Catholic Association that was the fact, would you think it entitled to more credit?—I would not believe it.

4711. Your attention is requested to the following passage in Mr. Wyse's excellent History of the Catholic Association: "The time now seemed arrived for the subjugation of the 'Black North.' Mr. Lawless determined to enter it at Ballybay; he was accompanied, it is said, by 140,000 peasants, all well clothed, and, it is added, well armed; but their arms, on closer inquiries, have been reduced to a certain number of bludgeons and pistols concealed under their frieze coats?"—I know nothing of it.

4712. Did not the Protestants assemble at Ballybay to resist him?—I have heard of it; but I knew nothing of it.

4713. Is it not evident that if a serious battle had taken place, which was prevented happily by the King's troops, that that would not have been occasioned by an Orange procession?—I know nothing about it, except the current report of the day.

4714. Seeing that the greatest outrages which have of late taken place in the north of Ireland have not originated in the Orange processions, but in the spirit of party between Roman Catholic and Protestant, is there not a fair ground of presumption that if the Orange Institution ceased to exist, or if it had never existed, the feeling of animosity between the Roman Catholics of the south and the Protestants of the north, or between the Roman Catholics and Protestants in the north, would frequently lead to petty disputes, which, as in the case of Defenderism and the Peep-o'-day Boys would engender very serious tumults, and frequently bloodshed?—I think I have answered that question before; that the cessation of Orangeism,

339

Sir F. Stoven.

4 July 1835.

Orangeism, or of any other display of either party, would unquestionably in time allay those animosities; I cannot divest myself of that opinion.

4715. You consider, however, that party feeling has a great deal to do with them, and you consider that that party feeling grows out of Orangeism?—I do.

4716. Is not party feeling very strong in the county of Carlow?—Of course it is.

4717. Do not you consider that it is as strong there as in any part of Ireland?—Yes, I suppose it is; on the other side, as it were.

4718. Are you aware of the fact that there is only one small Orange lodge in the county of Carlow?—I do not know.

4719. If party feeling exists as strongly where there is no Orangeism, are those to be considered as forming a very crude opinion, who would account for party feeling by a reference to other causes than that of the existence of Orangeism?—I can only speak of the north, and it appears to me that the constant irritation that must arise from those different displays, must inevitably perpetuate the animosity.

4720. Do you consider that it is possible for Parliament to put down an organization like the Orange organization?—I should think so.

4721. Are you aware that an Act was passed to put down the Roman Catholic Association, which was termed by Mr. O'Connell the Algerine Act?—Yes.

4722. Are you aware that that was totally evaded?—Yes, it was evaded; but either that or other causes had the effect of getting rid of the association.

4723. Mr. Wyse thus expresses himself upon the subject, at page 222 of his first volume: "The Algerine Act was vague; it seemed intended only as a *pro formâ* measure; it was calculated not for operation, but for display; by the help of a few technicalities, it was rendered a dead letter, like so many of its predecessors; people laughed at the flaxen bonds which had been employed to bind them, changed the name of the Association, kept within the strict limits of the law, talked a little about education, &c. and continued their meetings precisely as before?"—But still it subsided nevertheless.

4724. Are you aware that during the time when you suppose it subsided the agitation was considerably worse than it was before, and that it was during that time that these multitudinous assemblages took place in the county of Tipperary and other parts of the south?—It was after the Association was supposed to have subsided that those multitudinous meetings took place.

4725. Is not it to be feared that if the Orange Institution was attempted to be put down, an Act for suppressing it would be equally evaded, and that the feelings of the people being irritated by that Act, assemblages under another name and for other purposes, of a more formidable character, would very likely take place?—I think not; they are a different race of people in the north from what they are in the south; they are a more thinking set of people in the North, and are not likely to commit themselves in such a way as is described in the question.

4726. An Act of Parliament is in existence for the suppression of Orange processions, but the people in the north, though a thinking race, and not so likely to commit themselves as the people in the south, have yet in many instances met in procession, notwithstanding that Act?—Yes.

4727. If, then, they would act in contravention of the statute for the suppression of Orange processions, why should not they, when deprived of the correcting influence of the Orange leaders, who are men of property and rank, be quite as ready to endeavour to evade an Act for the suppression of Orangeism?—I think they would not venture to assemble; they would not commit themselves, in short.

4728. Do you conceive that they would be afraid of the provisions of the Act?—My own opinion is, that they laugh at the present provisions; if the present provisions were stronger, it would be put down by a very simple process indeed; a summary conviction and a good strong punishment by imprisonment or fine would put it down, I have no doubt; what I mean by putting down Orangeism is, the outward display of it; that is the offensive thing, in my mind.

4729. You mean that an Act should be passed for putting down all Orange processions?—The emblems, drums and fifes, and outward display; that is all I go to.

4730. Then you do not so much object to the circumstance that the Protestants of the north are united in a political organization, as to the mere circumstance of the occasional and annual display of party banners and the playing of party tunes?—Certainly.

4731. Then you would restrict your opposition to Orangeism to the passing of

Sir *F. Stoven.*

4 July 1835.

a severer statute for putting down the Orange processions?—Partly so, and any outward manifestation of Orangeism; that is to say, flags and ribbons and handkerchiefs, and all those sort of things; in short, the present Procession Act with a great deal stronger punishment, and a summary one.

4732. Are you aware of the fact that the leaders of Orangeism are themselves very desirous that those things should be put down?—Most of them, I believe, are.

4733. In that case it is highly probable that they would not object to a statute the enactments of which were restricted simply to the putting down of Orange processions?—I should think no reasonable or thinking man that lives in the north of Ireland could object to it.

4734. Then you have come to the conclusion that in consequence of the outrages that have followed from Orange processions the Orange Institution should be altogether extinguished?—According to the book that was put into my hand yesterday the professions of the Orange Institution are such that nothing could be more admirable if they confined themselves to that.

4735. Do not you conceive that it would be impossible for any Act to be passed that should prevent the continuance of the system and the spirit and essence of Orange politics?—I suppose that you cannot prevent men thinking what they please.

4736. You cannot prevent men in a free country from holding meetings for political objects?—Certainly not.

4737. You cannot prevent men from having political publications?—I suppose not.

4738. You cannot prevent a communication on political subjects between Protestants in different counties?—No.

4739. According to the present state of the constitution you cannot prevent simultaneous meetings in different counties for political objects?—I suppose not.

4740. In order to show the many resources which the Orangemen would have, and the multitudinous means which exist by which they could keep up their union and their political confederacy, you are requested to attend to a few lines, which give an account of the devices to which the members of the Catholic Association had recourse after the Act for its suppression, in page 224 of the first volume of Mr. Wyse's History:—"In Ireland Catholic grievance was a proteus, it took the shape of education, charity, agriculture, commerce, amusement; whatever was Irish was more or less Catholic, more or less Protestant; whatever was social or civil was more or less infected by the sour taint of the general oppression. Under this masked battery, then, of education, charity, &c., with the all-saving clause 'for all purposes not prohibited by law' in front, every shaft was levelled and every complaint uttered which could have been permitted in the open field of the old Association." Do not you conceive that by having recourse to a similar mode of proceeding the Orangemen could carry on their political objects and their political agitation?—I do not think they would do it if the gentlemen and the men of property withdrew their countenance.

4741. But if the men of property and rank considered that in the present circumstances of Ireland a political union among the Protestants in the north was essential to the security of the land and property of the established church, and the connexion between the two countries, and that any attempt to put down the Orange Institution was fraught, not only with danger to themselves, but with evil to the United Kingdom, and if in consequence of such opinion they were determined to use every constitutional means of maintaining that union and the same political spirit which at present prevails among Orangemen, that they would, by the means referred to, be enabled to carry their object into effect?—It remains to be decided, before anybody can answer that question, whether the gentlemen of property in the north of Ireland do think these two things, that Protestant life and property are in danger, and that there is a probability of separation between the two countries if they did not associate; I cannot answer that question; it does not appear to me that there is any danger, but it is a mere matter of opinion.

4742. Do not you consider that some political circumstances have taken place of late that are calculated to fill the minds of Protestants, even of rank and respectability, with alarm?—Not in my opinion.

4743. Has not there been a general attack upon the payment of tithes, and have not the Protestant clergy in the south of Ireland been completely deprived of their revenues?—Yes.

4744. If the same influence was employed against the payment of rent, do not you

you think it would be accompanied with considerable effect?—This is all matter of political opinion; I think the rents have no reference to the property of the church whatever; they are quite separate in my opinion.

4745. If the Government are unable to protect the property of the church, after having employed all their efforts to save it, do not you consider that that proves the existence of a power on the part of the confederacy which is superior to the power of the laws?—The non-payment of the tithes, or the refusal to pay tithes in the north of Ireland, has not been confined altogether to the Catholics.

4746. Has not there been a cry in the north of "Half rent and no tithes?"—Such a thing may have occurred.

4747. But not generally?—By no means; nothing of the sort.

4748. Are you aware that the question of repeal was last year agitated, and that a very great sensation upon the subject was awakened in the south of Ireland?—Yes.

4749. And that that question may be considered, at the present, rather as dormant than as extinct?—Yes; but it was not confined to the south of Ireland.

4750. Would not the circumstance of its not being confined to the south of Ireland rather increase the apprehensions of those who considered that the repeal of the Union would involve Roman Catholic ascendancy, and the overthrow of the Protestant church?—It came to my knowledge that, about the time alluded to, more than a year ago, there were some petitions sent, either to His Majesty or to Parliament, I forget which, from some counties in the north of Ireland against the agitation of the Repeal of the Union, and I had reason to know that some very influential Protestant gentlemen of very large property, three gentlemen whose aggregate property was said to amount to 50,000*l.* a year, refused to sign that petition, which shows that it made some head there; they gave as a reason for their not signing it, that they would rather have that than poor laws.

4751. Did not the King in his speech consider that the efforts for the repeal of the Union were such as ought to awaken the indignation of this country?—Certainly.

4752. Are you aware that in 1798 a great many Protestants were confederates with the Roman Catholics for the separation of the two countries?—So I believe.

4753. Are you acquainted with the fact that a great many Protestants were members of the Catholic Associciation?—Yes, I know some living now.

4754. Would not this render the union of the other Protestants, who are true to what they consider to be British interests, more necessary than if opposite views were entertained only by Roman Catholics, inasmuch as the number of their opponents must necessarily be increased by the union of Protestants?—That is supposing that the continuance of the Union depended upon the Protestants of Ireland.

4755. Do not you consider that the continuance of the Union in some degree depends upon the feelings of the Protestants of Ireland; and that if the whole population of Ireland were for the repeal of the Union, it would be almost impracticable to maintain the Union?—I suppose it would very nearly.

4756. You have stated that the Irish police are a very exemplary body?—Taking them altogether I think they are.

4756*. They are appointed by the magistrates of whom a great many are Orangemen?—So I believe.

4757. You said yesterday, that there was reason to believe that a great many of them are Orangemen?—I believe it.

4758. Then Orange policemen are a very exemplary body?—I hold so far as I am concerned, (and they know it very well) that they must cease to be Orangemen when they become policemen.

4759. At the meeting at Dungannon did the policemen generally do their duty?—They were not in collision with the people. Every gentlemen in the county of Tyrone was there, Lord Caledon and all the first people in the country. The peace was not broken at all till after the meeting had dispersed

4760. After the meeting was over when they were marching through the town did the police interfere?—The police did not interfere, they looked and saw everything going on.

4761. That was because they were not ordered to interfere of course?—Of course.

4762. You have the greatest reliance upon the police body generally?—Generally I have. I know that there are high party men in the police.

4763. Should you feel confidence in any political row, whether Orange or Catholic,

Sir F. Stoven. 4 July 1835.

Catholic, in taking a large body of policemen to execute the law?—Certainly I should myself, because I know they would obey me to the letter, but I have officers that I would not trust; but for myself I would go anywhere with them or do anything that was requisite for the preservation of the peace without the slightest fear.

4764. Is it your opinion that an impartial magistrate called upon to execute the law, whether an Orangeman or Catholic, could rely upon the body of policemen in executing the law?—Not a doubt about it, an impartial magistrate.

4765. You are perhaps aware that the yeomanry were raised about the time when a revolutionary spirit prevailed in the north of Ireland, and you are perhaps also acquainted with the fact that their services were acknowledged and highly praised by the Irish parliament. You have stated that they are chiefly Orangemen?—I believe it.

4766. You have also stated, that a great number of Roman Catholics are in the King's troops?—Certainly.

4767. In the event of an insurrection on the part of the Roman Catholics of Ireland, in what they considered a national cause and the cause of their church, do not you consider that it would be a guarantee to the British interest that there is a body of men composed exclusively of Protestants in the north of Ireland, prepared to take up arms in defence of the constitution and of their King?—That is supposing that the Catholics are against the King and the constitution.

4768. Did you ever hear, that about the time of the passing of the Emancipation Bill, some of the Roman Catholic soldiers in Ireland were supposed to be disaffected?—No; I was military secretary in Ireland at that time myself.

4769. Mr. Wyse states in his book, that some of the soldiers in some of the Irish regiments were supposed to have uttered expressions which would afford ground for that opinion?—It does not come to my recollection in the least, and I think I must have known it if it had been so.

4770. Did you ever read in Sir Richard Musgrave's History, that some of the Roman Catholics in the Dublin yeomanry were suspected and convicted of disaffection?—That was in the year 1798—I have read it.

4771. In the 219th page of Sir Richard Musgrave's History, the first volume, he says, "It was discovered that near nine-tenths of the Roman Catholics in the yeomanry corps were United Irishmen, and had taken an oath to be true to the rebels, in direct contradiction to their sworn allegiance; and that many of them, after having taken the united oath, had, by deliberate and predetermined perjury, joined the yeomanry corps for the purpose of getting arms in their hands, learning the use of them, and turning them against the loyalists perhaps in the very moment of danger," did you ever hear that fact before?—I have read that book, and I think I recollect it.

4772. Did you ever hear that a spirit of defenderism, which was in connexion about 1798 with the French, had introduced itself very extensively amongst the Roman Catholics in the militia corps?—I think I have read that when the French landed at Killala, one of the regiments behaved exceedingly ill there.

4773. Are you aware that there is a statement in the appendix to Wolfe Tone's Memoirs in a dispatch from one of the leaders of the United Irish in Belfast, to the following effect; "Government on this side of the water are a good deal alarmed at the spreading of defenderism amongst the militia; R. is just returned from Dublin, where it is currently reported and generally believed, that 5,000 or 6,000 of the militia have taken the defender's oath; it is certain that a great many have. A fife major of the Fermanagh regiment has been sent to Newgate for having administered it to a number of privates in said regiment;" and it also appears from a statement contained in the evidence of Mr. Wyse, that disaffection had prevailed among the Roman Catholic soldiers, who had supposed that they were about to be employed against the national cause; do not you therefore consider it desirable that there should be some force in Ireland against which no similar suspicion could be entertained?—I only say as to any such suspicion, that I have served with two or three regiments that were almost wholly composed of Catholics, and I had no more doubt of their doing their duty, acccording to the orders they received from their officers, than I have that I stand here.

4774. Has not the influence of the Roman Catholic priests been strong enough to sever the connexion between landlord and tenant in many parts of the south of Ireland?—I have heard so.

4775. Is not it possible that the same influence might render military obedience doubtful?—Any thing is possible, because a great many of the tenantry in the north

north of Ireland in the last election went against their landlords because they were not high Orangemen enough.

4776. Do not you consider that the yeomanry, notwithstanding their being almost entirely Protestants, are an useful institution?—They were an useful institution.

4777. Since when do you consider that they have ceased to be an useful institution?—That is rather more than I can say, because I do not know sufficient of the history of Ireland.

4778. Within the last 10 years?—Quite useless, and more than useless in my opinion; I think they are dangerous.

4779. Are you aware that Lord Grey's Government re-armed the yeomanry?—I am aware that they had a great many new arms; not universally.

4780. You have stated that on one occasion 14 Orangemen entered the town flourishing sticks?—Fourteen Protestants, I do not know that they were Orangemen.

4781. Do you believe that they were Orangemen?—I believe they were, because I was told so by people that knew them.

4782. Is not it the custom in Ireland frequently to be engaged in battles and contests in which sticks were employed?—It is rather too much so.

4783. Have not you heard of serious tumults between large bodies of Roman Catholics?—Yes.

4784. Do not they even carry that passion for backswording into England and London when they come here?—I believe they do.

4785. Did you hear of the terrible affray that took place in the south of Ireland between two factions, where several of them were drowned?—In Kerry; I read it in the paper.

4786. Then without the assistance of Orangeism, such a circumstance as that you have alluded to of 14 Protestants, after the races had been prevented the day before, clearing all before them, might have occurred?—Yes.

4787. You alluded to the great Protestant meeting at Dungannon, are you aware that that was a strictly legal meeting?—Yes, but I beg to say it was not convened as a Protestant meeting, it was a meeting of the gentry, clergy and freeholders of the county of Tyrone; it was turned into a party meeting, but it was not meant to be one.

4788. Is there any thing illegal in turning a county meeting into a party one?—I do not know.

4789. Were there any other means taken to convene that meeting, except such as are usually adopted at county meetings, for each party to rally their own forces?—The requisition is signed by such highly respectable names, men of such large property in the county, that there could be no doubt of unanimity occurring; nobody would have come to that meeting that was not determined to support the proposals that were likely to be put forth; there were means taken to turn it into a party meeting most undoubtedly.

4790. That is, the two parties existing in one county, one of them took measures to rally their forces at that meeting, which the other party did not?—There were the printed placards, which was mentioned as having been sent out by 16 emissaries through the county of Dungannon; the other party, the Catholic party, took no measures at all.

4791. Are you aware of the way in which meetings are usually called in counties?—Yes.

4792. Is not it usual when a county meeting is called, for the persons of particular parties to issue summonses to their friends, and urge them to attend that meeting?—Yes.

4793. Do you think then that this was a party meeting only from the greater exertions which one party made to rally their forces than the other?—That was the way in which it was turned into a party meeting.

4794. Was not the object of the meeting one in which all the inhabitants of the country were, more or less, interested?—It was calling an assembly of the whole of the inhabitants of the county, who were competent to hold a county meeting.

4795. The object was to address the King upon the change of Government?—Upon the prerogative.

4796. And the Orange party were as much interested in the exercise of the King's prerogative as the other side?—I suppose so.

4797. A county meeting having been called, it was but natural that the Orange party should desire to be present, lest the opposite party should desire to have their

Sir F. Stoven. 4 July 1835.

opinion expressed as the opinion of the whole county?—From the names expressed in the requisition, there was not a doubt that they would be unanimous.

4798. You were understood to say that the placard put forth by the Protestants is objectionable?—It speaks for itself, it was totally uncalled for, as it appears to me.

4799. Do you consider there was anything very extraordinary in Irish Protestants thinking, that if the King had consented to a Bill for the alienation of part of of the Protestant church to public charities, he would have violated his coronation oath?—I beg to observe, in reference to this placard, I have expressed no opinion; it is my duty to send everything of this sort to the Government, but I have expressed no opinion upon it.

4800. Are you aware that the meeting was attended by persons bearing Orange banners?—Yes, I saw them.

4801. Are you aware that in England political meetings are attended by persons bearing numerous banners?—I believe so.

4802. Is there anything in the bearing of banners to a political meeting which, according to the present law of Ireland is illegal?—I am not a lawyer.

4803. The present law of Ireland decrees, that all processions to commemorate some great event, are illegal?—The present Act is read so differently by extremely good authorities, that I will not venture to say.

4804. If the bearing of banners upon that occasion was illegal, would not the bearing of banners at the Dublin meeting, to welcome the Lord Lieutenant, be illegal?—I cannot answer that.

4805. You state, that in the evening there were several persons that attended the meeting with guns?—There were a great many shots fired.

4806. Do you know that the being armed is no part of the Orange Institution?—I believe it is not; but they generally are armed, I believe.

4807. Are not a great many of the Roman Catholics in the north of Ireland armed?—A number of them have arms in their own houses; but not anything like the number of the Protestants.

4808. As the Roman Catholics and Protestants have been armed, and have been in the habit of contending from a period before the existence of Orangeism, and as both Roman Catholics and Protestants are armed at the present day, do not you think that if Orangeism were put down, and a general county meeting was called, attended by a vast number of political Protestants, that in all probability the same persons that came now would attend those meetings in arms?—I cannot retract from the strong opinion, that if there were no Orange meetings all this would gradually subside.

4809. Do you think that if there were no Orange meetings, other political meetings would not be held as substitutes?—Not outwardly; it is the outward manifestation that destroys the people. The Orange flags, and Orange arches, the drums, the tunes; and then a report goes round the country; and as it is very properly remarked, they are a very inflammable people. The Catholics imagine there is a large body of Orangemen coming into the town, armed; or *vice versa*, the Orangemen fancy there is a large body of Ribandmen or Catholics; and then both parties turn out, armed, although there was no original intention of any thing; and then comes a conflict.

4810. So that both parties are in a state of positive conflict; and as it is out of the conflict that Orangeism arose, do not you consider that it is rather hard to tax Orangeism, which is the offspring of the contention between Catholics and Protestants, with being the origin of the present excitement?—I do not know what Orangeism did arise out of.

4811. You consider that the great objection to Orangeism is the processions?—Yes; and the show of any sort.

4812. And you think that the law is not sufficiently strong to put a stop to things of that sort?—I think so.

4813. If a law was enacted sufficiently strong to put down those processions, and this show altogether, do you think that would lead to the result you so much wish, namely, that of doing away with the irritation that exists between Catholics and Protestants? I have not the least doubt about it.

4814. You think that alone would do it?—I do.

4815. Do not you think, that if there was a declaration of the Legislature, condemnatory of the Orange Society, it might induce men of rank to abandon and discountenance the society, and thus it might die away?—If it was a very unanimous vote,

345

Sir F. Stoven.

4 July 1835.

vote, and if there was not a very large minority of Irish members against it, then it might have that effect.

4816. You have stated that you have been inspector-general of Ulster since February last year; and that you had taken a great deal of pains to ascertain the existence of Riband Societies, and that the pains you have taken has been unsuccessful; are you aware that there exists upon the minds not only of Orangemen, but of Protestants, a very general conviction that such societies do exist as the Riband Societies?—I dare say they have that impression, because they talk about it.

4817. Then taking it for granted that the Protestants have that impression upon their minds, would you consider it to be an unfounded impression, in fact a bugbear, or would you think it one which they would not entertain, unless there were some circumstances to cause them to entertain it?—I suppose they must have some cause for it, or they would not entertain it. I only say that I have taken a great deal of pains to ascertain it, but I have never been able to do so.

4818. Did you ever hear that Lord Plunkett expressed himself very strongly, when attorney-general for Ireland, in belief of the fact, that such a society existed; the question refers to the trial of Kenan, in 1822?—I think it is probable that such societies did exist then, and do not exist now.

4819. Are you aware that Mr. O'Connell, in the evidence he gave before the committee of the House of Lords, in 1825, expressed himself to this effect: "My opinion, derived from information is, that with respect to the Government and security of the state, the Catholics in the north are in a much more dangerous situation, and have been, than the Catholics in the south. There is in the north, and has been, a perpetually organized force of yeomanry, mostly Orangemen, ready of course, at any moment, to meet any particular act of insubordination or insurrection, and giving therefore a more constant opposing force to particular acts of outrage. The consequence has been, that the discontent, instead of exposing itself in crimes of what I would call a driftless nature (that is, horrible crimes, which by their very perpetration lose all further effect, except by intimidation), the Catholics in the north, who originally were organized into defenders, to oppose the original formation of the Orangemen, have since, to a very considerable extent, according to my information, organized themselves into a society called Ribandmen. I believe that, from information, to prevail to a very considerable extent. That organization which, from the information I have, was and still continues to a certain extent, to be in its nature extremely formidable, has enabled, within the last year or two, the individuals connected with it, to hold their open processions as well as the Orangemen; and if a foreign enemy were to send them assistance, they would be, in my judgment at least, until lately, for we have endeavoured as much as possible to check that Ribandism, they would have been quite ready to join a foreign enemy?"—That is an opinion given ten years ago.

4820. But it appears that Mr. O'Connell was aware of what he believed to be the existence of that society, and with this additional fact, that many of the Roman Catholics had endeavoured, as much as possible, to check that Ribandism?—It is evidence given ten years ago by Mr. O'Connell, who, perhaps, has better sources of information among the Roman Catholics than I have. I only speak of what I have tried to ascertain, but without effect.

4821. Did you ever hear that Mr. O'Connell, in the same year, and before the same committee of the House of Lords, also gave this evidence: "I understand that the Riband oaths varied with the places where the Ribandmen were; where they were instituted in the immediate vicinage of Orangemen, I should believe them to be sanguinary. Where they were more remote from Orangemen they were, I believe also treasonable, and binding to associate together for such purposes, but varying in that proportion. In the neighbourhood of an Orange Lodge and Orange processions I should believe them to be of a sanguinary character." He is asked, "Of what kind?" the answer is, "The destruction of Orangemen"?—I have not heard of it.

4822. The Committee are to understand that you have made every inquiry into the fact of the existence of Riband Societies, and that it is your belief that such societies do not exist at present?—I think not; I have picked up in Swanlinbar, in the county of Cavan, a Ribandman's oath, but I could never trace it; it was a very old paper, evidently some years written; but there was nothing very illegal in it: I sent it up to the late attorney general. There is a monstrous long story, what you are to do, and so on.

Sir *F. Stoven.*

4 July 1835.

4823. Was there any thing about the extermination of heretics?—Nothing of the sort.

4824. You stated that the evidence of Mr. O'Connell only went up to the year 1825, respecting the Riband Association. Now, it appears that Mr. Wyse thus expressed himself in 1829 in his book. "It," (meaning the Riband Society) "exists still in many counties in its full vigour, and it is greatly to be apprehended that in consequence of the dissolution of the association," (the only power which has any real influence in repressing it) "it will now spread out unchecked and unrepressed, over the greater part of the north and north-west of Ireland." Do not you consider that a member of the Roman Catholic Association, who had been engaged in the suppression of Ribandism, was likely to have some information upon the subject?—Certainly, as I said before, as to Mr. O'Connell.

4825. In the postscript to your letter to Sir William Gossett there is the following passage: "I find, upon inquiry, that large bodies of the Catholic party had been parading through the country on the night of Friday, firing shots and using the most insulting and threatening language, which may have accelerated the proceedings of the Protestants;" is that still your opinion?—It is what I have heard; I believe there were a great many Catholics parading the country on the Friday night.

4826. Were any of the individuals that were assembled at Kinigo Hill brought to trial?—Not that I am aware of.

4827. You said that the men that were upon the hill were armed with yeomanry muskets, did you examine the muskets?—No.

4828. What reason had you for thinking that they were yeomanry muskets?—They had fixed bayonets, and, as far as my eye could see, they were certainly muskets, and muskets cannot come from any other place, but out of the King's stores.

4829. Are you aware that muskets and bayonets are sold which closely resemble the King's muskets?—I was not aware of it when I gave that original evidence; but I have seen a great many since, which are not quite so long, but they are nearly the King's muskets. They are rather a better article than the King's muskets.

4830. Are those the gun-club muskets?—Yes.

4831. In your evidence at the Armagh investigation you state that "on the opposite side at Anahagh witness observed seven cabins on fire, which covered nearly half a mile; while witness was looking, M'Mullen came down as the ambassador from this 150 men; he said, 'Mr. Olpherts, these poor fellows are defending themselves,' and said, 'We were all beaten the night before, and that there were numbers on the other side of the hill;' and witness replied, 'I see no people.' M'Mullen said, 'They are behind the hill,' and witness said, 'Look there,' meaning at the houses burned. Witness said, 'You have arms in your hands.' M'Mullin said, 'O, Sir! we were all beat the night before.'" There seems to be some discrepancy between that evidence and the evidence given by Mr. Olpherts, the magistrate. Mr. Olpherts states, "Witness observed two men coming from Kinigo Hill, where the armed men were whom witness met when going into Charlemont for the military with Mr. Ormsby; these two men had no arms, on either occasion; thinks they were not connected with the party in Kinigo." How do you reconcile the apparent discrepancy?—It depends upon the locality of the roads. When I got to Charlemont we sent for Mr. Olpherts, and as Mr. Olpherts was coming in from his house, which is perhaps half-way towards Kinigo, he met this M'Mullen going out without arms towards Kinigo. In Mr. Olpherts's absence we got out the artillery, and traversed the same road back again, and then, when we got to the hill, we saw these men there, and this M'Mullin and the other man, whom Mr. Olpherts described as having met, had arrived at the top of the hill, and then they came down the hill.

4832. You stated that the man that was found armed had a yeomanry musket at Dungannon, were there other individuals armed in that way?—Yes, ten.

4833. Was there any inquiry instituted previous to disarming the Dungannon yeomanry?—Nothing more than my report.

4834. Was there any inquiry demanded?—No.

4835. You stated that you were shot at at Dungannon; did you report this circumstance to the Lord Lieutenant of the county?—No.

4836. Did you call upon any magistrate?—I went down to a magistrate that lived within 100 yards of me.

4837. Were you standing alone?—I was walking up and down.

4838. Could any body else have been shot at but you?—I think not; the man

that

that shot at me was on very low ground in the middle of the street, and I was on very high ground, totally unconnected with any house or any place.

4839. You stated that Mr. Duff is called "Papist Duff," is not he well known to entertain a hostility to the Orange party?—I think every chief constable and every constable in Ulster ought to entertain hostility to any one that breaks the peace.

4840. Was Mr. Duff equally active upon other occasions as he was in opposing Orangeism and putting down Orange arrays?—Yes; Mr. Duff is one of the most active men against what is called the Catholic party, before my time. I cannot bring to my recollection all the acts of Mr. Duff, but he has been extremely active against the Catholic party as they are called. There was a large assembly of people at a place called K——, in which I think he shot two or three people; he is a most remarkably active officer.

4841. Have you heard of a man of the name of Simon Boretree, who was shot within a mile of his house, between five and six o'clock in the afternoon in last December?—Yes.

4842. Did not it take place in the parish of Killiman?—I believe so.

4843. Were any persons apprehended for it?—I think one was.

4844. Was Mr. Boretree a Protestant?—Yes.

4845. The lieutenant of a yeomanry corps?—I do not know.

4846. Did you ever hear that he was an Orangeman?—No, he was a very respectable man; he was murdered for his money; and in that country it is rather an agreeable thing to hear that it was not a party matter; he was murdered because he had 40*l.* or 50*l.* in his pocket, at least that is the opinion, that he was murdered because he was known to have 40*l.* or 50*l.* in his pocket on returning from Armagh market. In the town of Moy through which he passed he had changed his notes, and in less than an hour after that he was murdered upon the road, and the money was gone, and therefore that is *prima facie* evidence that he was murdered for the money.

4847. Did you ever hear that Mr. Duff was sent for when the body of Mr. Boretree was taken home, to bring out the police in order to trace the murderers?—I believe he was. The police went out that night.

4848. Did Mr. Duff go when he was sent for?—I do not know.

4849. Did you ever hear that Mr. Duff sent word that he was going to his dinner and could not go?—No.

4850. Did you ever hear that Mr. Duff stated at the dinner that he had heard of Mr. Boretree's being actually murdered?—No; I do not think I was at home myself then. I know that the police were out that night after the murderers.

4851. Do you consider Mr. Duff a gentleman of warm temper?—I will answer that by saying, that he can command it if he possesses it.

4852. Do you consider Mr. Duff to have been very strongly opposed to Orangeism, previous to his writing that letter respecting the Dungannon meeting?—He has been actively engaged on many occasions on the 12th of July for some years back, and I believe he has always succeeded in a great measure in preventing displays of Orangeism; but that was in the execution of his duty.

4853. Would his general character among Orangemen be that he was a very warm opponent of the system?—I dare say it would, but then I may be put down in the same class.

4854. From your knowledge of Mr. Duff's general character, should you say that he was an impartial and fair witness?—A most honourable and upright man.

4855. You said that you were about a year and a half ago appointed as inspector general of police in the north of Ireland; under whose government was that?—Under Lord Wellesley's.

4856. During the time of Lord Grey's administration?—Yes.

4857. Had you been conversant with Ireland before you went there as inspector general of police?—I have been resident in Ireland since the year 1829, employed as military secretary, in the first instance, and afterwards I was in Lord Anglesea's household.

4858. Were you resident chiefly in Dublin?—Always.

4859. Till you were appointed inspector general of police a year and a half ago, you had not been personally acquainted with the affairs of the north of Ireland?—Not the least.

4860. Then before the period of February 1834, all that you know is merely hearsay?—Except that as military secretary; every outrage in Ireland almost is known to the military secretary.

4861. But it was not your particular duty to notice it?—No.

Sir F. Stoven. 4 July 1835.

4862. When was this meeting at Dungannon?—Last year, on the 19th of December.

4863. Were you ever in the habit of attending any county meetings in England?—I do not think I ever attended any county meeting but the election at York in the year 1826.

4864. The county meeting at Dungannon was chiefly attended by Protestants?—Yes.

4865. There was no riot upon that occasion?—No.

4866. Then, in point of fact, that public meeting was nothing more than any other county meeting?—The ostensible object of a county meeting was clearly shown by the requisition. All denominations of people might attend, but placards were thrown about the county calling upon the Protestants alone, and the other party took no such pains, and the consequence was that it was an exclusively Protestant meeting, and there was a great display of Orange flags and drums, and so forth.

4867. Never having seen a county meeting yourself, you cannot state whether or no such things are not continually at all county meetings?—No, I cannot answer that.

4868. Are you aware that at the late great county of Cheshire meeting only one party attended that meeting to address the King?—No.

4869. Were there any meetings of Orangemen upon the 12th of July last year?—Abundance.

4870. Were there any processions?—A great number.

4871. Did any riot or outrage take place?—A great many riots took place.

4872. Was there a single case brought before the magistrates upon that occasion?—There were a great many identified under the Procession Act, and prosecuted for it.

4873. Were those persons admonished by the magistrates or by the judge, of the impropriety of carrying those banners?—By the judge; they received a very slight punishment; I see that ten of them upon one occasion received one week's imprisonment.

4874. Had it not been a long established custom to carry those banners upon the 12th of July?—I suppose so.

4875. Was the sentence of the judges upon those men accompanied by an admonition to abstain in future?—Almost invariably.

4876. Do you remember the circumstance of the frame breakers among the agricultural labourers in the year 1830 and 1831 in Kent and Sussex?—I have heard of it.

4877. Are you aware that upon that occasion the individuals were admonished and sentenced to a slight term of imprisonment, upon the ground that it was a first offence?—No.

4878. Was there any attempt on the part of any magistrate or the judges to shelter any of those convicted of taking a part in the processions?—Not that I am aware of.

4879. Did they receive any encouragement to commit such offence from any magistrate or judge?—From no judge, certainly.

4880. Were they not punished in a slight degree?—In many instances.

4881. Did they not promise that they would never again offend?—A great many, but they immediately went and offended again.

4882. Do you mean to say that instances occurred in which an individual who was so admonished and sentenced and dismissed by a judge, was guilty of a similar offence afterwards?—Yes.

4883. Who?—I cannot give the name, but there were many.

4884. Can you state any one person by whom, or any place such offence was afterwards committed?—No; I do not know one single name.

4885. How do you know that they committed the same offence again?—They were brought in triumph when they were let out of gaol home to their houses by a procession of Oragemen.

4886. Were they guilty of the same offence of attending processions with banners upon any occasion, except when they were brought home by their brother Orangemen?—I think there were some that were.

4887. Who?—As I have before said, I know no names, but I think there were instances of it.

4888. Can you state in what county?—I think in Antrim.

4889. How

Sir F. Stoven.

4 July 1835.

4889. How many were convicted altogether?—I cannot say.

4890. In the county of Antrim?—I cannot say; I think 12 or 15 at least.

4891. Has any one of those persons so dismissed been brought up again before any magistrate or judge to your knowledge?—I think they have from reports I have received, which I have not here.

4892. Then you cannot fix upon any one individual?—It is strongly upon my mind that some of those persons who were in prison for taking part in processions, have been in procession since.

4893. What is the reason of your belief?—Because I think I have had it reported to me.

4894. What processions?—Orange processions.

4895. How long afterwards?—I cannot say.

4896. Then you cannot name either individual, place or time?—No, I cannot, without reference.

4897. Has there been any opportunity of having an Orange procession, which is contrary to law, since they were thus convicted?—Whether the funerals are contrary to law, it is not for me to say.

4898. As an inspector of police, and called upon to guard the laws, of course you are aware that the Act only renders illegal those processions which are to commemorate some past event. Now, no 12th of July can have occurred since the last 12th of July?—I think there is a different interpretation given to that Act by the legal authorities, but really I cannot carry those things in my mind. I have a letter, which gives a very different impression as to the reading of that Act.

4899. Did not several of the magistrates and noblemen in the north of Ireland strongly recommend the Orangemen not to meet upon the 12th of July?—In many instances they positively, by their influence, prevented them, and I mentioned particularly the county of Fermanagh, which had been always previously the very focus of such things.

4900. And there has been a very considerable diminution in the number of processions on those days?—Probably.

4901. The requisition for calling the Dungannon meeting is as follows:—"We, the undersigned, request your lordship will please to convene a meeting of the county of Dungannon as soon as possible, to address the Throne in support of His Majesty's prerogative." That being the requisition, is it your opinion that any Catholic who might be inclined to address the Throne in support of His Majesty's prerogative was deterred from going to that meeting through fear?—Not upon that requisition.

4902. You stated that the impression upon the minds of the people was, that the Roman Catholics do not obtain justice from Orange magistrates?—I have heard it stated.

4903. Is not there sometimes a similar impression on the part of the Orangemen, that they do not obtain justice on the part of the Lord Lieutenants and magistrates who are opposed to Orangeism?—Yes, certainly.

4904. And that is generally one of the unfortunate results of strong party feeling?—No doubt.

4905. But does it at all follow, because under the influence of party feeling people conceived that persons invested by judicial authority are guilty of injustice, that those individuals have not, in fact, discharged their duty faithfully?—The greater part of this feeling is prejudice.

4906. You stated that the requisition which was originally signed for the Dungannon meeting was for no party purpose?—It appears to me not.

4907. Recollecting the time when it occurred, that it was upon the occasion of the change of administration, should not you suppose that it was called with the intention of supporting Sir Robert Peel's administration, in opposition to the clamour which had been raised against the exercise of His Majesty's prerogative in dismissing the former administration?—I suppose it was.

4908. Did not the words, "in support of His Majesty's prerogative," necessarily imply that it was intended to be a meeting of a party character?—I suppose the people who were attached to the former ministry would not have signed the requisition, but still it was so constitutionally worded that it could be no sort of offence.

4909. Are not all the parties who signed the requisition persons on one side in politics?—Yes, I believe so.

4910. Is it your opinion that persons of all politics who wished to address His Majesty in support of his prerogative could have come there without any danger?—I think

Sir *F. Stoven.*

4 July 1835.

—I think so; I think there were people that attended the meeting that were not violently disposed in any way.

4911. Do you remember an investigation held at Portadown on the 10th of April in last year, upon the conduct of a person of the name of Captain Brennan?—I recollect it, but I had no hand in it whatever.

4912. Did you ever hear a report made by Sir Thomas Staples, a King's counsel, who was sent down to assist in that investigation?—I never did.

4913. Do you know that Sir Thomas Staples gave an opinion that there was no case made out to justify firing with ball and cartridge by Captain Brennan?—No.

4914. As inspector-general of police, did you receive no account of this investigation?—No.

4915. Do you know what was the result of that investigation?—The result was, that Mr. Brennan was removed from Portadown.

4916. Was he a Roman Catholic?—Yes.

4917. What office did he hold?—Chief constable. I investigated the thing previously to that investigation, and I made up my own mind upon the subject.

4918. Was it your opinion that Captain Brennan had acted very hastily and indiscreetly upon that occasion?—Perhaps, after that legal opinion of Sir Thomas Staples, which I never saw, my opinion is of very little value; I confess that I thought Mr. Brennan had acted extremely hastily.

4919. Was he dismissed in consequence?—No, he was not dismissed; he was removed.

4920. Was there much mischief done that night?—There was a man lost his leg, and I believe another wounded.

4921. Was it afterwards made a subject of investigation before a court of justice?—I think not.

4922. Did the Government prosecute Brennan?—No.

4923. What station does he at present occupy?—Somewhere in the south of Ireland, out of my jurisdiction.

4924. How long was it before he was removed from his situation at Portadown?—I think it was some weeks after.

4925. Was that during Lord Wellesley's administration?—Yes, it was; I urged his removal, because I was satisfied that the Portadown never could be quiet as long as he remained there after what had happened.

4926. Do not you know that every effort has been made by many magistrates and noblemen in the north of Ireland to restrain the processions?—Yes, I have reason to believe that it will have great effect.

4927. Are the Orangemen likely to listen to the advice of their friends?—I live in hope; but it is very doubtful.

4928. You said that several meetings had been prevented by the gentlemen and magistrates in the north of Ireland last year; as it had some effect last year, do not you consider that it is likely this year to have still greater effect?—Certainly; but there has been a great feeling with regard to the entry of the present Lord Lieutenant into Dublin which has given an impulse to the Orange party.

4929. Were you present at the entry?—No.

4930. Is it your opinion that the entry of the Lord Lieutenant had a tendency rather to exasperate many persons?—Yes, I consider it to be a most unfortunate thing; but it was impossible for the Lord Lieutenant to prevent it.

4931. Were there not banners?—So I heard.

4932. Were the banners green—So I heard.

4933. If there should be any increase in the number of processions this year, shall you not attribute that increase partly to the circumstance of the entry into Dublin?—I think it might be a fair inference, because they have been exceedingly exasperated about it.

4934. The Committee understand that up to this hour no man has been punished in consequence of the outrages that took place in Anahagh where six houses were burnt?—No.

4935. How can you account for the circumstance of an outrage in the middle of the day, between one and two o'clock, by 150 or 200 men armed with muskets, having passed unpunished to this hour?—Intimidation; they must be known.

4936. The persons who committed the outrages are perfectly known, but intimidation has prevented their being prosecuted?—It is but fair to add another cause, that I believe the grand jury of Armagh paid those poor fellows most handsomely for their losses.

Sir F. Stoven. 4 July 1835.

4937. And that might have tended to quiet the feelings of those whose houses were burnt upon that occasion?—Yes.

4938. Did you hear that an old man of the name of Moor, who had been bedridden for six months, was taken by his own friends from one of those houses, and placed on the side of the road; and while those that left him there run for their lives, that he perished there?—He died a few hours after he was taken out of the house.

4939. Was any inquest held upon his body?—I believe there was not.

4940. When you talk of intimidation, do you mean that the Catholics, who suffered or who witnessed it, were afraid of prosecuting lest they should be injured for so doing?—Of course I do; that is the intimidation throughout Ireland, so that no man can take a piece of land, or do anything, it does not signify whether he is a Protestant or a Catholic; I say that no landlord in Ireland is not master of his own property; he is almost obliged to let his land to particular persons.

4941. The meeting convened by Lord Caledon was a meeting of the gentry, clergy and freeholders, not excluding Catholic freeholders?—Certainly not.

4942. Are there not a number of Catholic freeholders in the county of Tyrone?—Yes.

4943. With respect to the Dungannon meeting, when a portion of the Protestants issued to the Protestant body at large a placard urging them to meet to support the liberties that their fathers purchased with their blood, and to congratulate the King who spurned from his councils the men who would have overturned the most valued institutions of their country, and would have led their Monarch to the violation of his coronation oath; when such a placard was issued to the Protestants, was it not likely that any Catholic who was acquainted with that circumstance would have been deterred from attending that meeting?—I considered it so violent a placard that I thought it my duty to send it immediately to the Government.

4944. From the appearance of that meeting and the manner in which it was composed, of colours, banners, music, firing of shots displayed upon the occasion, all of one party, namely, the Orange party, do you think that Catholics would have deemed themselves safe in going there for the purpose of resisting, in respectful and reasonable terms, the propositions that were made at that meeting?—I think if they had gone, there would have been a collision.

4945. And that serious consequences would have resulted from it?—I think it is very likely.

Lunæ, 6° die Julii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

James Sinclair, Esquire, called in; and Examined.

J. Sinclair, Esq. 6 July 1835.

4946. YOU are a magistrate of the county of Tyrone and Donegal, and a deputy lieutenant of Tyrone?—I am.

4947. You are a Protestant?—Yes; a member of the Established Church.

4948. Your residence is Holy Hill, in Strabane, in the county of Tyrone?—It is.

4949. How long have you been a magistrate of the county of Tyrone?—I think about thirty years, perhaps more.

4950. Of the county of Donegal, how long?—Ten years longer. Perhaps about 40 years.

4951. When were you appointed deputy lieutenant of the county?—At the first institution of that office.

4952. You must of course, from having been 40 years a magistrate in one county, and 30 in the other, have had many opportunities of observing the effects of the Orange system on the state of society in that part of the country; will you have the goodness to inform the Committee what your opinion is upon that subject?—The Orange business did not take much root in our country till about five or six and twenty years ago. From that time I have observed it of course with the attention which a magistrate must pay to passing events and it

J. Sinclair, Esq.

8 July 1835.

has been, in my opinion, productive of very great evil; nor have I been able to discover any one possible advantage from it.

4953. Of what class are those who take an active part in the proceedings on the procession days composed?—The great body are of the very lowest class. A few and a very few farmers and yeomen.

4954 When you say yeomen, you do not mean members of the yeomanry corps?—No, the order of yeomen.

4955. What is the character, generally speaking, of those who are most forward amongst that class in the Orange processions and proceedings?—They are generally giddy light young men, or old men who have grown more giddy; ignorant people.

4956. Are many of them publicans who are in the habit of taking a part in those processions?—Publicans frequently do join with them, and promote them, for their own advantage, to bring custom to their houses.

4957. Is it in public-houses those lodges are generally held?—I do not know myself where they are held, but the places that have been pointed out to me in my neighbourhood are generally public-houses. I have seen them come out of some of them.

4958. Have you seen them come out decorated?—I have.

4959. On days of processions?—It is solely on those days that they are decorated.

4960. Not being an Orangeman yourself, have you good reason to believe that many of the masters keep public-houses?—I am not quite able to answer that question, whether they are masters, or what authority they have in the lodge; but they are persons of authority amongst them who keep public-houses.

4961. Officers among them?—They are reckoned so; not in every case by any means, but in some.

4962. Are those processions productive of bad consequences, where they exist?—Very bad indeed.

4963. Do they lead to breaches of the peace?—They do not always lead to breaches of the peace. On the contrary, I should say until the people separate there is seldom a breach of the peace arises from them; but that after that a breach of the peace almost always attends them.

4964. On the same day?—Yes; on the same day.

4965. Are they in the habit of using insulting language to their Catholic fellow-countrymen?—The body of Orangemen, when in procession, do not; but there may be a drunken fellow who does. They are generally sober during the procession, the great body; but afterwards the evening always produces rioting.

4966. They retire to drink probably?—Yes, they do.

4967. Do you think that the Protestant religion or the Protestant government derives any support, in any shape or way, from the existence of these Orange Societies, and the processions which grow out of them?—As a Protestant, I think they are exceedingly injurious and embarrassing to the Government, and very injurious to the Protestant religion.

4968. Does the spirit of Orangeism breed a disposition to obey or to resist the civil authorities in the country?—To resist certainly. Every secret society has that tendency directly.

4969. This being not only secret, but exclusive in its nature, would it not tend to irritate a great portion of the population, the population in your country being equally divided?—They are very nearly equally divided in my neighbourhood. The irritation to the Catholics is general, except with some of the higher order, that are above feeling any irritation, and who have friends among them; because we are not altogether sworn to cut each other's throats; but with regard to the lower class, the irritation is universal.

4970. They feel these processions as an insult?—They do.

4971. Can there be a doubt that those processions are intended to insult their fellow subjects?—Indeed I never had a doubt of it.

4972. If their rules would breathe a spirit of christian charity and forbearance, would you say that the system, as it appears in operation, is in conformity to the rules?—I know nothing of their rules. I dare say their rules may be very good.

4973. One of their rules is, that they will not admit any one into their brotherhood

brotherhood not well known to be incapable of persecuting or upbraiding any one on account of his religious opinion?—That is ridiculous.

4974. Is that the practice?—No; the upbraiding is very common.

4975. What terms have come to your knowledge as being used?—The word "papist" is a common expression.

4976. "To hell with the Pope?"—That is not common in my part.

4977. In your neighbourhood these demonstrations do not appear to the extent they do in others?—No, by no means; they are not encouraged by the Protestants at all; by the respectable order of Protestants.

4978. Is there any other cause to which you attribute their non-appearance?—In my immediate neighbourhood the greatest landed proprietor is the Marquis of Abercorn; during the life of the grandfather of this marquis, he was always exceedingly opposed to it; and the greater number of magistrates in my neighbourhood have the same sentiments; and the clergy of the Established Church also, and the respectable farmers and yeomanry class highly disapprove of it.

4979. So that in your neighbourhood it has been the very lowest of the population?—Very light people.

4980. Were they remarkable for their good character, independent of their humble condition?—Oh no.

4981. Quite the reverse?—Very much the reverse; but with of course many exceptions.

4982. The lower classes of Catholics, you say, feel greatly hurt and outraged by these proceedings and demonstrations?—They do.

4983. That feeling amongst that humbler class is almost universal?—Quite universal.

4984. Those who have education, and are men of reflection, are raised above it, and look upon it with contempt?—Exactly so.

4985. When outrages of a party nature, arising out of processions, or the result of those exhibitions of party spirit take place, and they are brought before the tribunal of which you are a member, do you think it your duty to deal more lightly or more heavily than with ordinary breaches of the public peace?—Much more heavily.

4986. You impose serious punishments upon the parties brought forward and convicted under such circumstances of outrage?—Yes, very severe punishments.

4987. To what amount?—Sometimes to 12 months imprisonment and hard labour; sometimes six months.

4988. You speak of the quarter sessions which meets at Strabane?—Yes; and in Lifford, in the county of Donegal, in the same manner.

4989. Do you not attribute in a great measure the comparative quiet you enjoy, and absence from these insulting exhibitions to that decision on the part of the magistracy in punishing with severity those outrages connected with party spirit?—That must have a considerable effect; but the example of the magistrates has a greater, and the good sense of the people, for we have a very valuable population, indeed.

4990. What are your assize towns?—Omagh for Tyrone, and Lifford for Donegal.

4991. The punishments which have taken place in cases of conviction, for a violation of the Procession Act, have been very light?—Perfectly ridiculous.

4992. Are they calculated to encourage, or to prevent the repetition of similar outrages, growing out of processions, and of resistance to the law?—Indeed I should think that they encouraged them very much.

4993. The parties so convicted and so punished look upon it as a matter of no consequence?—They have, in fact, never been convicted; they have not been tried; they plead guilty, and have the farce of a week's imprisonment, which week has nearly expired; that is gone through and the man goes out; but I confine that entirely to the mere business of these prosecutions, for processions, for a riot, and breach of the peace, is of course punished in the same way; but never so severely by the judges as by the magistracy.

4994. Do you attribute that circumstance in a great measure to the circumstance of the judges not knowing the mischievous effect of those outrages of a party nature compared with the knowledge the local magistracy possess of the heart burning, bad feeling and irritation which is produced by those outrages?—

rages?—No; I think that the judges uniformly deal more lightly with convicted persons than magistrates for the same offence; I do not know to what to impute it, but even for petty larceny the punishments inflicted by the judges at the assizes, are much lighter; I refer to all assizes.

4995. When you say all assizes, do you mean in that circuit, or all the circuits?—Indeed I believe it applies generally, for the judges go all the circuits; I think they are much lighter in general for the same offence.

4996. How does the spirit of Orangeism affect the tribunals of public justice and the composition of juries?—In my country, I do not think it has any injurious effect; the sheriffs and magistrates, and assistant barristers take as much care as they can to have respectable juries; and I think the law is very equally administered in that respect.

4997. In the county of Tyrone?—In my part of it.

4998. Do not you think that, from the secret nature of the Orange Institution, and its exclusive spirit in its very composition and hostile position, that organization is calculated to create a feeling amongst the brotherhood not quite of a nature to make them act as impartial men upon juries?—I have seen prisoners in the dock with their Orange decorations; they, of course, expected that that would have its effect in the jury-box.

4999. Orange ribands or lilies?—Ribands and lilies and marygolds.

5000. That was in the expectation that it would influence those on the jury who were of the same body in their favour?—It must be with that expectation.

5001. Have they ever been reproved by the judges for wearing those party badges?—Oh, yes, sometimes; but the judge might not see it; the flower might be here (*on the side*), and the juror on that side see it accordingly.

5002. Is there a strong feeling of hatred among those men who take a conspicuous part among the Orangemen, displayed by their language, and by their conduct, towards the Catholics?—I declare, I think that some of the most warm and zealous Orangemen I know are exceedingly kind to their Catholic neighbours; but, generally speaking, the thing must be calculated to create animosity between them, no doubt.

5003. Particularly between the lower classes, who are uneducated?—Yes, I think the great misfortune of it is confined to that.

5004. Would you think it a fair tribunal for a Catholic, in any question between himself and an Orangeman, particularly any thing growing out of processions or party spirit, to have 12 Orangemen upon his jury?—I do not think a Catholic could like it.

5005. Do you think he would expect impartial justice from such a tribunal?—I do not think he could; I could get him a jury of 12 Orangemen who would do him justice, but I do not think he would believe it.

5006. You would select them from among well-educated men?—Yes.

5007. In whom the effect of education and good feeling might overcome the spirit of party?—Yes.

5008. But if they were not men of that description, but Orangemen, a strong party feeling, would there be any change of system between a Catholic and an Orangeman for the Catholic?—We uniformly take care, as far as our knowledge goes, to exclude on all such occasions party men, both Catholic and Protestant.

5009. Can you know who are Orangemen always?—We know in our own neighbourhood; generally they do not conceal it.

5010. You speak of your own immediate district?—I do.

5011. You say there is better feeling, and you are more equal than in some other parts of Ulster?—Yes.

5012. Owing to the great exertions of the late Marquis of Abercorn to discourage that?—Yes, he uniformly discouraged it; the rectors of the neighbouring parishes, the magistrates, almost all discouraged it, and I impute to that that the people are generally very well disposed.

5013. Are there any clergymen of the Established Church who now encourage it?—I do not think there are in my immediate neighbourhood.

5014. Your knowledge extends further?—I know there are some who do encourage it very violently.

5015. Are they generally curates or rectors?—They are both.

5016. Which do you think most to blame, the poor men in a humble condition

tion of life, who are Orangemen, and take part in those processions, some for the sake of selling their whiskey at public-houses, or the men of education and rank, such as clergymen and gentlemen, who do not disgrace themselves by those outrages, but institute them, and encourage them, so as to lead to those outrages?—It is quite evident that if there is blame, the person who has the best education, and most understanding, must be the most culpable.

5017. If the gentry of the country, men of education, and the clergy, did exert themselves, one and all, to prevent those displays, those insulting tunes and language, would not it tend greatly to put down that system?—I do not think it would now; it would tend, but I do not think it would have the effect.

5018. You think if the gentry now exerted themselves, they could not succeed in putting it down?—I am sure they could not.

5019. Has it become a passion with the lower orders; a pastime?—It has become rooted in them, so that it would be very hard to eradicate it.

5020. If when processions take place, instead of those mock sentences, which as you state act as a slight penalty on a violation of the law, a sentence of severity and decision on the part of Government and the magistrates were administered, do you think that would tend to put them down?—The magistrates uniformly punish them severely whenever there is a breach of the peace, but for processions it has been only lately understood it was illegal; and those cases which have gone on before the Judges I call a farce; I know not how they have been got up, but whenever there has been a breach of the peace, they are punished much more severely by the magistrates than the judges.

5021. Are there not many of the magistrates in the county of Tyrone who are Orangemen?—I believe there are, but not in my immediate neighbourhood; but those whom I believe to be Orangemen join in inflicting a severe punishment; I have not seen any difference in the discharge of their duty as magistrates.

5022. Where there are magistrates on the bench who are known to be Orangemen, do you think they will be as impartial as if they were aloof from party spirit, and see with the same eyes as a man who kept himself aloof from party?—I am quite certain that the persons who are accused before the court, cannot be led to think they are impartial, but I have never known an instance of partiality.

5023. But still there is an utter want of confidence in a tribunal, when those upon the bench are known or deemed to be Orangeman, is there not?—There must be that want of confidence, and there is.

5024. So that if a magistrate were actuated by the purest motives, and felt the utmost anxiety to discharge his duty with impartiality, the very fact of his being deemed or known to be an Orangeman, destroys the confidence of a great portion of the Catholic people?—There is no doubt of it.

5025. Has it come to your knowledge that any man in consequence of his not coming forward to give evidence in favour of a brother Orangeman in case of a trial, was persecuted or ill-treated?—The question, I presume, alludes to the case of Mr. Bridge; I did hear that he was deprived of his office and the emoluments of it.

5026. He is a seceding clergyman?—He is a Presbyterian clergyman; I did hear that in consequence of his refusal to bear testimony to the good character of a man, his meeting-house was broken and pulled down, I believe.

5027. Did you ever hear that because he refused to come forward and give evidence in favour of a very bad character, an Orangeman of the name of Ritchie, of the parish of Dennymore, who was charged with the murder of a Roman Catholic of the name of Mackeray, who was afterwards tried and executed in the year 1827 for that offence, that his place of worship was invaded on one occasion by men decorated with Orange ribands, on the Sunday subsequent to the execution for the murder, for having refused to go forward and give evidence in favour of that man?—I did hear it from himself; I was in Dublin; he called upon me to present a petition for him to the secretary of the Lord Lieutenant, and I went with him to the Castle; but I did not hear that the men were decorated with Orange ribands at the time.

5028. You believe that there was a man executed for murder?—I know it.

5029. Do you believe that the man was an Orangeman that committed the murder, or a Roman Catholic?—That I cannot say; it was generally supposed

so; I was with the Judge when an application was made to him to pardon the man, and he refused it, saying it was as bad a murder as could be.

5030. Do you recollect who was the judge?—Judge Torrens.

5031. Do you know a Mr. Richard Bell near Dungannon?—He is reckoned a very shrewd clever man; he is a dealer in cattle; he is a brother-in-law of Mr. Bridge.

5032. Do you remember some of the northern counties being very much disturbed and a large military force sent down under the command of Sir Charles Asgill?—Yes, I do, perfectly well.

5033. Do you recollect the amount of the force and the circumstances which caused it?—The cause was an apprehended conflict between the two parties, the Catholics and the Orangemen, about the 12th of July, and the force was very large indeed, there was a regiment of infantry and a regiment of cavalry, and, I believe, five or six field-pieces of artillery sent down and encamped in the county of Donegal for some time.

5034. Did you see those troops, or any portion of them yourself?—Yes, I saw them; all the magistrates of the county of Donegal met Sir Charles Asgill and arranged the course of proceedings to be adopted to prevent the conflict and to prevent the meeting of the bodies.

5035. Can you recollect the year?—I think it was about 20 or 22 years ago; it was when Sir Charles Asgill was commander of the forces in Ireland.

5036. Do you recollect a scene that struck you as extraordinary, between the military and the Orangemen upon this occasion?—I recollect some of the dragoons that were in Raphoe leaving their ranks and going in with a man that I believe to be master of the Orange Lodge, into the lodge and coming out again during the time they were waiting on duty for the purpose of preventing the conflict.

5037. Did you hear that they were made Orangemen upon that occasion?—The people said that, but I cannot say how it was.

5038. Were many of the dragoons in a state of intoxication?—Some of them were certainly drunk towards the close of the evening; they had no officer; their officer was taken ill and confined to his bed, that is, the subaltern officer that had the charge of these men; therefore the men probably were more at liberty to commit excesses, in fact they were drunk and disorderly.

5039. You understood and heard that many of the soldiers were made Orangemen upon that occasion?—I saw a man that was called master of the lodge; a slater that lived in Raphoe, come and take them from their horses; they were not on their horses, they were standing by the side of their horses ready to mount at the sound of the trumpet; he took several.

5040. He was master of a lodge?—He was said to be.

5041. Was he a keeper of a public-house?—No, he was a slater.

5042. Do you recollect the name of that regiment?—I do not; I know it was the regiment commanded by Colonel Teasdale; he is in the same regiment still.

5043. Is it not the 1st Dragoon Guards?—I believe it is.

5044. At that period we were carrying on the war in Spain, were not we?—One of the regiments that was brought, the infantry regiment, was under orders for Spain at the time they were sent on this expedition.

5045. So that the Government were obliged to despatch these men at that critical moment, when they wanted to send the regiment to Spain, in consequence of the state of the North, through party proceedings at that time?—That particular part of the North.

5046. Do you know of any organized association of Ribandmen, have you been able as a magistrate to discover the existence of such a body in the part of Ireland with which you are acquainted?—I never had any doubt of the existence of the body; but I cannot fix upon the house at which the lodge was held, as I could the Orangemen; but that there are men of that sort that have an understanding and connexion, I believe.

5047. Do the Catholic clergymen countenance or strongly discountenance those associations among those of their own flock?—As far as I have ever known, they discountenance them as much as they can.

5048. Do they do all they can to put them down and to prevent their formation?—They do, and to withdraw people from them, as far as I have known.

5049. You have felt it your duty to inquire after them, but have never been able to discover any regularly organized system?—The organization of the system

tem I have seen by its effects; but the existence of the lodge I could never trace, men at fairs and public places being struck, have those kinds of signals among one another that brought them together.

5050. Have you seen them?—I have not seen it; but the thing has been so proved against them, that I have been obliged to punish them.

5051. On these days of procession and party meetings, who are the aggressors, generally speaking?—During the processions there seldom is any aggression.

5052. But growing out of processions and on the same days as the processions?—Assaults and riots are almost regular attendants upon them or consequences from them.

5053. Who are generally the aggressors upon these occasions?—I believe they are pretty equal after that.

5054. After what?—After the procession has taken place and the drinking, the people going off sometimes are attacked by Catholics that consider themselves insulted by the men, and sometimes five or six Orangemen going about if they meet with a Catholic attack him, and I hold them to be perfectly equal at that time.

5055. Who are more armed, the Catholics or the Orangemen?—The Catholics are never armed with deadly weapons.

5056. Are the Orangemen frequently armed?—Yes, constantly.

5057. Who would be the most likely to fight, the armed party or the unarmed party?—The strongest party regularly.

5058. So that, whether their superior strength is owing to being armed or to their superior numbers in consequence of that strength, they are the first aggressors?—If five or six Catholics meet a single Orangeman drunk who has been conspicuous in the procession they beat him, and if five or six drunken Orangemen meet a Catholic they beat him.

5059. If these processions did not exist and that party spirit, would not the amount of outrage and personal rencounter between them be very much reduced?—There would be none; we have no other cause of quarrel among them.

5060. Would not the Catholics be very much disposed to make what is called a child's bargain, let us alone, and we will let you alone?—I am very sure in my neighbourhood they would.

5061. You have been 40 years a magistrate, and therefore have had considerable opportunity of witnessing the march of justice in that county?—Yes.

5062. You have considered that the magistrates in general, whether Orangemen or not, act with strict impartiality?—I have.

5063. Do you conceive that the circumstance of a magistrate being an Orangeman would render his administration of justice suspected, even though he did act impartially?—By the Catholics, I am quite sure of that.

5064. Is it not a natural consequence of party feeling, that magistrates, whether Orangemen or entertaining more liberal views of policy, should be suspected of partiality by those who entertain different political views?—It is quite clear that a party man will always be suspected of partiality, and must be.

5065. Have you never heard of magistrates who are opposed to Orangeism being suspected by Orangemen of feeling partiality towards the other party?—Constantly.

5066. If the Orange Institution did not exist, but if strong party feeling existed now, as it probably will do in Ireland, the suspicion of partiality by the respective parties would still continue there in many cases, would it not?—Indeed I do not believe there is any party spirit in my county except arising out of this one source.

5067. You say this is a very deeply rooted evil, that it has lasted for about forty years?—No, I should think about five or six-and-twenty in my neighbourhood.

5068. Were there no processions prior to five or six-and-twenty years ago?—I remember the first perfectly well, and I am able to give some notion of the spirit of it; though I cannot name the date I can easily fix it. I remember when the first appearance of party procession was exhibited in my country I was one of five or six magistrates; all the magistrates in that neighbourhood, after going to the people who were supposed to be masters of those

J. Sinclair, Esq.

6 July 1835.

clubs and meeting them, but not being able to convince them of the bad effect of their proceedings, we employed the military and prevented the procession by force; and I remember we sent an account of the matter to Government, and received the thanks of the Government of that day, but the consequence was a body of Orangemen came from five or six-and-twenty miles round and forced the sheriff of the county and the general, General Spencer, to come along with them to parade through the town of Strabane, for the purpose of showing they would not be stopped, though a Government express met them on the road.

5069. Was there any Act of Parliament then rendering those processions illegal?—There was, in fact, no Act of Parliament, but I never had a doubt that any procession which tended to inspire terror in the people was illegal, therefore it was we prevented them by use of the military.

5070. Are you aware those processions were common on the part of Protestants for a long time before the institution of Orangeism, and that the troops used to march round the statue of King William in battle array?—They were not processions of the same nature, they were not party processions.

5071. They were processions to celebrate the battle of the Boyne and King William?—Under different circumstances.

5072 Is not a procession to celebrate the battle of the Boyne and King William the most likely to irritate the feelings of Roman Catholics?—I am sure if it was unaccompanied with that sort of struggle for ascendancy, the Catholics would look to those historical events with the same spirit as the Protestants. The offence is the struggle for ascendancy.

5073. If those processions were put down, you would not consider that there was any great harm in Protestants simply congregating for the purposes of self-defence?—For the purposes of self-defence, every man, whether Protestant or Catholic, is justified in taking every means in his power, and that would be legal.

5074. You are aware that persons of rank and influence amongst the Orangemen are anxious that those processions should be put a stop to?—I am aware of it, and one of the mischiefs of the thing is, that I am sure they cannot stop them.

5075. Have you not heard that Orange processions last year were less frequent in many parts of the north of Ireland than they were the year before?—I fancy they were about the same.

5076. Have you not heard that formerly there used to be more processions than were known last year?—I never heard that, nor do I believe it.

5077. Do you not consider that the procession in Dublin, which took place at the entrance of the Lord Lieutenant, was calculated to irritate the feelings of Protestants?—I declare I think that the proceedings of the two Lords Lieutenants were very absurd, and that they were very mischievous and ridiculous.

5078. You have never heard that fictitious letters were sent to Orangemen, bearing the signatures of Lord Roden, desiring them to attend the theatre of Dublin, for the purpose of creating disturbance, but that through the influence of leading Orangemen only two Orangemen attended the theatre that evening?—I have never heard anything of that.

5079. If that is true it would prove that the influence of the leading Orangemen is very effectual in guiding those people, and putting down those party meetings?—I have seen 50 instances of gentlemen in my own neighbourhood who have tried to stop it but always without effect.

5080. If an Act of Parliament, and where riots occur, severe penalties inflicted upon the rioters, are incapable of putting a stop to those processions, what means can be devised that will be effectual for that end?—I am sure no legislative means will have any effect at all.

5081. If no legislative means will have any effect, and if the influence of those parties of the most authority among the Orangemen have no such effect, it would appear that the evil is incurable?—It is curable by time.

5082. You have referred to an apprehended conflict about 22 years ago, between Catholics and Orangemen, which required a regiment of infantry, a regiment of cavalry and six field pieces to prevent it, that being during the war in Spain, when the services of those men might have been wanted abroad; do not you conceive that in the most peaceable countries, if we are to go back 10

and

and 20 years, and to take an extensive range over different parts of the country, we should be able to establish a charge of insubordination, even against those nations who are supposed to be the most amenable to the law, and generally speaking the best disposed?—The thing is quite clear.

5083. The people of England are supposed to be in general the most obedient to laws?—I declare I do not think so, I think quite the reverse; the trade unions and things of that kind have not lead me to that conclusion.

5084. You would consider the people of England better disposed than the people of the north of Ireland?—No; I would not change with them, either Catholics or Protestants.

5085. Do you consider that the people of the north of Ireland are more peaceable than the people of England?—No; but I think our population including Protestants and Catholics in my part of the north of Ireland, are much better conducted and much freer from crime than the people in England, and the returns of the assizes will shew that.

5086. You would hardly say that the people in the south of Ireland are more orderly than the people of England?—No, I never said that nor thought it.

5087. You have already stated that the people of the north of Ireland are more peaceable and well conducted than the people of England?—I think so.

5088. And you have stated that the people in the north of Ireland are more orderly and well-conducted than the people in the south of Ireland?—Yes, and that the people of the north of Ireland are more orderly and more peaceable than the people of England.

5089. The people in the north of Ireland, which is the strong hold of Orangeism, are better conducted, it appears, than the people of England, where there are no Orangemen, and the people of the south of Ireland, where there are comparatively few Orangemen?—Certainly.

5090. You are aware, of course, that about seven-and-twenty years ago there were very serious riots in London, when Sir Francis Burdett refused to obey the Speaker's warrant?—Yes, I heard of that; and since that, frequently.

5091. You will perhaps recollect that the Life Guards were obliged to fire on the people, and that several lives were lost?—I recollect it.

5092. Perhaps you are not aware that 7,000 troops were marched up to London, and cannons placed in all the squares at that period?—I think I recollect that.

5093. Perhaps you can recollect that at that period there was a war in Spain, and those troops might have been wanted for the Spanish campaign?—Unquestionably.

5094. It would appear, then, that the people of London are quite as strongly tinged with party feeling, and quite as disposed to insubordination as the people in the north of Ireland?—I know nothing of their feelings; but I think they are a thousand times more insubordinate than the people of the north of Ireland.

5095. You have said that the punishments inflicted by the magistrates are far more severe in general than those inflicted by judges?—Yes.

5096. And that some of the magistrates are Orangemen?—I did not say that; I believe some of them are.

5097. Can you name any judge who is an Orangeman?—No, I cannot; I will not, at all events; but I have never seen Orangeism interfere with the duty of either magistrate or judge in my life.

5098. You apply that expression to the whole of the north of Ireland?—As far as I have seen.

5099. Have you a general knowledge of the north of Ireland?—No; but extending over four or five large counties.

5100. Which counties are those?—I know particularly well the counties of Tyrone and Donegal, being a grand juror and magistrate of both, and the county of Derry as well.

5101. You say Mr. Bridges was deprived of his office because he refused to give testimony to the good character of a man who was subsequently executed for murder; do you state of your knowledge that that man was an Orangeman?—No.

5102. You did not hear that the mob who attacked him were decorated with Orange ribbons?—No, it was far from my residence.

J. Sinclair, Esq.

6 July 1835.

5103. Can you state from your own knowledge that they were Orangemen?—No.

5104. Even upon the supposition that they were Orangemen, do not you conceive it would be hard to condemn a large association containing a great many thousand persons, on account of the misconduct of one or two of its members?—I do not condemn them upon that account; I lament it very much.

5105. The Catholic Association was composed of an immense number of persons within it; it is hardly to be believed that some of the lower members of that were not involved in some of the multitudinous crimes that desolated the south of Ireland; is not that a fair presumption?—I do not know to what the Honourable Member wishes to lead me; but I think the Catholic Association were exceedingly mischievous.

5106. The leading members of the Catholic Association were the leading agitators, were they not?—I am not quite sure that I understand the question; the Catholic Association was an association for agitation entirely.

5107. Do you remember that it was stated by His Majesty's Ministers three years ago when the Coercion Bill was introduced, that that agitation was the cause of the criminal outrages which ravaged the south of Ireland?—I do not remember whether they did state that or not.

5108. You have stated that you never have had any doubt of the existence of a body of Ribandmen?—I never have.

5109. Do you conceive they are a numerous body?—I do not know.

5110. You say the Roman Catholic clergy have endeavoured to discountenance them in vain?—Regularly in my neighbourhood.

5111. Do not you conceive that they are rendered still more dangeous to Protestants from the circumstance of their being so regardless as to pay no attention to the exhortations of their clergy?—I do not say that they paid no attention to the exhortations of their clergy, that their clergy did exert themselves, but not with effect, but it has had a considerable effect; I am quite sure the Catholic clergy have a very considerable influence over their hearers, and it is impossible but that it must have prevented mischief; besides I know, myself, in my neighbourhood there are an immense number, a prodigious quantity of Roman Catholics of the lower orders who exceedingly disapprove of that association, and I have no doubt much of that opinion must be in consequence of the exertions of the Roman Catholic clergy.

5112. Are you aware that the Riband Society is supposed to exist to a large extent in your part of Ireland?—I believe it does.

5113. Did you ever hear that in consequence of the suppression of the Catholic Association, it was like to spread more than it ever did before?—No.

5114. Did you ever read that opinion expressed in Mr. Wyse's History?—I never read his history at all.

5115. You are aware that prior to the existence of the Orangemen there were outrages between contending parties, under the titles of the Peep-o'-day Boys and the Defenders, which were much more serious than they are at present?—I remember the Peep-o'-day Boys and things of that kind, but they were confined to a very small part of the north of Ireland, principally to Armagh, and never reached my county at all.

5116. You are aware, of course, that Armagh is the strong hold of Orangeism?—I believe my own county is as strong; I do not know; I believe Fermanagh is stronger.

5117. Your own county, which is quite as strong a hold of Orangeism as Armagh, possesses a population which you consider more peaceable than the people of England, and still more peaceable than the population of the south of Ireland?—Yes.

5118. Did you ever see the processions of the Roman Catholics?—Yes, I have, once or twice.

5119. Were they very numerously attended?—Indeed they were.

5120. Did they use flags upon the occasion?—No; I never saw a procession with flags.

5121. Or colours?—No.

5122. Do you consider that those processions were composed of any particular class, either political or otherwise, of the Roman Catholic body?—The impression upon my mind is that these were regular processions of mere self-

defence on days that Orange processions were to take place; these people congregrated and came from a considerable distance I thought as a measure of precaution and self-defence.

5123. Did you understand that they were processions of freemasons?—No, quite distinct.

5124. Is it considered that processions of Roman Catholics do take place on one day, on the 17th of March, or St. John's-day?—On the 17th of March, not St. John's-day.

5125. Have you ever known any of the classes of Protestants to give obstructions to the Roman Catholics on those occasions?—Yes, I have; it is almost regularly the case when one body announce their intention to meet, the other body meets just as strictly as the day follows the night.

5126. Are the Roman Catholic body, to the best of your belief, generally armed? They are pretty generally.

5127. Are they as well armed as the same class of Protestants are?—No.

5128. You think the Protestants are better armed?—I am quite sure of that.

5129. Can you state to the Committee, from your experience, what is the general conduct of Orangemen, taking the class of farmers with respect to the Roman Catholics as servants or labourers, do they generally prefer Orangemen like themselves, or are they in the habit of employing Roman Catholics?—We have very few respectable Orangemen in my county, the men who are conspicuous as Orangemen are generally very careless, but neither Orange nor Protestant, nor anything else makes the slightest difference.

5130. Do they, with respect to tradespeople, in their dealings? —No.

5131. The Orangemen are in the habit of dealing with the Roman Catholics indifferently?—Yes, and the Roman Catholics with the Orangemen.

5132. You say in those four counties with which you are more immediately connected, you think the magistrates do their duty impartially?—Yes, I do; I speak from intimate knowledge of Tyrone, and Donegal, and Derry, and I have some knowledge of Fermanagh, but not so much.

5133. Would the same observation apply with regard to juries?—The distinction I would draw is this, our farmers and our yeomen are exceedingly well-informed and educated people; I would have great confidence in them; I never knew them go wrong as jurors, but the lower orders I would have no confidence at all in.

5134. When a case comes before the assizes that arises out of party processions do you know from your own knowledge that exertions are made to procure impartial juries, or do they take the panel at random?—It depends entirely on circumstances; the sub-sheriff is the person who appoints the jury, and if he is a party man, the jury will be what they ought not to be, and they are very frequently, I believe, improperly packed; I have seen many instances of that; but where there is a case of importance, or where there is a high sheriff who knows his duty, or a high sheriff who is free from party taint, then the juries are good.

5135. You have stated that you do not know in your own neigbourhood any clergymen who encourage Orangeism, but you have heard that clergymen in other parts of the country do encourage them; do you know whether the generality of the clergy encourage Orangeism or not?—I should say in the county of Donegal entirely they discourage it; I do not think there are more than two or three in the whole county who encourage it; and in my part of the county of Tyrone, I may say the same thing; but there are parts of the county of Tyrone where they are the very reverse, remarkably violent.

5136. You think that taking the higher classes of Orangemen altogether, they do use their influence as much as they can to prevent collision?—Some of the highest class of gentlemen of the Orange body have told me that they entered the Orange Association entirely for the purpose of controlling them, and I know that notwithstanding they have failed in their endeavours.

5137. Is it your opinion that the collisions which take place arise from the displays of outward processions, or from the spirit of Orangeism?—More from the outward display.

5138. Is it your opinion that if a law could be passed to do away with outward processions, and that an effectual law, that would prevent mischief?—I think there would be no mischief follow at all if there could be an end of processions.

J. Sinclair, Esq.

6 July 1835.

5139. You think the system of Orange Lodges, provided the processions were effectually put a stop to, would be at an end?—It would be totally.

5140. Do you think in any one of the counties you mention it would be difficult to obtain an impartial jury?—Nothing so easy as to obtain an impartial jury in any one of them at any time.

5141. Do you think the processions have subsided in your neighbourhood within the last five or six years?—They never rose to any great head in my neighbourhood; the last general election at Tyrone increased them.

5142. Do you think they had subsided before that?—There was nearly an end of them in my neighbourhood before that.

5143. Do you believe that proceeded from the public feeling against them on the part of the people, or any legislative enactment?—I never knew any legislative enactment, or any prosecution have any good effect.

5144. You think it arose from the feeling on the minds of the people?—Yes, that is the feeling on the part of all rational men that they were a perfect nuisance.

5145. You have stated that if there were a jury of twelve Orangemen of the lower orders they might be suspected of party feeling, if there were a jury of twelve Catholics of the lower orders to try an Orangeman would not they be likely to be suspected of party feeling?—Yes, that is perfectly clear.

5146. Are you aware whether the jury which convicted Richie of murder were composed of Protestants?—The greater number I am certain must have been, for that is the usual course there.

5147. Did you hear of a man of the name of Bearer being murdered at the same time, and that a man was tried for his murder; that the jury at the same assizes was composed of 11 Protestants and one Roman Catholic, and that that Roman Catholic held out, and occasioned his acquittal, and that the man was remanded, and again tried at a subsequent assizes, and convicted?—Every body who knows any thing of law must know that cannot be so; for a man cannot be tried twice.

5148. In consequence of the Roman Catholic holding out the jury could not come to a decision, the man was remanded, and tried by another jury at the following assizes, condemned and executed?—I do not remember it; I recollect perfectly well that the jury were brought to the edge of the county, for I was with the judge when they were discharged; but what it was about I cannot recollect.

5149. You stated that when the sheriff is an intelligent man and anxious to discharge his duty, and the sub-sheriff, with whom the formation of the jury almost uniformly rests, is not tainted by party spirit, a fair and impartial jury is to be had in those counties in the north with which you are acquainted; but if the sub-sheriff, who has been sheriff for many years, should declare that he never has nor never would place a Roman Catholic upon a jury, would you expect a fair and impartial tribunal from the sheriff making such a declaration?—Most certainly not.

5150. Did you hear that sheriff Auchinleek, of the county of Fermanagh, declare at a public meeting that he never had nor would place a Catholic upon a jury?—No, I never did.

5151. It is not merely that the Catholics can place no confidence in such a sheriff, but would you not think no Catholic would have a right to expect justice from a jury composed by such a sheriff?—I would not myself expect justice from it.

5152. You have been asked as to the Catholics being armed, there is no Catholic in the yeomanry in your part of the north of Ireland is there?—There were a good many; I do not know of any yeomanry corps now in existence.

5153. Are there any Catholics at present in the yeomanry corps?—I do not know of any yeomany corps at all now in existence; the Catholics have arms in their houses, but I never knew them in my life parade with arms in the way of those processions; I never knew an instance of it; but once on one occasion I remember there was a formal parade of armed Catholics.

5154. What number?—I did hear that they exceeded 100 armed with muskets among about 500, but they came from a very great distance.

5155. Where Catholics have arms is it generally for protection and self-defence?—All those armed in my neighbourhood, in that county, are men who would not use their arms for a bad purpose.

5156. The

5156. The large meeting of Catholics you have mentioned to have taken place, when they were collected in a large body, was on a day when other parties met to celebrate anniversaries, and for self-defence?—Yes.

5157. Did you ever hear of the Killyman wreckers?—As a matter of history I have, but they are far from me.

5158. Have you constantly heard of the yeomanry of Killyman generally called wreckers?—I do not know of their being the yeomanry, but I have heard of a body of people from that country very violent and called the Killyman wreckers.

5159. Are they Catholics or Orangemen?—Orangemen, as I understand.

5160. As long as you can remember you have heard them denoted by the title of the Killyman wreckers?—Yes.

5161. Do you remember the period of 1795 and 1796?—Oh, very well.

5162. Do you recollect the declaration of Lord Gosford?—I have read it a 100 times, but I do not think that I read it at the time, or that I was in the county.

5163. You stated that the outrages of the Peep-o'-day Boys were slight when compared to the outrages afterwards committed?—They were quite slight I believe, and quite local and partial.

5164. Did you ever hear after the Orangemen were instituted, the title of Peep-o'-day Boys even used at all?—No.

5165. Did not the Peep-o'-day Boys merge into the Orange Association?—As I understand.

5166. You have read the declaration of Lord Gosford, and the resolutions of the magistrates attending the meeting, declaring the state of the county of Armagh; do you recollect any outrages committed by the Peep-o'-day Boys equal in any respect to the outrages therein described?—I do not.

5167. Have you ever read the account of the outrages of the Peep-o'-day's as they are described by Plowden, a Roman Catholic?—No I have not read Mr. Plowden's work.

5168. Not being fully acquainted with the history of that period, you can state only as matter of opinion, that the outrages of the Peep-o'-day Boys did not exceed those which have subsequently taken place?—That is all.

5169. You can hardly say whether the Peep-o'-day Boys, who were Presbyterians, may not have merged into the united Irishmen who were composed of Presbyterians and Roman Catholics, the Orangemen being members of the church of England?—I know that a great many of the Peep-o'-day Boys were united Irishmen.

5170. The great body of the Protestants of the north of Ireland have been generally united under the Orange system?—No.

5171. A great many of the Protestants of the north of Ireland have been generally united under the Orange system?—Yes; but all the rational and respectable people of my neighbourhood have kept clear of it.

5172. Do you not consider that the circumstances of the country at the present day, may render it desirable that Irish Protestants should be united in one form or another, as much as possible?—I never could understand the value of the Orange Institution, either for attack or defence, I never could see much good arising from it.

5173. Do you not conceive, that if the greater part of the Roman Catholic population were desirous of effecting a repeal of the Union, by the same means by which they effected the Catholic Emancipation Bill, and if they were in similar formidable array, and number and organization, the Protestants of Ireland would feel more secure if they were confederated?—The impression upon my mind is, that Catholic Emancipation would not have been effected by Catholics alone, that the Protestants were as influential on that occasion as the Catholics; if the Catholics of Ireland now were to attempt to affect the repeal of the Union by force, I would myself join any armed body to repress that force, but I know of no such thing.

5174. You are aware that the insurrection in 1798 took place after the union between the Protestants of the north and the Roman Catholics was effected?—No, it was exclusively Protestant at the beginning, it was not till very late that the Roman Catholics were generally admitted among united Irishmen.

5175. The question did not refer to the origin of the united Irishmen, but to the period when the insurrection itself took place; are you not aware that a very great number of Roman Catholics were united with the Protestants at that

J. Sinclair, Esq.

6 July 1835.

period for the purpose of insurrection?—In the south of Ireland at the period of the insurrection, I believe the united Irishmen did endeavour to form a union of all men that would enrol amongst them for the purpose of separation between the two countries, but that in Ulster it was uniformly Protestant.

5176. Are you aware that of late attempts were made to unite the Roman Catholics and the Protestants in the North, for the destruction of tithe and the payment of half-rent?—I am very well aware of it.

5177. Under these circumstances, when attempts have been made to unite Protestants and Roman Catholics in the north of Ireland for illegal purposes; do you not conceive there may be some use in an association which keeps Protestants united and ready to act against such attempts?—But the Protestants of those associations were by far the worst and most mischievous members; I remember taking up a Protestant Orangeman for cutting off the ears of the parson's horse which was brought to draw tithe, and sent a coffin in a letter to the parson who was brother-in-law of Sir Edward Hayes; the cure for all these things is very different indeed from those plans that are tried, the best plan is to instruct the people and to punish the guilty, an exclusive assembly of the lower orders of the people must be mischevious, call them by what name you please.

5178. The question did not refer to assemblies of the lower orders of people; do not you conceive that a general union of Protestants for the purpose of self-defence, and maintaining the influence of the church establishment, and of sustaining the connexion between the two countries, would be a desirable circumstance in the event of any general effort for the dissolution of the connexion between Great Britain and Ireland, and the destruction of the church by a very large portion of the Roman Catholic population?—I cannot meet a case which never entered my head; all the Catholics in my neighbourhood are decided unionists; I do not think they contemplate a repeal. The man who sends his produce from Belfast to Glasgow or Liverpool would be the last to wish for a disunion.

5179. In circumstances of tumult the more respectable Roman Catholics might have been themselves stripped of authority at present, as they have been at former times?—No doubt in times of tumult it is hard to say who may stand.

5180. From whatever cause it may have happened, the fact is, that whilst in the south of Ireland at different periods neither the influence of the laws, the sentences of the judges, the efforts of the police, nor the presence of the army, have been enabled to retain the power of the constitution for the last 30 years, the north of Ireland has not been under the influence of the Insurrection Act?—Questions have been put to me from the impression on the Honourable Member's mind, as to whether the peace of the county in which I live was in consequence of Orangemen, my opinion is, that it is in spite of Orangemen. I say in my neighbourhood they are so well instructed, so well disposed, and so orderly, that notwithstanding the unfortunate circumstances of the population, a very small portion of them comparatively being divided into these exclusive societies, it is still one of the most exemplary parts of all Ireland; for I do say, the existence of Orangeism and Ribandism is the only circumstance which interrupts our progress to the most perfect state of society.

5181. You are aware that in other parts of the north of Ireland Orangeism is much more extensive than in the county of Tyrone; those parts, for instance, the province of Armagh, has not been under the influence of the Insurrection Act, whilst at various periods in the south of Ireland all the power of the laws has been found ineffectual, and the police and armed force, and the Government of the country have been compelled to suspend the privileges of the constitution by Insurrection Acts?—I never knew the Orangemen in the north of Ireland or any portion of them as Orangemen assist in the preservation of the peace or in the execution of the laws, that is my opinion.

5182. Do not you consider that Orange magistrates are a part of the population in the north of Ireland?—I do, a very bad part.

5183. You state, notwithstanding, that Orange magistrates have acted with great impartiality, and inflicted as severe punishment as they could?—Uniformly they are men of education, men of honour, and men of justice; but I think it is very unlucky after all that they are Orangemen.

5184. If they are men of education, and men of honour, and men of justice uniformly,

J. Sinclair, Esq

6 July 1835.

uniformly, how can they be considered a bad part of the population?—It is only with reference to their being Orangemen as magistrates.

5185. In your experience of the different counties in Ireland, do you contemplate the sheriffs, either sheriffs or sub-sheriffs, have generally been the kind of men who would act upon the principle attributed to Mr. Auchinleek?—If Mr. Auchinleek is the man I believe him to be, I think he would not act upon that, or say that which has been supposed. I have known sub-sheriffs who certainly were very proper men, and high-sheriffs, I never knew an instance of the kind.

5186. Generally speaking you do not conceive them to be men who act upon that principle?—As to high-sheriffs I never knew one of them to be objected to. I have known two or three sub-sheriffs who were men to be objected to.

5187 In those counties intelligent Catholics are as likely to be put on a jury as intelligent Protestants?—Uniformly.

5188. You supported the claims of Lord Hamilton upon the last election?—I voted for him.

Mr. *William Stratton*, called in; and Examined.

Mr. *W. Stratton.*

5189. WHAT situation do you hold in the police?—Constable.

5190. Where are you now stationed?—Points Pass, in the county of Armagh.

5191. Are you a Roman Catholic or a Protestant?—A Presbyterian.

5192. How many men have you at present under your command?—Three.

5193. Sometimes more?—Not at that station.

5194. How long have you been in the police?—Ten or eleven years.

5195. Have you been stationed lately at Portadown?—Yes.

5196. Have you been directed to inquire into the existence of gun clubs in that neighbourhood?—I was.

5197. Have the goodness to state by whom you were so instructed?—Mr. Charles Atkinson, the chief constable of police.

5198. He is the chief constable of police over you?—Yes.

5199. What inquiries did you make, and what was the result?—The first order I got was, to inquire whether such a thing was in existence in the house of a man of the name of Ruddle.

5200. Is Ruddle an officer belonging to an Orangeman?—No, he keeps a public house.

5201. Is he an Orangeman?—I believe him to be so.

5202. Does he hold any office as secretary or master?—Not that I know of; I made inquiry, and I understood there was a club held there, and I made that report to the officer.

5203. Did you hear of another when you made that inquiry?—No, not at that time; I got a second order.

5204. What number of members were in it?—On my first inquiry there were 73 members.

5205. You made a subsequent inquiry?—I did.

5206. What number were there then?—One hundred and five.

5207. What is the sytem of the gun clubs?—The qualification is to be subscribers, all Protestants.

5208. Is that one of the conditions?—Yes, as far as I could learn from my inquiry.

5209. What do they subscribe?—That which they subscribe is a shilling, and a penny each night.

5210. How often do they meet?—Once a month.

5211. How are the guns distributed?—As soon as the money arises to 1*l.* 5*s.* they get a gun and bayonet.

5212. Do you mean to say as soon as the subscription reaches to the amount of 25*s.*?—No, I understand they draw lots; there are three or four guns, according to the number subscribed, distributed each night.

5213. They subscribe 1*s.* 1*d.* each month, and draw lots at the time who gets the first?—Yes.

5214. Three or four are given out each night?—Yes, depending on the number of subscribers.

5215. Have you known any instance in which a Catholic was permitted to

Mr. W. Stratton.

6 July 1835.

receive a gun?—I have known one. Ruddle told me that one Catholic had come there, and that they did not object to him.

5216. That one Catholic got a gun?—Yes.

5217. At what time was this gun club first established?—I think three or four years back to the best of my recollection; I was then stationed at Tanderagee.

5218. To what do you attribute, and to what would you attribute the origin of those gun clubs?—I speak from the voice of the country, that it was in consequence of a speech that was made by a nobleman at the Armagh Protestant meeting.

5219. Who was that nobleman?—Lord Mandeville.

5220. Are you aware that he is master of the grand lodge in the county of Armagh?—No.

5221. Are you aware that he is one of the grand masters of the Orangemen of Ireland?—I understood him to be a member of the grand lodge in Ireland.

5222. Are you aware of any other clubs?—I am.

5223. Where is that, and by whom held?—There is one at Henry Daines's at Lisnanentry.

5224. On what plan is that formed; how much do they subscribe?—There are 43 members there, paying 2*s.* a night.

5225. How are the guns distributed there?—In the same manner, a gun and bayonet for 25*s.*, drawing by lot.

5226 Are you aware of any other club?—Yes, in John M'Murray's, of Ballygurgan.

5227. Are the two last all Protestants?—I sent one of the sub-constables to make the inquiry; the information he got was, that they were exclusively Protestants, that no other would be admitted.

5228. Ruddle you mentioned as having one of the clubs consisting of 105 members; when he told you there was one Catholic who had got a gun, or asked for one and was not refused, was he aware you were on an inquiry into gun clubs at the time?—That was when I was a good while in conversation and pressing him close.

5229. Might not he have stated that, with a view to show they were not exclusively Protestant?—He might; I cannot say to that.

5230. Was he very slow in giving you information, or reluctant upon the subject?—At first he spoke pretty freely, but I thought he was very guarded afterwards.

5231. Was it in the beginning, or when he became more guarded, that he stated that a Catholic has asked for one and had not been refused?—That was a little before I left him he told me that, nearly about the close of my inquiry.

5232. It was only at the close of your inquiry when he became cautious and guarded, he told you that one Catholic had asked him and not been refused?—Yes.

5233. Did he mention the name of that Catholic?—I do not recollect that he did; he might have done it.

5234. You state as the rumour of the county, that it was in consequence of a speech made at a large meeting at Armagh, where a certain nobleman spoke of these gun clubs being formed; did you hear the nature of the speech, or the part of the speech which alluded to the circumstance?—I just heard a few words of it.

5235. What were the words you heard?—"You have your watch and clock clubs, and why not have your gun clubs."

5236. When did this meeting take place;—I think it was in 1831.

5237. A very numerous meeting?—Yes it was.

5238. Did you see the people go to it?—Yes, I was there at the meeting, but was not at the platform.

5239. It was a very large meeting?—Yes, I saw the people pass.

5240. Were they decorated with Orange ribands?—Yes, a great many of them were.

5241. Did you see any that were not?—Oh, yes; but a vast number were.

5242. A vast number of them were decorated with Orange ribands?—Yes.

5243. Did you see the entire number assembled?—No, I did not; I saw those who entered from one end of the town.

5244. Was that a very large number?—It was.

5245. You understood it was a very large meeting?—Yes, it was.

5246. And you understood that at that meeting the noble Lord said, "You have your watch and clock clubs, why not have your gun clubs?"—Yes.

5247. Did you hear that immediately after the meeting?—I did.

5248. Amongst the party who were at the meeting?—No, some person carried it to our party.

5249. Was that during the meeting, when it was going on, or subsequent to the meeting?—When they were retiring home; we remained there till a late hour of the night.

5250. Was there another gun club?—Yes.

5251. Who held that, or at whose house was it held?—At the house of John Hamilton.

5252. Did you hear that he was district Orangemaster?—Yes, I did.

5253. Of what place?—Of Portadown district.

5254. What is the name of his district?—I believe the town land he lives in to be Kilmararety.

5255. Was that exclusively Protestant, according to the information you received?—I heard so.

5256. Was this John Hamilton, of Kilmararety, prosecuted for Orange processions in 1833 and 1834?—Informations were returned against him, and he submitted in 1833; in 1834 bills were not found against him; we returned the informations, but he was at a distance, at one side of the procession.

5257. Were you examined as a witness?—Yes, I was.

5258. How many guns were given out in this last club you have mentioned?—I do not know the number of subscribers, but I understood four guns were given out each night of meeting.

5259. To what class of Protestants are those guns given?—To the lower order, as far as I know.

5260. Persons may, by applying to magistrates, if fitted, receive permission to have guns, and to be armed, if they are persons the magistrates look upon as fit to be entrusted with arms, without any such club at all?—I think so, and regularly registered at the sessions.

5261. Is this done openly, or rather quietly?—It was a good while in existence in Portadown before I knew of it; this of Ruddle's is within 30 paces of the police barracks, and I did not know it till I got the order to inquire of it.

5262. Though it had existed for a long time before?—Yes, it had.

5263. For what time?—Indeed, I am not certain.

5264. Was it soon after Lord Mandeville's speech?—I cannot say as to the time; I was in the neighbourhood of Tanderagee at that time.

5265. Tanderagee is Lord Mandeville's property?—Yes, and Portadown too.

5266. The gun clubs in Tanderagee were instituted immediately after that?—Yes, I saw some of the club guns immediately after that time.

5267. What class of Protestants are they?—As far as I have known them, they were of the lower order.

5268. Were they respectable farmers, or workmen and low tradesmen?—Some tradesmen, some farmer's sons, who had not 1*l.* 5*s.* to advance at once.

5269. From the formation of it, it was evidently established to enable men with very little means to purchase guns, which they could not otherwise command?—I think that is the purport of the clubs in general.

5270. Do they sometimes advance the gun without getting the money?—I have heard in Ruddle's club that a gentleman, the president of the club, did it.

5271. What is his name?—John Overend.

5272. Did he advance the money?—Yes, the gun is drawn in the night, after two or three meetings, before the subscription rises to the amount; he said that he would advance the gun, and take their promissory note for the money; the reason they stated was, that if they trusted out the gun, they could not recover it.

5273. Is it that the magistrates, in consequence of the nature of the purchase in that concealed and secret way of arms, would not recognize such a debt; was that the notion?—I do not really know what view he had of it, but that if they trusted out the guns, they could not have the means of recovering it.

5274. He takes a note, in order to process of the party?—Yes.

Mr. W. Stratton.

6 July 1835.

5275. That they would not like, in the case of a gun, to have it brought before the court?—That was my opinion.

5276. The note was passed, in order to enable them to proceed to recover it upon the face of the note itself?—Yes.

5277. There was drum beating at Portadown in November last?—There was.

5278. It was stopped?—It was.

5279. By whose order, and by whom?—On a night previous to that, I had an order from Mr. Woodhouse, the magistrate, in case the parties should come in with drum and fife, that I was to arrest as many as I possibly could, and bring them before him the next morning; they did not come in on that night.

5280. Was this the 5th of November?—No, but on the night of the 13th of November, between 10 and 11 o'clock; I was in bed; I was awoke by a drum and fife in the street.

5281. Were they playing party tunes?—Yes.

5282. What tunes do you recollect?—The Protestant Boys and Boyne Water.

5283. What proceedings took place?—I then raised the party out of bed, and went out, and took the drum from them; I had some conversation with them first, and begged them to be quiet; that it was very disagreeable in the dead of the night; they gave me abusive language.

5284. What did they say to you?—They told me I was long enough in town; that I was a damned Papist.

5285. You are not a Papist?—No, I am not; then they gave a groan for the Peelers, and so on.

5286. Meaning by Peelers the police, to which you belong?—Yes; some of them said they had rather be beaten me than eating bread and butter; I did not think the force I had was adequate to take up the party, but I took the drum from them, and brought it up to the officers' quarters.

5287. There are Catholics in Portadown?—Yes.

5288. Were those Orangemen that were beating the drum?—Some of them were; others I do not know whether they are or not; but I believe them to be all Protestants.

5289. Most of the lodges have drums, have they not?—Yes; I believe every lodge has a drum and fife, and some have more music.

5290. Those persons were prosecuted?—Yes.

5291. State what occurred?—When we went up to the officer, I told him the circumstance of the person who was beating a drum in the street, and all who followed, using odd language; that they said, "there are but six of them who have taken the drum from us, we will take the drum from them again."

5292. How many were there of them?—About 30, I should think; as soon as we told the officer that the person was there who was beating the drum, he desired me to take him into custody, and I did so; he was a person of the name of Bullock. I kept him in custody till next morning, and brought him before Mr. Woodhouse, the magistrate; he took my examination against him, and he was put under bail to take his trial. I stated that I had known some more of them; but Mr. Woodhouse did not press the question; but Mr. Atkinson, the chief constable, thought that a determined step enough was not taken; and he took me over to Lurgan, to Mr. Hancock, who took my informations against other persons.

5293. Who were they?—William Hall and George Nesbitt.

5294 Were they arrested?—They were.

5295. Where were they sent to?—They were put under bail, and returned to Lurgan sessions.

5296. Were they tried at the Lurgan sessions?—They were not.

5297. Have they been tried any where since?—The first time we went before the grand jury, I believe the bills were ignored.

5298. What subsequently occurred?—They were sent to Armagh sesisons, and the bills were found and sent to the Lurgan sessions again for trial.

5299. Were you at the trial?—Yes; I was examined, and a number more of the constables.

5300. Were they then acquitted?—No; the jury did not agree.

5301. Did you hear that there were on that jury two men that would not agree?—I did.

5302. Was that public and notorious?—It was.

5303. Was John Hamilton on that jury?—No, he was not.

5304. Was Mr. Overend on that jury?—No.

5305. Who were the persons?—Thomas Ruddle was one of them.

5306. What was the other?—Mr. Johnson.

5307. Is Mr. Johnson an Orangeman?—Yes.

5308. A violent Orangeman?—A well-known Orangeman.

5309. Do you say that from your own recollection?—Yes.

5310. Were you referring to a paper?—Yes; that is only the names of the persons that had the gun clubs.

5311. From whence did you take that memorandum?—From my diary.

5312. This man stood over for trial till the next sessions?—Yes.

5313. Was there constant drum-beating about Portadown?—Yes, on my time of being in it.

5314. When did you leave Portadown?—The 23d of May last.

5315. How long had you been stationed there?—I was there a twelvemonth.

5316. There are some Roman Catholics living in Portadown?—Yes.

5317. And some Protestants, who are not Orangemen?—Yes.

5318. Are not those two classes of persons greatly annoyed, insulted, and irritated by those drum-beatings and party tunes?—Yes; and it creates a great deal of very bad feeling in the town.

5319. Do they use language offensive, as well as playing those party tunes?—No; for there is no person to oppose them.

5320. Did the Orangemen use insulting expressions?—No, not on those occasions at night.

5321. Did they cry out "to hell with the Pope?"—They did, on this occasion.

5322. Do they not frequently use those expressions?—I have heard it in fairs in Portadown.

5323. Have you ever heard the Catholics cry, "To hell with the Archbishop of Armagh."—No, I never did in my life.

5324. Did you ever hear them say, "To hell with any Protestant clergyman?"—No, never.

5325. Do you apprehend at the approaching 12th any serious disturbances?—I do not know as to disturbances.

5326. Do you apprehend meetings and processions on the 12th?—Yes; I have been called upon to make inquiry, and report to the Government; and I understand that the Orangemen are to walk in procession to church.

5327. You have been ten years a constable employed in the discharge of your duty; what have been the occasion of the outrages in your capacity as a policeman you have been called upon to quell; have they arisen from party processions?—In general.

5328. And those party tunes and drum-beatings?—Yes; and the bad feeling which it creates, and animosity in the minds of the people.

5329. That country would be very tranquil, were it not for those processions and party tunes?—Indeed I believe it would.

5330. You have given the names of some gun clubs; have you ever heard of Roman Catholic gun clubs?—No.

5531. You have never heard that such things were supposed to exist?—No; I have heard there are several stand of arms in the hands of Roman Catholics; but I never heard of their having clubs.

5332. Did you ever hear of the cars returning from Belfast and Dublin, bringing concealed arms?—No.

5333. You say that it is necessary that the members of those four gun clubs, to which you have alluded, should be Protestants; it was not necessary that they should be Orangemen, was it?—No; I never heard that it was confined to Orangemen.

5334. Other Protestants, besides Orangemen, have arms, have they not?—Oh yes.

5335. Provided the arms are registered, it is not contrary to law their possessing them?—No, I think not.

5336. Are you aware that Lord Stanley, then Mr. Stanley, introduced a Bill into Parliament for the better registration of arms; and that that Bill was thrown

Mr. *W. Stratton.*

6 July 1835.

out principally in consequence of the opposition of Mr. O'Connell; and that he went so far as to call Mr. Stanley gun-club Stanley?—No.

5337. If such an event took place, would it not seem to imply that the Roman Catholics had a great many concealed arms, the possession of which they were unwilling should be known to the Government?—I would take that to be Mr. O'Connell's view of it; but I know nothing of that.

5338. What was the occasion of Lord Mandeville's meeting?—I do not know; I was not there to hear the speech, but I heard it was called a Protestant meeting.

5339. Was that a county meeting, or a meeting of the Orange Lodge?—A county meeting.

5340. You did not hear Lord Mandeville's speech?—No.

5341. It is only from hearsay you state that he made use of the expressions you have referred to?—That is all.

5342. If the possession of arms is not illegal, there would be nothing more contrary to the law in holding the gun clubs than clock clubs?—No, but I think a vast number of arms getting into the hands of the people of Ireland is not likely to promote the good order and peace of the country.

5343. But there is no statute against their possession?—I do not know that.

5344. Have you not stated, that if arms are registered persons are allowed to possess them?—Yes; but I understand that the certificate will be then to be got of a magistrate that the person was a proper person, so that I think there will be no danger then.

5345. Were there no circumstances at that period calculated to alarm Protestants at the meeting at Armagh, to which you have referred?—No, I do not know that there was; I have heard there was a fear that there was a great inroad about to be made on the Protestant church.

5346. Are you aware whether it was at that period Lord Grey issued arms to the yeomanry?—I think it was.

5347. If Lord Grey thought it expedient that the Protestant yeomanry should be armed, is there anything extraordinary in the gentlemen of Ireland conceiving it was desirable the Protestants of Ireland should be armed?—But with yeomanry it is known in whose hands they are; under the officers and the magistrates; of course they would not put them into the hands of any persons who would use them improperly.

5348. Do you conceive that arms may be safely confided to the yeomanry?—From what I know of them.

5349. You are aware of the fact, that the yeomanry are chiefly Orangemen?—Yes, I believe they are.

5350. You have often seen Roman Catholics with arms?—I have seen them, and it is commonly said there are a great many arms in the possession of Roman Catholics.

5351. You say you have heard insulting expressions used by Protestants towards Roman Catholics; have you never heard insulting expressions used by Roman Catholics to Protestants?—Yes, I have.

5352. What are the insulting expressions used by them?—At the time of election and so on I have heard a good deal.

5353. Have you ever heard the expression, "to hell with Verner"?—Yes, I have.

5354. And "Verner for ever"?—Oh yes.

5355. You say that the police are unpopular with the Orangemen at the time of Orange processions?—Yes.

5356. Since the Government issued an order that the police should take down their names and take cognizance of them, and they have become obnoxious to the Orange party?—Yes.

5357. Is it not generally the case, that when the police are employed to put down any popular procession or meeting, they are unpopular with the party whom they are intended to repress?—No doubt.

5358. You have heard of the London police being unpopular probably?—No, I cannot say that I have.

5359. You have heard of the police being very unpopular in the south of Ireland, and many outrages committed upon them in consequence?—Yes, I have.

371

Mr. W. Stratton.

6 July 1835.

5360. You stated the circumstance of the drum beating at Portadown, and that you took two of the parties to Lurgan in consequence?—Yes, three.

5361. Whom did you take them to?—To Mr. Hancock.

5362. Is it not usual to take offenders against the peace before the nearest magistrate?—The person I arrested in the night I brought before Mr. Woodhouse, the magistrate, the next day; I also reported that there were other persons I knew in the procession; Mr. Woodhouse did not press the case any further. I thought I had done my duty as a public officer in making the report; then Chief Constable Atkinson thought Mr. Woodhouse had not acted as he ought to have done, and took me over to Mr. Hancock.

5363. There were no other magistrates in Portadown besides Mr. Woodhouse?—No.

5364. There were no other in the neighbourhood?—No, Mr. Hancock is the next.

5365. Lurgan is five miles from Portadown?—No, four.

5366. Who are the magistrates who attend the petty sessions at Portadown?—Mr. Joseph Atkinson, of Crow-hill, and Mr. Hancock occasionally.

5367. What distance is Crow-hill from Portadown?—I think six miles.

5368. Have you ever seen Roman Catholic processions?—No, I never have since I joined the police.

5369. Are you aware whether Ribandism exists in the parts of the country in which you have been stationed as a policeman?—I think it does.

5370. You stated that the great mass of gun clubs consist entirely of Orangemen?—No, I did not say that, I said Protestants.

5371. You are not yourself an Orangeman?—No.

5372. Have you ever been one?—I was.

5373. Was it a long time since?—I suppose 12 or 13 years.

5374. Are there any particular circumstances that induced you to cease being an Orangeman?—No, not any; it was on account of my public situation; I was first town serjeant of the city of Armagh.

5375. Is not the system of Orangeism very much discountenanced by the heads of the police?—Yes, it is.

5376. Have you any general regulation issued to prevent the formation of the Orange system or any other system in your police establishment?—It was understood that the members of any political society would be dismissed.

5377. It is considered that Orangeism is subversive of discipline?—Yes.

5378. Have you in the police Catholics as well as Protestants?—Yes.

5379. You say that those gun clubs are not exclusively Orangemen, but Orangemen and Protestants?—Yes.

5380. You, having been an Orangeman, of course pretty well know that, of your own knowledge you can tell an Orangeman from a Protestant, who is not?—No, I cannot now since the system has been changed.

5381. You know that they are partly Orangemen and partly not?—Yes, but I consider the principal part of the young men Protestants in that part of the country are Orangemen.

5382. Are you aware that there are Catholic gun clubs in existence?—No, I am not.

5383. Did you ever know arms distributed by the Orange Institution?—No.

5384. Can you give information of any thing respecting Ribandism in Ireland?—No, but I have reason to believe that it does exist.

5385. From what do you derive that opinion?—It is considered so by a great many people in the county of Armagh that there is such a thing.

5386. Have you in the execution of your duty ever seen any of the Catholic party collect one another by signs in case of a row?—No.

5387. There is no general understanding with regard to collecting them to assist one another in case of disturbance?—No, I never saw that, nor yet among the Orange party where I have seen them.

5388. What are the particular circumstances which have led you to believe that Ribandism is in existence?—From the voice of the country.

5389. That it is a general rumour and generally believed?—Yes.

5390. Have you felt that it was your duty for the eleven years you have filled the situation of policeman, to make every inquiry after the existence of a Riband society, and have you been able to ascertain the existence of any such thing?—I have

Mr. W. Stratton.

6 July 1835.

I have never been able to obtain any information that induced me to make a report of it.

5391. Your opinion is formed generally from rumour, not any facts?—No.

5392. Have you any doubt of their existence?—No.

5393. Do you think it is in consequence of the secrecy with which the system is carried on that your endeavours and those of others have been frustrated in obtaining information upon the subject?—Yes, certainly if it did exist, it must be carried on in a very secret way.

5394. Do you not consider that the more secret it is, the better organized it must be, and therefore the more dangerous?—Certainly I think it will be the more dangerous if it exists.

5395. You say that Mr. Woodhouse had not pressed the matter as to the men?—Yes.

5396. And that the jury afterwards, before whom they were tried, acquitted them?—The jury were withdrawn by consent of both parties, they then put in bail to take their trial at the sessions for Armagh.

5397. Did you ever know Lord Gosford call together the magistrates in consequence of Riband processions?—I remember his Lordship calling a meeting of the magistrates when I was stationed at Newry.

5398. Did you hear of a meeting in 1832 at Ballygot?—Yes, I did.

5399. What was the cause of that meeting, had it any thing to do with Riband processions?—I cannot recollect, but at that time I was stationed at Tanderagee, that was a second meeting.

5400. Did Lord Gosford call together the magistrates in consequence of Riband processions?—I cannot recollect.

5401. Did you ever hear that there were such things as Riband processions?—Yes.

5402. Did you state the names of those persons to Mr. Woodhouse?—I told Mr. Woodhouse that I had. I knew others that were of the party.

5403. He held one person to bail and he took no steps against the others?—Just so.

5404. You mentioned no names to Mr. Woodhouse?—No.

5405. Who first told you you were coming to be examined here?—I got a summons.

5406. It had not been mentioned to you when you got the summons?—No.

5407. Have you been examined before you came here to-day?—No.

5408. Have you never been asked any questions upon these facts?—Yes.

5409. By whom?—By an Irish gentleman, Mr. Hancock the magistrate.

5410. When was that?—I think the day I came into London on Tuesday morning.

5411. Did you furnish him with information?—No.

5412. You answered his questions?—Yes.

5413. What is the distance from Portadown to Verner's bridge?—The party when they have come into Portadown have told me they considered it nine miles.

Mercurii, 8° die Julii, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

The Right honourable the Earl of *Caledon*, attending by permission of The House of Lords, was Examined.

Right Hon. the Earl of *Caledon*.

8 July 1835.

5414. YOUR Lordship is lieutenant of county of Tyrone?—I was appointed lieutenant of the county of Tyrone on the 20th of September 1831.

5415. Was that immediately on the institution of that office in Ireland?—Shortly after it.

5416. In your official capacity as governor of that county, your Lordship must of course be acquainted with the state of that county, and the manner in which the public peace is preserved?—I am.

5417. Have you been resident for a considerable portion of the year in that county?—

county?—I have been resident during the whole period, with the exception of that part of it when I was attending my duty in Parliament.

5418. Have you found that the public peace has been preserved, or otherwise, in consequence of the existence of Orange Societies, and the processions and demonstrations resulting from them?—Otherwise.

5419. Will your Lordship have the goodness to state the cases in which the public peace was violated, in consequence of those processions referring to any documents for information, the question referring to the period since your Lordship became lieutenant of the county?—I can state when Orange processions took place, some of which led to violations of the peace. On reference to my letter-book I perceive that an Orange procession took place on the 27th of April 1832, that on that occasion they entered the town of Dungannon carrying 24 stand of colours, and having three bands playing the "Protestant Boys;" in consequence of that procession, a riot took place, in which a Roman Catholic was wounded.

5420. Were there many of them armed?—I was not present; I am speaking from the reports made to me by the officers of the police, but I imagined some of them were armed.

5421. Were they decorated with Orange ribands, and other insignia, as far as you learnt?—I presume they were; some I know were.

5422. Did you hear who was at the head of the Orange procession?—Mr. Joseph Greer headed that procession.

5423. A magistrate?—He was then a magistrate.

5424. He has since ceased to be a magistrate?—He has.

5425. What led to his being deprived of the situation of magistrate?—To the best of my belief his signature was attached to a paper which the Lord Chancellor conceived had an improper tendency, but he was dismissed without my knowledge.

5426. Was that paper connected with those Orange processions or meetings?—It was connected with the Orange system, but it was not connected with an Orange procession.

5427. Is your Lordship aware of the date of his dismissal?—It was in January 1833, but the transaction rested entirely with the Lord Chancellor, not with me; it was not in consequence of the meeting to which I have adverted.

5428. Nor in consequence of any proceedings resulting from that meeting?—No; quite unconnected with it.

5429. Was any one punished for wounding the Catholic to whom your Lordship has referred?—The magistrates investigated the matter at petty sessions, and a trial took place.

5430. What was the result?—I was not at the trial, and I cannot state from my official correspondence what was the result; I now recollect that what led to Mr. Greer's dismissal from the magistracy, was an address to the Orange body to which his name was affixed; I think a Mr. Tierney, a Roman Catholic clergyman, laid that address before the Lord Chancellor, and it was upon that representation the Lord Chancellor acted.

5431. Will your Lordship state the next instance of an Orange procession, which came under your notice?—The next time on which I had occasion to notice an Orange procession, was in August 1832; it seems on that occasion there was a procession which was attended by two magistrates, but it led to no breach of the peace.

5432. Who were the two magistrates?—One was Mr. Stuart, the other was Mr. Greer.

5433. The same Mr. Greer?—Yes; Mr. Joseph Greer.

5434. Is your Lordship aware of the Orange body having approved of the spirited answer Mr. Greer gave to your Lordship?—I believe it was on that occasion, and in consequence of the letter I addressed to Mr. Greer that the Orange body approved of his answer to me.

5435. Was the nature of your letter to him as a magistrate, condemning his taking part in such proceedings?—I think I shall put the Committee into possession of that best by quoting a passage from my letter; this letter appears to have been addressed to Mr. Greer on the 29th of August 1832: "It is however my duty after the prominent part you took, if not on the 12th of July, at least on similar occasions, to inquire whether you persist in the intention of

Right Hon. the Earl of *Caledon.*

8 July 1835.

attending such processions, notwithstanding the passing of an Act which designates such attendance a misdemeanor; it will at once occur to you that obedience to the law of the land, and marching in an Orange procession, are incompatible; if you authorize me to state, on your part, that you will obey the law in this respect I venture to say that His Majesty's Government will be satisfied with such an assurance, but without it you must not be surprized if the Lord Lieutenant institutes an inquiry which may lead to a mark of his highest displeasure." I should have explained to the Committee that I had a personal interview with Lord Anglesea, and it was at his Lordship's desire that I first called on Mr. Greer, but failing to see him I wrote the letter, of which the above is an extract. The object of the letter was to dissuade him from marching in procession, and the answer which appears to have been referred to by the Committee was as well as I recollect to this effect, that he would give no pledge and was ready to abide by the consequences.

5436. The letter your Lordship has read refers to a procession on the 12th of July?—It was written on the 29th of August 1832, and referred to what occurred on the 12th of August; it was in consequence of the Act which is commonly called the Party Procession Act having passed, which rendered it a misdemeanor to march in procession on that day. The Act passed in 1832.

5437. Will your Lordship refer to the next instance which occurred?—There appear to have been Orange processions again on the 12th of July 1833, in the county of Tyrone, but no riots ensued; my letter in reference to them is dated the 8th of August. It seems that I called upon the officers of police to know where there were processions, and I stated, on the 8th of August, to Sir William Gossett, that I had received a report from Mr. White, that there was no procession of Orangemen in the barony of Armagh, "unless at Beragh and Six Miles Cross." The next occasion on which there appears to have been an Orange procession was the 5th of November 1833; the Lord Lieutenant directed me to inquire into the circumstances attending it; and it appeared that Mr. Conyngham, a deputy lieutenant and magistrate of the county, acted with the utmost propriety, and that the procession was dispersed without the least riot or disturbance; it was an affair of small consequence in itself, and which I should not have noticed had I not been directed to mention all that had occurred. The next occasion was that of the 1st of July 1834, when it appears that an Orange arch was erected in the town of Dungannon, and that the police interfered and took it down under the direction of Mr. Strong a magistrate. There seems to have been some disturbance, but nothing very material occurred.

5438. Was there any magistrate or person of note forming part of that procession?—I believe not; it was afterwards reported to me that the magistrate and the officer of police were burnt in effigy.

5439. What was the name of the officer of police?—Duff.

5440. On what day was the meeting when they were burnt in effigy?—It was on the 12th of August, but the circumstances were not officially reported to me; they were reported at once to Sir William Gossett.

5441. Was that a large meeting which took place?—A large meeting, I imagine.

5442. Was it in the town of Dungannon?—It was.

5443. Was that the chief officer of the police who took an active part under the magistrates' orders in taking down the Orange arch in Dungannon?—I presume that was the case; but the circumstances being reported directly to Government, and not to me, I am less informed than I otherwise should be. It seems that on that day, which was the 12th of August, the church of Dungannon was forcibly entered, and the bells rung.

5444. Was that by the same party who burnt in effigy both Mr. Strong and Mr. Duff?—I was not present, and cannot say whether it was the same party; but I presume it was.

5445. It was the Orange party?—I understand so.

5446. Were they decorated with Orange insignia?—That I cannot say. The next occasion was on the 19th of December 1834; it appears that a requisition was made to me, in the absence of the high sheriff, to convene a meeting of the county as soon as possible to address His Majesty, thanking him for the exercise of his prerogative, and assuring him of the attachment of the county. In consequence of that requisition being signed by the custos rotulorum, twenty-one magistrates and several of the clergy and gentry, I convened a

3/5

Right Hon. the Earl of *Caledon*.

8 July 1835

meeting of the gentry, clergy and freeholders of the county of Tyrone for the 19th of December 1834. A few days previous to that meeting I was privately informed that there would be a grand display of Orangemen, which information led me to consider the 2d & 3d of William the Fourth, which is called the Party Procession Act, to see how far its provisions authorized the dispersion of any assemblage of Orangemen. When I considered that the meeting was convened at the desire of persons of the highest respectability and weight in the county, I thought it would be unbecoming in me to require a military force, or an increase of the constabulary, more especially as I did not hold the 19th of December (which was not a festival, an anniversary, or a day for the commemoration of any political event) to be a day to which the Party Procession Act applied. When I arrived in the town of Dungannon I was met by the officer of police, Mr. Duff, and was told by him that I should probably be insisted upon taking the chair, and that I was to expect the Orangemen to come in in great force. I replied that I should take the chair, and regulate my conduct by what happened after I was in it. I then proceeded to meet the gentlemen of the county, and on that occasion I was surrounded by magistrates and gentlemen of the highest respectability. No magistrate bore any party emblem, or used any expression that I heard of an improper tendency. I accordingly took the chair, and almost immediately afterwards the Orangemen appeared in front of the hustings, carrying banners and flags, and having music; they kept marching backwards and forwards, very much to the annoyance of the meeting, and this continued during the time it lasted. I felt that although it was an interruption to our proceedings, yet, according to the construction I put upon the Act, I had no power to disperse the Orangemen; and had I determined to do so, I had not a sufficient force to carry it into effect; and that under these circumstances it was my duty to retain the chair, however painful to my own feelings.

5447. Did your Lordship hear any shots fired on that day from the Orangemen passing up and down?—I do not recollect to have heard any shots fired during the time the meeting was in existence. I remained in the immediate neighbourhood of the town about an hour after I left the chair, and I think I heard one or two shots fired as I was going away.

5448. About what time was that?—I really cannot say accurately; but, about three or four o'clock, I think I must have retired from the meeting before the latter hour.

5449. Were you informed whether Sir Frederick Stoven had been fired at while walking opposite his own house?—I heard two or three days afterwards that he had been fired at, and that the ball passed near him; but it was not officially notified to me.

5450. When your Lordship called that meeting it was a constitutional meeting of the gentry, clergy and freeholders of the county of Tyrone; if you had imagined it would be a meeting of the description it afterwards turned out to be, would your Lordship have convened that meeting?—I certainly never should have convened a partial meeting.

5451. Were you made acquainted with a requisition dispersed throughout the country, calling upon the Protestants to attend that meeting?—I think I saw it; but I must be allowed to observe that had I seen it before, and known its purport, it would not have diverted my intention, because such a notice as this was probably the composition of an individual; and it was not, as I conceive, the expression of any body at large; I did not know it to be such.

5452. Did your Lordship hear whether it was dispersed and distributed by the Orangemen of the county?—I heard it was dispered; but I have no knowledge by whom it was dispersed.

5453. Was your Lordship insulted at that meeting on taking the chair?—No.

5454. Did you receive any insult during the time of the meeting?—I did not.

5455. Did you hear of any gentleman of rank and station in the county being insulted at that meeting?—I heard there was an expression of ill-will towards Mr. Strong.

5456. Was that the magistrate who ordered the Orange arch to be taken down on the 1st of July 1834?—Yes.

5457. Does your Lordship recollect the exact words in which that expression of ill-will was conveyed, or their effect?—I really do not recollect the

Right Hon. the Earl of *Caledon.*

8 July 1835.

expression; but it was an expression of ill-will and disapprobation of his conduct in endeavouring to suppress Orange processions.

5458. Was it accompanied with a menace?—I rather think there was a menace.

5459. Did you hear that he had some difficulty in escaping?—I imagine not.

5460. That he was obliged to go out the back way?—He went out with me, and I went out a back way; but that was to get out of the crowd; it was no escape, which now brings to my recollection, that I have heard that I had escaped by a back way myself, which was not the case.

5461. Did you hear that he was called Papist Strong?—I dare say he was, but I cannot charge my memory with the expressions.

5462. Mr. Strong, it appears, was threatened?—I cannot say from any personal knowledge, but I think I heard at the time, that he was threatened.

5463. Did he tell your Lordship so?—I was told it, but whether it was by him or by his father, I cannot say; there was a great great deal of confusion as may naturally be supposed on such a day at such a meeting.

5464. Why was it he retired from the meeting?—The meeting was over.

5465. Why a back way?—I cannot tell what his reason was; but I can say mine was, because there was such a crowd at the front door and so much noise from the drums and fifes of the Orangemen, that by way of passing quietly I went out the back way, which was more convenient to me in walking to the house of Mr. Evans, whither I was going.

5466. Mr. Strong did not accompany you to the meeting?—I think he did.

5467. Did he accompany you from the meeting?—I think he did; several gentlemen accompanied me from the house where I stopped, to the place where the meeting was held.

5468. Did he express any apprehension when he was going with you?—I do not think he did; I felt no alarm for him, though I understood he was menaced; I did not lay much account to any menace.

5469. Were there arms in the hands of these Orangemen?—I presume there were arms in the hands of some of them, because shots were fired after the meeting; I did not see any arms in the hands of the Orangemen when parading.

5470. Any swords?—I saw none.

5471. Did they wear great coats?—No, I do not recollect that they did; some of them probably did, and some did not.

5472. Your Lordship had no opportunity of witnessing the conduct of the body after three or four o'clock, when you left the meeting?—No, I can give no evidence of their subsequent conduct.

5473. What is your Lordship's opinion as to the effect of those processions and drum-beatings and party tunes as it respects the peace of the county?—I think the processions are very mischievous; but I should, as regards the other part of the question, that is what I think of the effect of the Orange system, prefer, with the permission of the Committee, to read the extract of a letter which I addressed to a gentleman, who, I believe belongs to the Committee, and who is a member of Parliament. An Orange procession took place on the 27th of April 1832, which led to a correspondence between me and Colonel Verner; and I find by reference to that correspondence, I wrote what follows: "It is hardly necessary for me to add that I neither did nor can subscribe to your position, that the word Orangemen means Protestants generally. I believe there are few who value the Protestant population of Ulster more highly than I do; but when a portion only of that body become members of a political society, I cannot consent that such portion should assume to itself the right of being considered the Protestant body at large. I look upon the Protestants as the main support of British connexion, as the most industrious and intelligent part of our community; but I consider the Orange system as tending to disunite us when our religion alone should be a sufficient bond for our union;" that is the opinion I entertained on the 5th of July 1832, and which I still retain.

5474. Does your Lordship consider the county of Tyrone as one of the disturbed counties in Ireland; is it generally in a disturbed state?—With the exception of occasional interruptions from party assemblages, I think it uncommonly tranquil.

5475. You

Right Hon. the Earl of *Caledon*.

8 July 1835.

5475. You have been long acquainted with the county of Tyrone?—All my life time.

5476. Are you aware of the period when Orange Lodges were first introduced into the county of Tyrone?—I recollect that period. The first Orange Lodge was introduced on what was then my father's estate, which is now my estate.

5477. In what year?—I cannot recollect the year; about 1795, I believe.

5478. Your Lordship is aware that at a subsequent period, about the period of 1824, the Orange Lodges ceased throughout Ireland, and were again re-established about the year 1828, can you state whether the county of Tyrone was more tranquil during that period in which there were no Orange Lodges than in the subsequent period during which Orange Lodges have existed in the county?—I cannot say; I was not in my official situation at the time; but my impression is, that the county of Tyrone has been in a tranquil state ever since my recollection of it; there have been instances, no doubt, in which it was partially otherwise; it was partially otherwise two years ago, not from any religious differences but from a resistance to the payment of rent. It was a partial disturbance.

5479. With the exception of those cases which you have mentioned, in which the county has been disturbed by Orange processions, and that partial disturbance on account of rent, the county of Tyrone has been generally tranquil?—I think so.

5480. Has it been disturbed by any Riband societies?—I have heard of Riband societies, and there was a march of Ribandmen on St. Patrick's day in the year 1834, but the circumstances were reported directly to Government, and never came officially under my notice. It was at a place called Plumbbridge, and was reported by Mr. Arthur Cole Hamilton, a magistrate.

5481. How is your Lordship aware that this procession consisted of Ribandmen?—Because, upon reference to my book, I see Mr. Hamilton wrote to me to that effect, and I see, by the correspondence I had with Government, it appears to have been an armed party, for I observe in my answer, I express a hope that Mr. Hamilton will succeed in identifying some of the party who were armed and marched in procession on St. Patrick's day, and who were in another letter described as Ribandmen.

5482. Are you aware of any other Riband processions, or is that the only one?—There may have been others, but I do not recollect any at present; I think there have been none that led to bloodshed, otherwise I should recollect them.

5483. Are you aware of any attack having been made on houses in the county of Tyrone for the purpose of obtaining arms?—I have heard of them in some instances.

5484. Have they been numerous?—No.

5485. Can your Lordship state to whom the houses attacked belonged?—I cannot say positively; my present impression is, that the attacks were sometimes by one party sometimes by the other.

5486. Not exclusively by Protestants or by Catholics?—Not exclusively, certainly.

5487. Has there been any general resistance to the payment of tithes in the county of Tyrone?—No general resistance.

5488. In fact, from the state of the county of Tyrone, you are not aware of any circumstances which called for the formation of Orange Lodges in order to preserve the peace of the county?—Certainly not.

5489. It is decidedly your opinion, that the law carried into effect by the magistracy and police would be amply sufficient to prevent breaches of the public peace and to preserve the rights of property?—It is, except as regards the demonstration of party spirit, in that case the law is so defective, that the magistrates, with the best intentions, cannot carry their object into effect.

5490. What is the character of those defects to which your Lordship peculiarly alludes?—I allude to the Party Procession Act, as I understand it to be confined to the commemoration of political events to anniversaries and festivals. I look upon it there is no law which prevents the erection of an Orange arch, unless the magistrates takes the unusual course of applying a clause in the Road Act, by which the parties erecting it can be fined for committing a nuisance; I say this with great deference in presence of gentlemen better informed than I am;

Right Hon. the Earl of *Caledon.*

8 July 1835.

I am; I think also a great deal of excitement arises from the display of flags on steeples.

5491. Does your Lordship say orange flags?—It was officially reported to me that orange and purple flags were used, but when I inquired I had doubts whether they could be called orange and purple, inasmuch as they might be red and blue; but I mean to include all flags used for the purpose of adding to the display on such occasions; I also conceive, that even if an Orange arch should be considered illegal under the Road Act, still there is no law whatever against forming an arch from window to window in the street. I therefore think the law defective, and that magistrates have not the power they ought to have.

5492. The deficiency of the law relates chiefly to a want of power on the part of the magistrates to suppress those displays of the Orange party and to prevent the irritation which naturally arises from them?—I think so.

5493. In fact the Orange body, so far from assisting to execute the laws, are, in the county of Tyrone, the very people who are most active in infringing the laws and against whom your Lordship is desirous of further legislative enactment?—The Orange body is composed of men of different habits and different ways of thinking; there are amongst them many who do maintain the laws to the utmost, there are others of very loose character. I think all party associations injurious to the peace of the country and opposed to good order, though there are many individuals in the body who are well disposed to enforce the laws, they have not the power to control those under them.

5494. By those defects you do not mean defects in the law to protect either person or property, which require the assistance of a body similar to the Orange body, to afford that protection which the law does not give?—The defects I adverted to were defects applicable to the suppression of processions and other displays of party feeling.

5495. You do not feel that either life or property would be insecure in the county of Tyrone without the assistance of the Orange body to maintain the law?—Certainly not.

5496. Your Lordship is doubtless aware that one of the ostensible objects of the Orange system is to provide for the security of Protestants *en masse* against the great body of the Roman Catholics in Ireland?—I believe it is; but I consider every subject of these realms is bound to look to the laws of his country exclusively for protection in all cases, and I consider it most dangerous to inculcate upon the population of the empire that it is unsafe for them to do so. I not only object to the formation of all party associations on these grounds, but likewise from their tendency to give individuals a power and influence unknown to the constitution.

5497. Has your Lordship never heard that it was considered expedient that some such association should exist in order to guard against the designs of persons who might be disposed to disunite the Protestants in the north, as they were disunited when the Defenders and the Peep-o'-day Boys were in existence?—I have no doubt that such was the object of the Protestants who united, and that their intentions were good.

5498. Your Lordship is aware, perhaps, that a short time previous to the passing of the Emancipation Bill, the provinces of Munster, Leinster and Connaught were very generally organized by the Catholic Association?—I recollect having heard so at the time.

5499. Your Lordship most probably is acquainted with the fact that no such organization could be effected in the province of Ulster?—I really must be very guarded in saying any thing that does not come within my own knowledge, I only know what were the general reports at the time.

5500. There was no such organization to your knowledge created by the Catholic Association in the county of Tyrone?—None in my own neighbourhood certainly.

5501. Does not your Lordship conceive that about that period there was something in the aspect of affairs which rendered that aspect rather alarming to Protestants just before the passing of the Emancipation Bill, when those simultaneous assemblages took place in the south of Ireland?—Certainly.

5502. Your Lordship has heard that the Government themselves were in some degree alarmed at it, and that if the Catholic Emancipation Bill had been postponed there was a chance of civil war?—Yes, I heard such reports.

5503. If a similar organization were to take place, and similar meetings to be held,

Right Hon. the Earl of *Caledon.*

8 July 1835.

held, and a similar system of agitation for the repeal of the Union, do not you consider that that would be alarming to the Protestants of the north?—Alarming certainly to all who opposed the repeal.

5504. Your Lordship is aware that very strong motives have been urged upon the Roman Catholics in general to desire the repeal of the Union?—I know nothing more on this subject than what I have heard in conversation, and have read in the newspapers.

5505. Did your Lordship ever hear it stated that Ireland had a right to independence?—I should be extremely happy to answer this question, but I beg to draw this distinction; I came here to give all the information in my power as respects my own conduct, and the events that occurred in the county of Tyrone; but I know other counties only in a cursory way, and any further answer I give must be a mere matter of opinion.

5506. Did your Lordship read Mr. O'Connell's speech on the repeal of the Union last year?—Yes, I believe I have read most of his speeches.

5507. Does your Lordship recollect that Mr. O'Connell stated that Ireland had a right to independence; that the legislative Union was generated in blood; that the basest corruption and artifice were excited to promote it; that the Irish Parliament was incompetent to ratify it; that the financial arrangements made at the period were unjust; that the legislative terms were unjust; that one of the results of the Union had been misgovernment, insurrection, and Algerine Acts for 20 years; that absenteeism had greatly increased; that taxation had increased; and that the restoration of the national Parliament was an act of justice?—I cannot say whether I have read that particular speech.

5508. With your Lordship's knowledge of the mercurial and excitable character of the Irish peasantry, such motives urged by so distinguished an individual would be calculated to have great weight, would they not?—I think his opinions have very little weight in the county in which I live.

5509. The question refers to the Roman Catholic population at large?—They have weight no doubt with individuals, but I should not say that with the population at large, in my county, they have weight.

5510. The question refers to the general Catholic population of Ireland?—I suppose they have weight with many; if the question is, whether Mr. O'Connell's opinions have weight with the Roman Catholic body in Ireland generally, I conceive they have.

5511. The object of asking these questions was simply to show, that it was not improbable that the question of the Repeal of the Union, urged by such motives and by so conspicuous an individual, might be taken up with similar warmth by the Catholic population in the south at large, as was the case with Catholic Emancipation; if it were so, do not you consider that, inasmuch as England never could consent to this, the danger of the Protestants would be greater than it was even at the period of Catholic Emancipation?—I really feel a difficulty in giving opinions on the feeling of a country of which I know so little as I do of the south of Ireland; but in the province of Ulster, and more particularly in the county of Tyrone, where the people are acute and look to their own interest, and where they feel their interest is very much opposed to the Repeal of the Union, Mr. O'Connell's opinions, in my judgment, would not have much weight.

5512. Your Lordship is aware that a strongly excited population might invade a quiet county like Tyrone; your Lordship has heard, perhaps, of a very large party of peasants, headed by Mr. Lawless, marching to the North, and being stopped by the King's troops, and that if the King's troops had not interfered, a most serious collision would have taken place at Ballybay with the Protestants who were met to oppose them?—I recollect the circumstance.

5513. There are far more Orangemen in the north than in the south of Ireland?—I believe there are.

5514. Property is considered more secure in the North than in the South, and consequently more valuable?—I believe it is.

5515. Are there more manufactures in the North?—I believe so.

5516. The people are in a better condition?—I believe they are, but I am very little acquainted with the South.

5517. Landlords have not been so deprived of their influence in the North as in the South?—I believe not.

5518. Upon the whole, the north of Ireland of late years has been less disturbed

Right Hon. the Earl of *Caledon.*

8 July 1835.

disturbed than the south?—I think there has been less excitement, less agitation there.

5519. Does your Lordship recollect in your own county of Tyrone, or any neighbouring county, within the last thirty years, an Insurrection Act being in force?—No Insurrection Act has been in force in the county of Tyrone, or in any neighbouring county, within the last thirty years.

5520. A great part of those meetings to which your Lordship has alluded it appears, from the construction which you put upon the Procession Act, were not contrary to law?—I conceive those on the 5th of November and the 12th of July were contrary to the Act, but that some of the others were not.

5521. The Orange procession which Mr. Greer headed in August 1832 was not contrary to the Act?—I think I was desired to mention generally the days on which there were Orange processions; the procession to which I have alluded took place on the 12th of August, headed by Mr. Greer.

5522. Was Mr. Stuart also present?—Mr. Stuart appears to have been present also.

5523. The correspondence took place in August?—The correspondence continued for some time; I see a letter addressed by me to the Lord-Lieutenant has the date of the 2d of September.

5524. Your Lordship is acquainted with several gentlemen who are members of the Orange Society?—Yes, a great many.

5525. Are you aware that the general opinion of the leaders of the Orange Society is decidedly opposed to Orange processions?—I know in many instances the opinions of the gentlemen are opposed to the Orange processions.

5526. Is your Lordship aware that any resolutions have lately been passed by the Orange body in the county of Tyrone, with a view of preventing processio s on the ensuing 12th of July?—I have heard that individuals are exercising their influence, but I do not know that the resolutions have actually been passed,

5527. Has your Lordship seen the following resolution:—"County of Tyrone, 12th of July. At a meeting of the Killyman district of Orangemen, held on Saturday the 4th of July 1835, at which the following lodges were represented, viz. Nos. 3, 33, 90, 92, 93, 157, 163, 178, 183, 206, 296, 338, 364, 375, 429, 513, 708, 755, 856, 1012, 1250, 1283, 1457, 1611, 1620, 1657, Jackson Lloyd, esq. in the chair. Amongst other resolutions, the following were unanimously adopted; 1st. That this district will implicitly conform to the wishes of our brethren of the Grand Orange Lodge in abstaining from going in procession on the approaching 12th and 13th days of July, but that we will attend divine service on Sunday the 12th, without music or banners or other public insignia of the order. 2d. That, should any of our brethren so far forget their duty as to appear in procession on the above-named anniversary, and subsequently be prosecuted for such offence, this district will not render any pecuniary aid towards their defence. 3d. That should any of our members act contrary to the spirit of our first resolution, we will mark such conduct by expelling them from our loyal institution; and lastly, we gladly avail ourselves of the present opportunity of expressing our unfeigned thanks to our distinguished friends in both Houses of Parliament for their unwearied and indefatigable exertions to preserve to us what little remains of that Protestant constitution, which was purchased by the blood of our ancestors, and for a very long period was the envy and admiration of the world. Jackson Lloyd, District Master; Ben. Cross, District Secretary"?—I never heard of it before.

5528. Does not your Lordship think that a magistrate or a jury, who is deemed by any portion of the people, whether Catholics or Protestants, as belonging to any secret and exclusive society, whether of Ribandmen or Orangemen, is peculiarly unfit to dispense impartial justice?—It depends very much upon the case in which he is concerned.

5529. Will not general suspicion attach to him by the party against whom he is in a measure combined?—In my judgment, if a party man were to be tried for an offence connected with party, it should be made a ground of exception to a juror, that such juror is a party man.

5530. With regard to the magistrates, do you not think it would greatly tend to confidence in the magistracy if they were exempted from the suspicion or the supposition that they belonged to any secret society of an exclusive nature?—I should

I should be very much pleased if magistrates belonged to no exclusive society; it would be very advantageous.

5531. Has your Lordship in your endeavour to put down any of those processions been supported by the magistracy and the inhabitants of the superior class?—Many of the magistracy and respectable inhabitants have wished and attempted to suppress them; but they have not always the power, nor have they the influence where the lower class of Orangemen are determined to follow their own wishes.

5532. You have stated that at Dungannon a procession of Orangemen, after your Lordship had taken the chair, marched by with banners and drums while the meeting was proceeding, was that annoying to the meeting?—I cannot say what the meeting in general felt; but I am sure that many of the gentlemen around me felt the impropriety of it, and those were magistrates of the highest station in the county present; no magistrate appeared to me to be connected with that procession, and no magistrate wore a party emblem.

5533. Your Lordship has said that you were told by chief constable Duff that he believed you would be insulted on taking the chair, such was not the case afterwards at the meeting?—It was not, I was not personally insulted; the procession was disrespectful to the county at large, not to me individually.

5534. Did your Lordship remonstrate against it at the time?—No, I did not.

5535. Your Lordship is quite convinced that the majority of the gentlemen who had signed that requisition to you to call that meeting together were opposed to that procession and were annoyed by its attending the meeting?—I am certain the majority of those gentlemen did not contemplate such a scene. The requisition was signed by Lord Belmore, the custos rotulorum of the county, Lord Abercorn and many gentlemen who, I am quite satisfied, would not have lent themselves to such a purpose.

5536. Your Lordship has alluded to a procession of Ribandmen in March 1834, reported to Government by Mr. Hamilton, was that report made directly to Government in consequence of your Lordship being out of the way, or in consequence of its being considered rather of a grave character?—I cannot say why Mr. Hamilton preferred reporting it directly to Government; I am sure it was not in consequence of any disrespect towards me.

5537. Was it in consequence of its being rather of a grave character?—I have already answered that question; I cannot say why Mr. Hamilton preferred making his report to Government.

5538. Does your Lordship think that if an Act could be passed doing away with all processions and all party display of Orangeism, the system of Orangeism would be rendered nugatory in your part of Ireland?—I cannot say whether it would be rendered nugatory, but I am quite decided in my opinion that whatever would prevent processions would be of advantage.

5539. The principal thing to be attained is to prevent party display of any kind?—I think so, and I wish to say that I apply the observation to all parties.

5540. In observing the way in which justice has been conducted in the county of Tyrone, does your Lordship think that justice has been impeded by Orangeism influencing juries?—Not that I am aware of.

5541. Can you recollect any case where Orangemen having got into a jury have impeded the course of justice?—I do not know of any case.

5542. Has your Lordship made any inquiry into the details of trials to enable you to form a judgment upon that?—I have not; I have had no report of the kind made to me.

5543. It would not be to your Lordship that reports respecting the administration of justice at the assizes would be made?—Certainly not; if the people there were well acquainted with the way of obtaining redress; but there is a very great irregularity sometimes in the mode of making complaints; I am often applied to in cases where I have no power or right of interference; but I presume if there had been a complaint of that kind it would have reached me; I believe on the whole justice is very fairly administered in the county of Tyrone at the petty sessions, the quarter sessions and at the assizes.

5544. Do you recollect any objection to going before Protestant magistrates and having the decisions made by those magistrates?—There have been cases in which individuals have attached blame to a decision given by a magistrate that they thought partial, but in no case which I have investigated have I ever

Right Hon. the Earl of *Caledon.*

8 July 1835.

found an objection taken to appear before Protestant magistrates, or to abide by their decisions.

5545. If a trial takes place at the assizes, connected with an affray in which the Orangemen are engaged on the one hand, and their opponents upon the other, and if Orangemen be the objects of prosecution, if there are 12 Orangemen on the jury, and if the Orange body, as has been proved, advance money to their defence, do not you think some bias on the part of the jurors is quite inevitable?—It is natural to suppose there must be a bias, at the same time it might happen that those 12 men should have feelings very superior to those emanating from their attachment to the Orange system, therefore one cannot say what the motives of those 12 men might be. I wish to divide as much as possible the acts of individuals from the system.

5546. Your Lordship came to give your evidence as to the matters reported to you?—Yes; and by referring to my own official correspondence I am quite clear no case of the kind has come under my notice.

5547. Your Lordship would not deem it probable that in such cases there would be a jury composed of 12 Orangemen?—I conceive not, but that is merely my own opinion.

5548. Your Lordship has had no occasion to examine the panel and to consider how the petit juries are constituted?—I have never done so, that lies under a different authority, the sheriff.

5549. According to your Lordship's observation and belief, is the administration of justice in the county of Tyrone perfectly pure?—I believe it is pure.

5550. Have any Orangemen been found guilty in the county of Tyrone for walking in procession?—I think there have been some.

5551. What was the punishment?—I do not know, but it was something trifling, speaking from recollection of it.

5552. After such conviction and such sentence unfortunately the processions have been renewed?—Yes, certainly.

5553. So that the punishment, whether light or severe, has not been followed by prevention?—I conceive not. I omitted to mention one case connected with Orange processions, which was officially reported to me. A body of Orangemen attacked the house of a man of the name of Kerr on the 12th of July 1832, beat his sisters and injured his property very much.

5554. Does your Lordship know Kerr?—I do, he is a tenant of mine; the parties were committed for trial and acquitted.

5555. Did it appear that Mr. Harper of Dungannon had any thing to do with this?—Yes, Mr. Harper was one of those present.

5556. Is your Lordship acquainted with the circumstances which led to their acquittal, was it a defect of proof, or what?—The prosecutor gave in evidence that Harper encouraged the Orangemen to burn the house. Other witnesses swore that he prevented their committing acts of violence, and informations were not taken against him. Eight of the accused were sent to trial at the following assizes, and they were all acquitted, owing to the evidence of a policeman, who swore that he was sent by the chief constable of police from Dungannon to Kerr's house the day after the occurrence, to inquire into the nature of the outrage; and that Kerr and his sisters stated to him that they could not identify any of the Orangemen.

5557. That evidence was believed by the jury?—I presume it was.

5558. Does your Lordship know how the jury was composed, whether they were Orangemen or not?—I do not.

Veneris, 10° *die Julii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Mr. *James Christie*, called in; and Examined.

Mr. *James Christie*.

10 July 1835.

5559. YOU are a member of the Society of Friends?—I am.

5560. Where do you live?—I live in the county of Down, at a place called Kircassock.

5561. You live on your own property?—Yes.

5562. Is that near the county of Armagh?—I live about two miles and three quarters from the borders of the county of Armagh.

5563. What age are you?—I was born in 1771, on the 20th of December.

5564. At what time do you first recollect having heard of Orange Societies?—I do not recollect the very period, but I recollect the Peep-'o-day Boys, which began in the county of Armagh, about the latter end of 1794 and the commencement of 1795; I came to live in the place which I now occupy in 1793, and it did not occur till 18 months or two years afterwards.

5565. From 1793, have you a pretty distinct recollection of public transactions?—Yes, I was nearly 22 years of age at that time.

5566. Will you state to the Committee any outrages or excesses committed by any description of people, and what description of people in the counties of Down and Armagh?—The first disturbances we had in the north of Ireland, that I recollect, were in the county of Armagh and the neighbourhood of Church-hill, were the present Colonel Verner now lives; I did not see them, for I was not in that part, but the first account we had of them was in that quarter.

5567. Will you state the nature of those disturbances?—"Wrecking," as it was termed, the Roman Catholics houses; it was termed "wrecking" when the parties broke open the door and smashed everything that was capable of being broken in the house, looms and webs that were probably weaving; they broke the webs and destroyed the yarn and everything, and sometimes they threw the furniture out of the house smashed; and in other cases they set fire to the house and burnt it.

5568. Do not you distinguish between burning and wrecking?—Wrecking was applied more to the destruction of the furniture than to the burning of the houses.

5569. By wrecking, do you mean also the destruction of the windows and doors?—I do; we have different names for the different acts that were committed; one where the house was totally destroyed, and another where it was only wrecked.

5570 Will you state what you recollect of the outrages that were then committed?—It commenced in 1794, but the greatest depredation was committed in the spring of 1795; it commenced in the neighbourhood of Church-hill, between Portadown and Dungannon, and then it extended over nearly all the northern counties, commencing at where the county of Armagh and the county of Down end, at Newry, round by Antrim, Down and Tyrone, and I believe in a very short time it extended to the county of Derry, but not to such an extent as in the other counties. Then, in the course of time, after the Catholics were many of them driven from the county and took refuge in different parts of Ireland, I understood they went to Connaught. Some years after, when peace and quietness was in a measure restored, some returned again, probably five or six years afterwards; they got some employment; some were weavers and other things; but they staid out of the country while they thought their lives were in danger; but the property which they left was transferred, in most instances to Protestants; where they had houses and gardens, and small farms

Mr. *James Christie.*

10 July 1835.

of land, it was generally handed over by the landlords to Protestant tenants; that occurred within my own knowledge.

5571. Are you aware whether some of them had considerable interest in those houses and lands, whether they had, owing to the increased value of land and the laying out of money upon the property, a valuable interest in some instances?—I am not aware that any of them had; I think most of them were tenants at will, but there were some cases where they had life leases.

5572. Generally speaking, was the property transferred by the landlords from the Catholics to Protestant tenants?—I know some cases of it, but I cannot say that it was general, but I do not live in the part of the country where the greatest mischief was done.

5573. Were there many Catholic houses destroyed?—A great many; sometimes I heard of 12 or 14 houses wrecked in a night, and some destroyed; I pitied them very much in the straits they were driven to.

5574. This was about the spring of 1795?—The spring of 1795 was the worst, but it did not end there; it continued much longer.

5575. Up to what period did it continue?—For two or three years, it was not quite so bad in 1796 and 1797 as it was earlier, but after this wrecking and the Catholics were driven out, what was called the Break-of-day party, merged into Orangemen; they passed from the one to the other, and the gentlemen in the county procured what they termed their Orange warrants to enable them to assemble legally, as they termed it; the name dropped and Orangeism succeeded to Break-of-day men.

5576. From the time they were called Orangemen did you hear afterwards of the name of break-of-day men?—I cannot say that I never heard it, but it was not a general appellation given.

5577. Did you hear it with regard to any body of men, subsequently in existence, after the name of Orangemen was adopted?—No, I never heard it applied to any body of people after the Orangemen had lodges, as they termed it; I think the name of Break-of-day Men completely subsided.

5578. Did the Orangemen consist of the same class of persons as those that compose the Break-of-day Boys?—I suppose they did, but I cannot say, because I did not know any of them personally to identify them; the same people that made use of intemperate language towards the Catholics, whilst the break-of-day business existed, were the same people that I saw afterwards walking in the Orange processions, but I cannot say further than that.

5579. Did you hear at the time, and do you believe, that many men who had been United Irishmen became Orangemen?—I have little doubt of that, and I believe it.

5580. Were they moderate or violent?—I believe that those who went under the denomination of United Irishmen were more violent than the others.

5581. How would you account for that?—They made themselves more conspicuous in the country, by doing violent acts towards the Catholics, than those that had not originally been connected with that party.

5582. The United Irishmen became Orangemen?—Yes, and there were very few of them that did not of the Protestant party; fear was one motive, as well as inclination.

5583. Were the United Irishmen composed in the beginning principally of Protestants, or of Presbyterians, or of Catholics?—I believe it began among the Presbyterians; it is the general opinion that they were the first movers in it.

5584. Can you state any acts of outrage that you yourself witnessed, or scenes of violence that you have witnessed?—I have seen houses after they were wrecked on several occasions, some of them among the houses of my own work-people; I went to see them after they were done; I know one man, a servant of mine, that had his flax-seed in a house, and they mixed the flax-seed and the butter-milk in the same vessel together, to prevent their being used.

5585. Did you see any public places of worship injured?—I saw several Catholic chapels that had been burnt.

5586. Can you name them?—The parish that I live in is one, Maralin.

5587. Will you state the date of it?—I think it was about the year 1795; there were three chapels in my own neighbourhood that I saw myself.

5588. Was that about the spring of 1795?—It was in the year 1795; I do not know whether it was in the spring or not. There was one burnt at Aghagallin, in the county of Antrim, and there was another at Kilwarden, on the Marquis of

of Downshire's estate. Those three I saw, and there were others that I heard of in the county of Armagh. I think it was enumerated altogether that there were from six to seven Roman Catholic places of worship destroyed in Down, Antrim and Armagh.

5589. Were there any Protestant or Presbyterian places of worship burnt or wrecked or injured?—No, I never recollect hearing of any such thing in the north of Ireland.

5590. Can you form a conjecture of the number of families that were driven from their homes?—I cannot form any just idea of it, to ascertain it with certainty; but it was said that several hundreds were driven out of the country, and there must have been, from the number of houses that were destoyed, particularly in the county of Armagh; it was worse there than in any other part of the north of Ireland.

5591. You are near the counties of Antrim and Armagh, and residing in the county of Down?—Yes, they both run very contiguous to me; Antrim is about three miles from me, and Armagh about two miles and three-quarters.

5592. Had you any opportunity of knowing of any persons seeking refuge in your own place from the outrages?—Yes, my father was living at the time; he and I lived together; the poor creatures, when they apprehended that their houses would be destroyed, my father and I permitted them to stow their furniture in our barn and granaries, and they remained there for a length of time, so long as we could do without the houses, and even when we wanted those places, we put them into other houses, in order to preserve the furniture from destruction; we allowed them to stow the furniture in our places; and I have known them myself leave their houses at night, and come to our plantation at night time, to be out of the way of being murdered. A man who took care of my plantations has told me, that they frequently came to his place in the course of the night, and took shelter there till morning, for fear of being attacked.

5593. Did any murders take place?—Yes, there did.

5594. Did any investigation take place by the magistrates upon the occasion?—I never heard that there did.

5595. Did you ever hear of any man having been prosecuted or punished for those attacks upon the houses by wrecking and burning, and the murders that were perpetrated?—I do not think I recollect any instance of a person being prosecuted at that period for those offences, for no investigation took place; the magistrates were supine and inactive; they did not exert themselves in the manner that I, and that many others who wished the peace of the country, thought that they should have acted.

5596. Did you receive any threatening notices?—My father received notices, which I saw, anonymous letters, commanding him to turn off his Roman Catholic servants, and not to employ them in his work; he did not, nor I did not mention it for years that such notices had been given, for we thought it would only gratify them if we had made any noise about it, and my father put them into his desk, and let them be there.

5597. In the employment of your servants did you make any distinction between Catholics and Protestants?—Not the least; if any misbehaved we turned them off; if any of them attended processions of any sort we parted with them, no matter whether Catholic or Protestant; if they attended any Riband procession or Orange procession I turned them off.

5598. Did you actually do so?—I did, at least my father turned off a Catholic for attending a procession, and I turned off a Protestant.

5599. At what period was that?—It is upwards of 20 years since that my father turned off a Roman Catholic for attending a Riband procession where there was a disturbance, and about six years since I turned off a Protestant servant; from the period that my father turned off the Catholic servant till the time I mention, about six years in last November, none of our servants transgressed our regulation, if they had done so they would have been turned off.

5600. Do you recollect any other circumstances from the period of 1795?—I do not know whether I recollect any thing particular; nothing but occasional wreckings and disturbances; there scarcely has been a 12th of July, to the best of my recollection, in any year from the commencement of Orangeism till the present period when a breach of the peace has not occurred, and frequently lives have been lost in consequence of those processions.

5601. Were there any processions previous to the institution of the Orange Society?—

Mr. *James Christie.*

10 July 1835.

Society?—No except among the opposite party, there were processions of those previous to Orangeism.

5602. Do you know what the Riband Society is?—It was composed of Catholics and people who were disturbing the peace of the country.

5603. What do you mean by Riband Societies?—Riband Societies were those that were raised up in a great measure in consequence of the treatment that the Catholics got in some part of the country, they were called the Defenders; the Catholics were very numerous and got up societies opposed to the Orange Societies and the break-of-day people, and they frequently came in contact, and one or two battles ensued between them.

5604. Were the defenders acting upon the defensive or otherwise, can you tell who began?—I do not know who began, but the others gave them provocation, and when they had the power they retaliated; there was action and reaction; the Orangemen provoked and they retaliated, and then they came into contact with guns and pistols and bayonets.

5605. Did you ever hear and do you believe that the name of Defender was adopted because it was a system of defence against either the Peep-'o-day Boys or the Orangemen?—I never saw a procession of the Defenders in my life, but I believe and I know from the information of the people who lived in the places where they collected, that they were very numerous, and they were armed.

5606. Were there processions of the Defenders previous to the year 1795?—I do not think I ever heard of any before 1795.

5607. You mentioned that there were processions of the Ribandmen previous to the processions of the Orangemen?—So there were, but not before the Peep-'o-day men. There were processions of that party previous to the establishment of the Orangemen, but not previous to the establishment of the Peep-'o-day men.

5608. Why were they called Peep-'o-day Boys?—I do not know, except that they disappeared at the break of day and only appeared in the night.

5609. What were their acts?—I believe I have related some of them, the wrecking houses.

5610. Were they employed in taking arms from houses?—They took arms from the Catholic houses as many as they could. I do not think it was for the purpose of taking arms that they attacked the houses.

5611. Were there any processions of any kind that were deemed offensive to either Catholics or Protestants previous to the institution of the Orange Societies?—They were called in bodies, but as to processions, I think they did not walk along the public roads with flags; I never saw any of the Catholic processions at any time.

5612. Were there any offensive processions with party colours or party tunes on the part of Protestants till the Orange Society was established?—There were no processions of the Protestants till the Orange Society was established; the first thing they had were colours with King William and so on.

5613. You stated that there were a considerable number of the houses of Catholics wrecked in 1794 and 1795, were there not also a considerable number of the houses of Protestants wrecked by the defenders?—I am not aware that there were; there were none in my neighbourhood; I did not hear of any Protestant houses being attacked and destroyed; I did hear that there were some places in neighbouring counties where the Catholics had taken arms from the Protestants.

5614. In consequence of those attacks upon the property of Catholics, there was a strong feeling excited between the two parties?—Very strong.

5615. Did that lead to frequent encounters?—There were frequent encounters at markets and fairs, but on two occasions they assembled in large bodies and fought.

5616. Were you present at either of those occasions?—I was not, but I heard the firing—one was in the neighbourhood of Portadown, and one was in the county of Down, not far from Banbridge.

5617. Were those two occasions before or after the battle of the Diamond?—My memory will not serve me to state whether it was before or after that.

5618. Can you state by what means the different parties were assembled together?—I do not know what means they took to assemble but my own opinion is, that the Catholics being attacked as they were, at night collected

arms

Mr. James Christie.

10 July 1835.

arms and wanted to defend themselves against the others, and thought to overpower them, but I cannot say what stimulant they had to it.

5619. You were understood to say, that the engagements which took place at the two places which you mentioned were pre-concerted fights?—I do not think they were pre-concerted on the part of the Protestants, but I think the others had arranged so as to meet there and attack the Protestants, in consequence of the abuse they had received, and when the Protestants found that the others were assembled they assembled also.

5620. Then in fact, in those two instances, the fight began in consequence of the Catholics assembling in large bodies which alarmed the Protestants?—I think that was the case upon those two occasions.

5621. Can you state the name of those two places?—One was between Portadown and Verner's bridge, I was in the harvest field when I heard the firing; the other I did not know anything of till a day or two after it occurred; it occurred not very far from Banbridge.

5622. Can you state the date?—It was before the rebellion broke out between 1795 and 1798, but I have no memorandum of the particular date.

2623. Did you hear at the time that the Catholics acted under leaders or that they appeared to be under any sort of discipline?—I believe that they were very irregular, and that they had no leader that was fit to lead them on at all: just like a parcel of country people with pitchforks and swords, and things of that sort collected, and that they had no head or person to command them; no man of any abilities, there might be some old soldier or pensioner with them, but I did not hear of any commander.

5624. It appeared rather a tumultuous assembly than any disciplined array?—I understood that they were not disciplined, and had no order in their battle, the others were better prepared.

5625. Which side was best armed?—The Protestants.

5626. And better disciplined?—No doubt they were.

5627. The Protestants of course being the wealthier party?—The Protestants being the wealthier party, and many of them in the yeomanry corps.

5628. Are many of the Orangemen in the yeomanry?—Yes, many of them are. I heard that some yeomanry corps were exclusively composed of Orangemen.

5629. Do you know of any Catholics in the yeomanry?—Not one, so far as my acquaintance goes.

5630. In your opinion are most of them Orangemen?—I think so.

5631. When the Catholics assembled in the manner you have spoken of, what induced them thus to assemble?—I do not know further than I stated before, that the houses were wrecked, and some of them were driven out of the country, and they wanted to make a stand against it.

5632. Was there any signal or sign to warn them to quit the country that was used by the Orangemen?—I understood and the Catholics told me whose houses had been wrecked, that the words that were generally used upon those occasions were "To hell or Connaught with you."

5633. Were they written upon the doors?—No, I did not hear of their being written upon the doors.

5634. You have stated that since your recollection of the Orange system, these processions have always been attended with a breach of the peace, and frequently with the loss of lives?—Yes, at the very first procession that took place in my neighbourhood a life was lost, he was a country surgeon standing at his own door, and killed; his name was Murdie.

5635. How was he killed?—I heard it was by the stab of a bayonet; the Orangemen always had muskets and side-arms and pistols, and fired as they went along in those processions; I think they had no ball, so that they had no means of taking away life but with the bayonets.

5636. Had they music?—Yes, drums and fifes.

5637. What tunes did they play?—I have heard them frequently play what we call party tunes; one party tune is called the "Boyne Water," and a song that was composed shortly after the "Battle of the Boyne."

5638. What other tunes?—The "Protestant Boys" is a common tune.

5639. Did you ever hear the tune "More Holy Water," and the "Prussian Drum?"—I heard of it, but I have not heard it myself.

5640. Did they use offensive language in those processions?—Something of the

Mr. *James Christie.*

10 July 1835.

the same language that was used at the wrecking, to send them to hell, and the Pope and the Catholics.

5641. Do they confine this language solely to Catholics, or do they extend it to those that they deem the friends of Catholics?—It was once applied to me, shortly after I turned off a Protestant servant for attending a procession, it was not one of the regular processions, upon a stated day, but I was coming home late at night in a jaunting car, when a few of those stopped me on the road, or went across the road to impede my horse, and they shouted out "To hell with the quaker;" but they did not attempt to do me any injury. They were half drunk, and it is generally in the evening of those days when they get heated with drink that the harm is done.

5642. After the processions do not they always drink a little?—Yes, they assemble in the lodge-rooms and dine, it is mostly in public-houses that the lodges meet, and then they have a dinner after the procession.

5643. Do some of the magistrates and some of the Protestant clergy attend those processions?—I do not think they attend them now.

5644. Since when?—I think the year 1832 was the last time that I saw any respectable person attending a procession, and that was the clergyman of my parish, decorated with orange ribands, and till 1828 the processions were gradually dwindling down to great insignificance, they were not one fourth of the number that they were prior to that, and after the year 1828 it revived again.

5645. Was that in consequence of the measure of Catholic Emancipation?—I think that had a tendency in reviving it; I understood that fresh warrants were issued and new lodges established, and that those lodges that had been discontinued were re-established again.

5646. How were those processions introduced generally?—The morning of the day of the 12th July is ushered in very early, sometimes at three or four o'clock in the morning, with firing of guns and ringing of the church bells.

5647. Must that be with the consent of the clergymen?—I cannot say whether it must be, but I am sure there are few of them that would prevent it; and there were Orange flags upon the churches, and even upon the 1st of July, in this present month, the flags were upon some of the churches in my neighbourhood before I left home.

5648. Was there any procession upon the 1st of July?—Yes; they were rather confined to different lodges, without joining in a body; I saw them; they did not commence till about four o'clock in the evening, and I heard them from my garden in different directions firing guns; they might amount to about 40 or 50; they had music, but they had no colours, and I heard them beating till after eleven o'clock, and I understood from my workmen next morning that it continued till twelve or one o'clock, and they had bonfires in the public roads; that occurred upon the 1st of this month.

5649. Do not they have processions upon the 5th of November?—They do sometimes, but not so considerable as on the 12th of July.

5650. Do the Roman Catholics consider those processions very insulting?—They did so, but I do not think they mind it so much now since Catholic Emancipation was granted; and in my neighbourhood there is very seldom a collision between them; the Catholics think themselves more upon a footing with the Protestants, and they do not mind the music and the processions as they did at an earlier period.

5651. Are not the lower classes of Catholics likely to feel themselves insulted?—Yes, but there is a great deal of pains taken by the priests and by persons that wish the peace of the country, to keep them quiet; I have frequently cautioned them to stay in their houses, and not go out at all on those occasions.

5652. Have you found the Catholic clergy exert themselves for that same purpose?—I have heard of their doing so; I have heard of the priest of my parish doing so.

5653. Who is that clergyman?—His name is Develin.

5654. Do you recollect any particular day as coming to your knowledge?—On the day that Catholic Emancipation was to take effect, I heard a report that the Catholics meant to have some exultation and bonfires, and I went to some of the respectable Catholics in my neighbourhood to caution them against it; I said, it will only excite a bad feeling, you are now tolerably good friends, and do not give them any sort of handle against you to annoy you again, but keep

keep in your houses and have no such thing as any exultation at Catholic Emancipation being granted. The following Sunday, I understood from some of my servants that this priest, Develin, after the service of the day was over, cautioned the congregation against having any such thing; and I understand also that the priests generally through the country did the same, from the instructions of the bishop who resided at Newry, who had given directions that that caution should be given, and I did not hear of any bonfires or display on that day.

5655. Independently of those processions, are there any other displays by drum-beating and music at night?—Generally through the summer season, unless it is a very wet evening, from six o'clock till eleven at night, the drums and fifes are beating along the public roads in my neighbourhood; I can hear them, and frequently see them; if I am from home I frequently meet them.

5656. Do you understand that they are the same offensive tunes which are played upon those occasions?—I think it is likely that they are, but I cannot say whether they positively are or not; I come as little in the way of them as I can.

5657. Do those drums belong to Orange Lodges?—Yes.

5658. Do you understand that each lodge has a drum?—Yes; when they walk in procession upon the 12th of July each lodge has its flag, and at the head of each party there is a drum, but those have been very annoying to the country people travelling at night. I have endeavoured all I could to get it stopped. I remember one evening that I was coming home with my family at ten o'clock at night, and the horse took fright at the noise, and we were in considerable danger, and I complained to the magistrate of the practice, and I understood from him that there was no law against it.

5659. Does this drumming continue to the present time?—Yes; I do not recollect a fine evening since the first week in May, except Sunday evenings, for years, when drumming does not take place in the summer evenings, and frequently in the winter; and sometimes there are three or four drums in the public roads within a mile of me.

5660. Are you quite sure those drums belong to the Orange Lodges?—Yes; I spoke to some of the masters of the Orange Lodges, who are very respectable and very decent men, and I recommended them to prevent those people getting their drums, and one of them told me that some of the party had taken the drum out of his house without his permission, and was using it, and he could not get it back; and the other said that he saw no harm in it.

5661. It was his right, as the master of the lodge, to have the drum in his house?—Yes; he is a sawyer, that works occasionally for me.

5662. Is he a man in that rank of life to be a master of an Orange Lodge?—Yes, and he is a very respectable man compared with most of them; there is another man that works for me sometimes as a labourer at the harvest who is the master of an Orange Lodge.

5663. Do you know how many people are in the lodge of which he is master?—I do not know the number, but I think from the view which I have had of them when I have seen them in the processions that there might be from 50 to 80, or sometimes more, in a lodge; but until the year 1828 the lodges did not muster more than from 12 to 16 in the processions; whether there were other Orangemen that kept at home I do not know, but no respectable persons attended them, and it was dying away completely till that time, and getting into disrepute.

5664. Would your notion be that they average from 50 to 80, from having seen them in the processions?—I should think from 50 to 80.

5665. Do they march as soldiers do?—Yes.

5666. Do they appear to keep step in pretty good order?—They do not march with any regular step; but where they are yeomanry they can do that.

5667. Do the magistrates or clergy ever mingle at a convivial dinner with such men as you speak of?—As to magistrates, I cannot say; but the clergyman of my parish had people of this description, masons and labourers, at his table, dining with him: he had twelve, I understand, and one of them is a man that occasionally works for me, and men of the same description, dining at his table, masters of lodges; and he has dined with them in a public-house convenient to his own house. I should state the reason he assigned for doing this in 1833. He told them, as I was informed, that if they would not go in the pro-

Mr. *James Christie.*

10 July 1835.

cession that day, he would give them a dinner at the lodge-room in a public-house; it was to prevent them going in procession that he gave them the dinner; but in the former year, 1832, he rode with them in procession, decorated with Orange ribands.

5668. Did you see any magistrates in the procession?—No; but I saw several gentlemen of considerable rank and fortune in the country.

5669. Have you observed Orange arches?—Yes; that is regular every 12th of July; arches over the roads and public places; there are poles put down on each side of the road, and ropes suspended, over which orange lilies and garlands are suspended from it, something in the shape of a crown. On one occasion they had one at the entrance into Lurgan, where our friends' meeting-house is, and they stripped the slates off a part of the meeting-house, probably a foot square, and fastened the rope to the rafter, and carried it, suspended, across the street, to a tree on the opposite side of the street. I went to a magistrate in the town, and told him the circumstance; and he told me, that if I would make my affirmation before him that there was likely to be a breach of the peace committed, he would send the police and take it down, which I declined, because I did not like to be concerned where any breach of the peace was likely to be committed. I would not, for the value of the roof of a house, have any man in danger of being killed. The gentleman that I applied to is William Hancock, and is now in town; and I suppose he was perfectly right, that he could not grant it otherwise. The following year they did not do quite so bad, because they only drove a fastening into the gable of the house, and suspended a rope in that direction. That occurred upon a Saturday. I did not see it that day, but the following day, when I went to meeting at eleven o'clock, the arch was still up, fastened to the meeting-house; and I spoke to some people of the Orange party, telling them that I thought it was a shame to have it hanging up at a place of worship; and before I came out of meeting at half-past twelve o'clock, it was taken down.

5670. Do you know any of your society that belong to Orange Lodges?—No, nothing of the sort; they would be expelled, if they did.

5671. Can any member of the Friends' Society belong to a lodge?—If it comes to the knowledge of the society he cannot.

5672. Then no Orangeman can be a Quaker?—No Quaker can be an Orangeman.

5673. When Orange processions take place, do the magistrates take an active part in preventing them, or what course do they adopt?—I think they do not exert themselves to prevent them. Heretofore I have seen several of them going in processions with them, but not of late years.

5674. Do they exert themselves to prevent these processions?—I do not know whether they do or not; but I have heard, from very good authority, that some of them have exerted themselves. My authority is a very respectable gentleman in the county of Down, John Holmes Huston; he told me, a few week ago, that in the neighbourhood where he lives, on the 12th of July last, he understood that a procession was likely to take place, and he got the police, and met them, and desired them to disperse; they refused, and he got the police to take down the names of 20 of the principal among them, and had examinations lodged against them, and returned to the assizes; those 20 were tried and convicted. I believe some of them submitted, and they were fined 20*s.* each, and sentenced to imprisonment for a week. He said also, that the magistrates in the neighbourhood where he lived all absented themselves from home, except himself, upon that day; and with respect to the men, they underwent the imprisonment, and a subscription was set on foot by the Orange party to pay the fine for them, and that one of the magistrates of the neighbourhood had subscribed to it.

5675. Was that subscription raised among the Orange Lodges in the immediate neighbourhood?—Yes, I understood him to say so.

5676. Do you suppose that it was because that man was an Orangeman that his brethren subscribed towards it?—I have no doubt it was; but I do not know it of my own knowledge; and I believe it is generally the case that throughout the north of Ireland, subscriptions are raised in this way; so that when the sentence of a fine is given the individuals are remunerated in that way.

5677. Do you regard the punishment of a fine upon an Orangeman violating the

391

Mr. James Christie.

10 July 1835.

the law, as being little calculated to produce any effect?—I think under those circumstances it is; but my opinion is, that it is not the lower class of the society that the Government ought to deal with; it is the people in the higher class that stimulate them to it. I think it is those in the higher ranks of society that are the cause of those processions, and when they were dying away that excited them to it a second time; it is those that have official situations, and probably men that hold commissions; and I think it would subside at the present time, but for the efforts of those who keep in the back ground, and encourage the others on by violent speeches and public meetings; they have excited them on to renewing this business a second time, which would have died away if it had been let alone. That is my own individual opinion; but I am satisfied that if the Government would now set their faces against those processions, and not inflict fines and imprisonment upon the lower class, who are made the tools of others, but take it at the fountain-head, the gentlemen of rank and fortunes, that, in my apprehension, would settle all those disturbances; and those are the people that ought to be dealt with, and not the lower class, for many of them do not know what they are about; they merely go about and commit acts when they are drunk that they suffer for. I have been an observer of these things for many years, and I have long been of opinion that this party business has been kept up by the supineness of the magistrates, and by their encouragement; walking, in the first place, in the processions, and dining with them in the clubs, and latterly, when the law prevented them going in processions, they encouraged them in another way, by stimulating them to it when they go in procession to their houses, which are generally decorated with Orange and other marks of approbation, such as cheering, &c. I understand one magistrate was dismissed, Colonel Blacker, for encouraging Orangeism at his house. I never belonged to any political society, and I think I am pretty impartial with respect to the parties; and I can say, that it is not only my own opinion, but the opinion of the moderate people generally, who are disposed to keep peace in the country; that it is the gentlemen and people of rank and fortune in the country that have stimulated others to these party processions, which tends to keep up party feeling.

5678. Do you know of an Orange Lodge meeting at the house of an individual in your neighbourhood?—I do; I may mention that my own family and my friends were uneasy at my coming over here, lest either my property or my person should sustain injury in consequence of the testimony I give.

5679. Do you know any thing with respect to gun clubs?—The first I heard of any gun club in my neighbourhood was immediately after the great Conservative meeting, as it was called, in Armagh, where some violent speeches were used, attributed to Lord Mandeville.

5680. How long ago?—About two or three years since; it was stated, that some speeches there encouraged the Protestants to arm, and to have gun clubs; and shortly after that I heard that such were about to be established in my neighbourhood; I spoke to a magistrate and told him that I thought it would be very dangerous to have those things established; that it would merely cause a reaction on the part of the others, and we might have a convulsion in the country, and I thought every means should be taken to prevent it; he said that when it came to his knowledge that arms were coming in he would report it to Government, and I did ascertain from the masters of lodges, and from people who were connected with those lodges that the clubs were formed, and that arms were got in the country and distributed; it was not then kept secret, but latterly when they found the Government discouraged those things, or they apprehended that they would do so, they have rather endeavoured to keep it a secret; they seem to be afraid now of letting it be known.

5681. You say that you never heard of gun clubs till after that meeting at Armagh?—No; I had heard of clock clubs, and things of that sort, but not gun clubs.

5682. Will you state whether, to your knowledge, any magistrate or clergyman has encouraged a gun club?—I have heard that a clergyman and his son, whom I know, were the first to suggest it at an Orange Lodge; those that attended the meeting told me that he came there and proposed it, and they agreed to it.

5683. Do you know those men who mentioned it to you, and do you believe that statement?—I do.

Mr. *James Christie.*

10 July 1835.

5684. Do you know of other gun clubs?—There are other gun clubs in my own neighbourhood, but I cannot ascertain the number of guns distributed.

5685. Are the places at which those gun clubs are established, Orange Lodges?—Yes, always Orange Lodges.

5686-7. You mentioned that you saw a warrant in the hands of a man who works as a labourer, appointing him master; is he a man of education?—He is a very illiterate man.

5688. Can he read and write?—I think he can read, but I think he cannot write; he read it to me, or at least he repeated the words to me; I said, "What is this on it?" and I examined the whole document, and from memory I took down the substance of it; it is the order of the Purple, not the Orange, and I asked him the distinction, and he told me it was a higher order.

5689. What is your opinion of the effect of the Orange Lodges upon the peace of society and the good feeling of the people of the country?—I think they have a tendency to keep up a bad feeling; and if any thing could be devised to put them down, I think the country would be much quieter. It is not the poor people that go into the lodges, but the clergy and magistrates and the gentlemen of the country; and so far as Government can interfere, I think those are the people to lay their hands on; I think no man should hold a commission of the peace, or any place of profit under the Crown, that is an Orangeman.

5690. Do you think that would effectually prevent it?—I think it would in a great degree, and it is the opinion of many dispassionate people of my acquaintance. I can state the opinion of men that I am acquainted with, that have taken no part in party business, but have uniformly endeavoured to allay any ferment in the country, and it is their decided opinion that that would have a very powerful effect, because if it were not encouraged the thing would drop.

5691. You mentioned that about 1828 there was a great increase; was there a great increase afterwards at any particular period?—There was an increase again about 1831 or 1832. My opinion is, that the increase in 1828 was in consequence of the Bill of Emancipation; I have known and seen instances in which the Orangemen have been collected and stimulated to assemble and march in regular order to the church; I saw them go into one church to sign a petition against Catholic emancipation, and the church was kept open and they marched in procession, and I was myself in a gig with an Orangeman who reprimanded them for so doing; he said they were ordered in, but not to go in a procession.

5692. By whom were they ordered?—By the district masters, as I understood.

5693. What is the effect of those Orange processions and lodges upon the minds of the Catholic people, with regard to the administration of justice, both by magistrates and jurors?—Where an Orange magistrate is sitting upon the bench, the Catholics consider that he is partial in his decisions. I have often heard them say that it was useless for them to prosecute an Orangeman, when a man who is one of the party was sitting upon the bench in judgment on them, and I have heard them complain grievously of it; and therefore, as I said before, with respect to Orangemen being magistrates, in my opinion it is not fit, but when magistrates, men of respectability and intelligence, well informed and impartial magistrates cannot be got, and I believe there are some parts of the country where they cannot be got, I think that a stipendiary magistrate in such district of country would be absolutely necessary.

5694. For what reason do you believe they could not be got?—Because there are so many completely Orangemen in principle, although not professed Orangemen; they are biassed in their opinion against Catholics, so that justice cannot be obtained at their hands.

5695. Do the Orangemen themselves seem sensible of that distrust on the part of the Catholics, in the administration of justice?—I do not know that the Orangemen think so, but I know that the Catholics think it.

5696. You yourself, who are impartial between them, do you or not think that the Orange magistrates are or are not likely to be biassed?—I think they are very unsuitable to try questions which originate in party feeling, when they themselves belong to a party and encourage party feeling.

5697. In those parts of the country where Orangeism is not so prevalent, do you find the Catholic and Protestant living in more harmony than in those in which

Mr. James Christie.

10 July 1835.

which Orangeism is supposed to exist?—I do not know any particular extent of country in the county of Down and Armagh where Orange Lodges do not exist.

5698. Are those bitter feelings very universal?—They are not so much so as they were; there is still a bitterness between them, particularly when they get drunk they frequently come in contact; there was a battle took place in 1833 in the neighbourhood of Banbridge between the Orangemen and the Roman Catholics; when they were going home they were met by the Catholics, and a battle took place, and I believe lives lost; they drove several of the Catholics into a river, and I believe some of them were drowned. The Marquis of Downshire investigated the business, but I do not know what the result was. I know there are some of the Catholics in that neighbourhood that are still very much annoyed by those party tunes and calling out such expressions as "To hell with the Pope," and "To hell with priests."

5699. Do they use that language to Catholic clergymen?—I do not know whether they use it to Catholic clergymen, but I have heard it at the processions.

5700. You spoke of Ribandmen; do you know at present of any society of Ribandmen in that part of the country with which you are acquainted?—There is none that I know. If there is any it must be very secret.

5701. Have you within these five or six years past, seen any procession of Roman Catholics under any name?—I did not see them, but I know that there were, not in my neighbourhood, but in the neighbourhood of Downpatrick; they were tried at the assizes, and I believe pleaded guilty, and upon their promising not to have any processions upon the 17th of March, St. Patrick's-day, in future, the judge let them out upon their own recognizance.

5702. When was that?—I think it was in 1833.

5703. Have you heard of their having appeared in procession since?—I have not.

5704. When you speak of Ribandmen, do you mean a secret society, or Catholics meeting together for any purpose without being found in any society?—I never heard of their being found in any way of that sort, but my own opinion is, that there is no secret association, but it may be the case without my knowing it. I know the Catholics in my neighbourhood have been very well behaved for many years. There are none of them that I know of going to any of those processions.

5705. Do the Catholic clergy exert their influence to prevent such societies?—I have heard that they do; I believe that they do.

5706. Did you ever hear of any Roman Catholic clergyman of any description, or any Roman Catholic in any situation or condition of life, ever encouraging those Ribandmen's meetings or processions?—I never heard of any.

5707. Do you believe that they do, or that they do not?—I believe that they discourage them. I have spoken to some Roman Catholic clergymen on the subject frequently, and I have found them coincide in the opinion, that all this party business was wrong; and I told them that I thought they had a considerable influence over their congregation, more than any other clergy in Ireland, and that their influence might be exerted very much in keeping down those things, and they said that they had done so as far as their power went to prevent it; and I think they have a very considerable influence upon their congregations in that respect, and where the clergy are well disposed and inclined, they do so. There may be some of a very different disposition; but I do not know of any. There is one thing that I should just mention, that at the time when the wrecking of the Catholic chapels took place in my neighbourhood, it was observed by myself and by many others, that while it was lying uncovered, the Catholics, no matter how severe the weather, attended more attentively to their duty during that time than was observable when they had a good house to go into; and, in my opinion, the old adage was fully verified, that "the blood of the martyrs is the seed of the church;" persecute a man for his religion, and it will make him more strongly rivetted to it. I passed by the chapels in the winter time when they had to kneel down in the snow six inches deep, and I really pitied them; and it was remarked by myself and by others that they were more attentive in attending their places of worship after the chapel was burnt than previously when the chapel was in good order.

5708. You stated that about two or three years ago a clergymen encouraged

Mr. *James Christie.*

10 July 1835.

the establishment of gun clubs; do not you conceive that about that time there was something in the aspect of politics that was calculated to give alarm to clergymen?—I do not know any thing more than this, that it was proposed by Government to make some alterations in the laws of the country that they did not like.

5709. Have you never heard that about that time throughout the south of Ireland the clergymen were universally deprived of their tithes?—I did hear that the people refused to pay tithes.

5710. Did you never hear that some clergymen were murdered that attempted to collect their tithes?—Yes, I did.

5711. Do not you think that those circumstances were calculated to convey some alarm to the minds of clergymen who might apprehend a resistance to tithes, and might think that the same fate might await them?—I think the principal thing that induced the clergy to take part was with relation to tithes; my own opinion is, that the way in which they apprehended that their tithes would be diminished was by legislative enactments, not in the North by any fear of any resistance and force to prevent the collection of tithes.

5712. The resistance was first passive resistance, and the clergymen were in consequence driven to seek redress by law, and then outrages took place; was there any resistance to tithes in your neighbourhood?—I do not know of any resistance to tithes except that the people did not pay them as freely as they were formerly paid.

5713. Did you hear of any notices placed upon gates?—Not in my neighbourhood that I know of.

5714. Was not one of your servants caught in putting up a threatening notice?—Not to my knowledge, and I am sure if he had he would have been dismissed from my service.

5715. Was not your son one of the originators of the opposition to tithes in your neighbourhood?—He was not.

5716. Did you ever hear him suspected of it?—I never heard it said that he was opposed to tithes. I believe that all he was concerned in was, that a petition was got up, a respectful petition to the clergyman some years ago, for him to lower his tithes in consequence of the reduction in the produce of land; but further he did not go; and he told me that he did it for this reason, that if any of those in the parish had taken the matter in hand it would give offence to the clergyman.

5717. You stated that you had a narrative to give of your own sufferings; will you give that narrative?—The sufferings I sustained were in consequence of turning off an Orangeman from my service. They tore up and destroyed from 40 to 50 of my trees and shrubs in one night. I had notices put up offering a reward for that, and the notices were not allowed to remain up; and I never had any injury done to my plantations till I turned off the Orangeman.

5718. Your conduct was always, of course, very peaceable?—It was.

5719. And you never did any thing that was calculated to give offence?—It might give offence, but it was not with the intention of giving offence; my endeavour was to keep peace and quietness in the country.

5720. Did nothing else occur that was calculated to give offence to anybody?—Not to my knowledge.

5721. You stated that you live in the county of Down, and that you live upon your own property; has that always been your property?—It has been my property since the year 1816; it was left by an uncle to my father during his life, and it was left to me in reversion. About two or three years before his death he handed over the property to me.

5722. Were you and your father ever bankrupts?—Yes.

5723. In what year?—In the year 1815.

5724. Were you instrumental in borrowing several sums of money from the neighbours?—I did.

5725. Did you borrow 225 *l.* of Mr. Nicholson?—I did.

5726. One hundred pounds of Mr. Hayes?—Yes.

5727. Did you borrow 70 *l.* of Donald M'Evor?—My father borrowed money of this man which has been paid.

5728. Sixty pounds of John M'Culloch?—Yes; most of this sum has been paid.

5729. Twenty-

Mr. James Christie. 10 July 1835.

5729. Twenty-eight pounds of David M'Culloch?—Yes; most of this sum has been paid.

5730. Sixty pounds of Savage?—Yes; all has been paid, except about 15*l.*

5731. One hundred pounds of Jonas Linas?—Yes.

5732. Two hundred and fifty pounds of Thomas Kelly?—Yes.

5733. Subsequent to that you and your father became bankrupts?—Yes.

5734. And two years after this you were in possession of your estate again?—Yes.

5735. Did you pay 1*s.* in the pound?—I think my father paid 2*s.* 6*d.* in the pound, and I paid 2*s.* 6*d.* in the pound at the first.

5736. Did not a man of the name of Murphy claim as prime creditor, and take possession of the land?—No.

5737. How did you get possession of it again?—My father-in-law, Joseph Murphy, purchased my father's interest and mine in the property, and he gave the land to me; it was subject to a rent-charge of 100*l.* a year to an aunt, under my uncle's will at that time; he gave me the land, paying him interest for the money that he advanced, which was 1,470*l.* paying interest at six per cent. for the money; and I insured my life for 1,000*l.*, and pay the insurance and the interest upon the 1,000*l.* which secures him.

5738. Are you perfectly certain that those persons that have been mentioned, have each of them received 5*s.* in the pound?—I am not perfectly certain that all of them did, but I know that some of them have received a great deal more; all those that were in necessitous circumstances I have nearly paid off.

5739. Did you ever hear it stated, or did you ever suppose that your unpopularity was occasioned, in a great measure, in consequence of this transaction?—I never heard of my being unpopular in the country, but on the contrary, of my being well liked in the country; I have been industrious, and promoted a system of agriculture in the country that was never practised before, in consequence of which the country is improved; and my father's bankruptcy was occasioned by an unfortunate failure in London, by which he lost a large property that was vested in the hands of persons in the linen business.

5740. Have you expended much capital in those improvements in agriculture of late?—Not of late; but my father expended a great deal of money in it. But with respect to this matter, I have paid instalments according to my circumstances to those people that were least able to bear the loss, from 10*l.* to 20*l.* a year, and if I live and am able to do it, I will not leave a shilling unpaid to any man.

5741. There is a statement which says that some of those poor people have not received 1*s.* of what they advanced, and consequently that you and your family have been subject to numberless insults?—There never was an insult offered to me upon that ground, or to my family.

5742. How long ago did the bankruptcy take place?—In 1815.

5743. You do not think it is possible that any of those persons would be ready to give evidence here before this Committee, that they have never been paid 1*s.*?—I do not think there is an instance in the whole, except one, among the people in a low situation of life, that have not been paid, and the reason that I left him to the last was, that he would not sign my certificate when I was made a bankrupt, and I told him in consequence of that those that had signed my certificate I would pay off first; and there is not a person in a low situation of life that I have not paid, some of them nearly the whole, and the principal part of them 10*s.* in the pound of the debts, and I am paying it off every year as I can. Several of those I have mentioned are Roman Catholics as well as Protestants, and I am liked by the Roman Catholics and the respectable Protestants, as well as any other man; it has never lessened my respectability in the country, because the cause of my misfortunes was not debts of my own contracting; I was assisting my father, and as I had the reversion of the property, the whole property was sold.

5744. Did you borrow money for your father?—I assisted him in borrowing it; I entered into security, but it was to assist him in consequence of some losses he had sustained, from the failure of the house, and having land that required improvement; I assisted him in raising the money to meet his engagements.

5745. Do you remember about the year 1797 that there were not only

Mr. *James Christie.*

10 July 1835.

Orangemen or Peep-o'day-Boys and Defenders, but a great many United Irishmen?—I do, very well.

5746. Was a man that fled from the battle of Balinahinch, a United Irishman, concealed in your hay-loft for a month?—I believe not; he was not from the battle of Balinahinch; I never heard that a man was concealed at all, till two years after it happened; I understood that he was a deserter from Blaris for being concerned in the United Irishmen's business, and the first information we received of it was two years afterwards, that that man had been secreted in our hay-loft till some pains were taken to convey him out of the country, but it did not come to our knowledge till two years after the circumstance took place; they thought it the likeliest place that he would not be searched for, and we not interfering in politics in any way thought it the best place to conceal him, and I understood that he was concealed, and have little doubt that he was; he was a soldier and a man in the militia, and having told his situation to a Roman Catholic, I understood that he brought him to my father's hay-loft and concealed him.

5747. You have stated that the feeling between Protestants and Catholics in your part of the country, is very much less at present than it used to be?—It is less; there is not that animosity between them that there was, but it is greater than it was about 1828.

5748. You were understood to date the period when that began to diminish, from the passing of the Catholic Emancipation?—It diminished then, but it was renewed again not long since; but prior to 1828 the processions were not so numerous as they are at present, and when the Composition of Tithes and the Reform Bill were agitated in the House of Commons, a great excitement took place among the Orangemen and the leaders of the Orangemen in Ireland, and in consequence the leaders had the Orangemen at command to sign petitions, and to attend such meetings as the Downshire meetings.

5749. With that exception have they become better friends lately?—There is a greater tendency now to disturbance than there was two years ago, in consequence of the Orangemen increasing, and insulting language is more used of late than it was formerly.

5750. But notwithstanding that, the irritable feeling is not kept up so much?—Yes, but the insulting language is greater from the Orangemen to the Catholics than it was some time ago.

5751. Do not you think that the attacks which have lately been made upon the Established Church, may have contributed to irritate the feelings of Orangemen?—I think it may have irritated the feelings of the higher class of Orangemen, who are interested in the Church Establishment, and who have sons and relations in the Church, and whose families are expecting advantage from the Church; but as to the lower class of the Orangemen, they are as much opposed to tithe as I am, who never pay it.

5752. Of course you are no friend to the Established Church?—I am no friend to the tithe system; I have no objection to any denomination.

5753. You are opposed to the principle of the Church Establishment?—I am opposed to the principle of an establishment that compels a man to pay for a religion that he does not profess, and I have never paid tithe in my life, though I have suffered very heavily for it; we had fourteen black cattle taken one year for tithes, and sold by the clergyman by public auction, in the town of Lurgan; I think it is a bad system.

5754. It is part of your religious tenets not to pay tithe?—It is, and always, from the commencement of the Society of Friends, they have uniformly not paid it; they are always passive.

5755. You have spoken of the magistrates; from whence do you derive your knowledge of the magistrates?—My observation of their conduct, and their attending processions when the law was not against it; and from their language to the people at those processions, and from the feelings of the Catholics when they are brought before them, and knowing the circumstances of the case, a person of middling capacity can judge whether a magistrate is doing right or wrong.

5756. Are the Committee to understand that the evidence you have given with regard to the magistrates is derived from the observations you have stated?—From the observations I have made upon the conduct of magistrates, what I have seen and heard and known; I have sometimes attended the quarter sessions,

sessions, and I have seen Orange magistrates sitting, and I myself, and many others, were not at all satisfied with the decisions.

5757. Did you see any act performed that you could say was partial?—I thought so.

5758. Can you mention the act?—I think the principal thing was in the examination of the witnesses; the credit that was given to one witness above another. Where two men of equally good character were brought forward to prove a thing, the one a Catholic and the other a Protestant, the Protestant's evidence was admitted as good evidence, and the other was considered as doubtful.

5759. Can you name any Protestant or any Catholic to whom this occurred?—I cannot recollect the name now, but I have been present when the testimony of a Catholic was rejected, while that of a Protestant was taken.

5760. You were understood to say that any feelings of irritation that existed between parties in Ireland, are rather between Catholics and Orangemen than between Catholics and Protestants?—It is.

5761. Are you well acquainted with many Roman Catholics?—I am.

5762. You live upon good terms with them?—Yes, and upon very good terms with the Protestants; I have no dispute with either party.

5763. Are you aware of any thing in the feelings and opinions of those Catholics with whom you associate, which forms, in your apprehension, a ground of alarm?—As to alarm, there is no immediate danger; but if the system is allowed to go on of the Orange party, my opinion is, that it may excite a re-action, and a collision may take place.

5764. But supposing the Orange Society did not exist, do you apprehend any danger from any combination on the part of the Roman Catholics?—Not in the north of Ireland; I have no knowledge of the south. In the north of Ireland, there are hardly any Roman Catholics that have arms; they were all disarmed at the time of the Rebellion, and there is scarcely an instance of a Roman Catholic in my neighbourhood having arms; and I do think the Catholics would be as peaceable and quiet people as any other class of society, if they were not provoked by insulting language, and the conduct of the opposite party.

5765. In your opinion, in that part of Ireland with which you are acquainted, the law would be quite sufficient for the protection of persons and property, without the intervention of any society, such as the Orange Society?—It would be far better; and the magistrates would have a great deal less trouble if such political associations as the Orange Association were put down; and I think we shall never have that peace and cordiality which formerly subsisted between Catholics and Protestants till those associations are stopped.

5766. From the conversations you have had with the Catholics with whom you are well acquainted, do you learn that they have any intoleraut spirit towards the Protestants?—I really do not think they have any intolerant spirit; they have been insulted, and that has made them not so cordial with them as they otherwise would be; if party was put down I think we should have unanimity and cordiality in the country. I think trade would flourish; the land in Ireland is a very fine and prolific soil; English capital would flow into it, and we should have a thriving country; but the situation of the country has been so disturbed for some years that Englishmen are afraid to invest capital in any Irish project; and I do believe that if we had peace and quietness, and party spirit subsided, it would tend very much to the prosperity of the country.

5767. Supposing the Orange party were to abstain from insulting the Catholics, you do not believe that the Catholics would entertain any hostility towards Protestants as such?—I believe they would not; because they have even during the existence of the Orange Society, behaved themselves, generally speaking, in the north of Ireland, in a quiet peaceable manner; there has been some collision in some places, but very little.

5768. You would not apprehend any attempt on the part of Catholics in the north of Ireland, by means of annoyance or by threats, or by any species of provocation, to drive the Protestants from that part of Ireland?—I have no idea that they have any such thing in contemplation, or that they ever would have any such thing in contemplation.

5769. You are aware that the south of Ireland has been more disturbed than the north?—Yes.

Mr. *James Christie.*

10 July 1835.

5770. You consider, of course, that the system of agitation is hostile to the influx of capital?—I do.

5771. You would consider that any one who talked of it as beneficial to Ireland must be a person of very weak judgment?—I think that any one that disturbed the peace of the country would be hostile to the improvement of the country.

5772. You do not consider agitation to be the panacea for Ireland's ills?—I think not; but sometimes people are goaded on to do things by witholding from them their just rights, which makes them very uneasy; and although they may not go to acts of violence, yet they have not that feeling towards the legislature of the country that they would have, if they got what they considered their just rights.

5773. Do you consider the extinction of tithes to be a just right?—I consider the alteration of the tithe system to be a just right; as to the extinction of tithes, I am, as an individual, not favourable to a compulsory maintenance of the clergy; but I leave every man and every body of men to judge for themselves as to that.

5774. Do you consider that an Irish Parliament is a just right, and the repeal of the legislative Union?—No, I do not consider it so; I should be sorry to see any attempt for a repeal of the Union; I was averse to the Union at the time it was made; but I should now be very much averse to a repeal of the Union. I think, as things now stand, we are much better as we are; and I think if the United Parliament does what I think they are in progress of doing for Ireland, we shall have peace and quietness, and prosperity.

5775. Do you consider all political party associations to be prejudicial to Ireland?—I do.

5776. Such as the establishment of Liberal clubs?—I have never heard of them.

5777. Have you never heard of one at Downpatrick?—I do not know it.

5778. What do you think of the trades' unions?—I believe they have disturbed the country, but we have no such thing in the part of the country that I come from; I object to all systems of political associations and combinations, for I think that though they may set out on very plausible pretexts, yet they may get to a length that may be dangerous to the peace of the country. For instance, the United Irishmen set out at first on Parliamentary Reform, and we know the length to which they went; therefore, I have a very strong objection to all those associations; and I think them dangerous to the peace and welfare of the country.

5779. Are you acquainted with the neighbourhood of Belfast at all?—I am a little acquainted with it.

5780. Do you know that in the neighbourhood of Belfast there has been a very great influx of capital?—There has; and there is a large capital being invested in different ways there.

5781. Do you know that branches are being established in other parts of Ireland in connexion with Belfast?—I know there are branches established in my neighbourhood which are very extensive in the spinning of linen yarn.

5782. Have you heard of any one company investing capital to the amount of 150,000 *l.*?—There is a house near Belfast that does an immensity of business, but I never heard the amount of their investment.

5783. Do you think so much capital was ever invested in the course of three years as there has been in the course of the last three years in the neighbourhood of Belfast?—There is no town in the north of Ireland, or, I suppose, in Ireland, where the trade and manufacture and buildings in so short a time have risen up as in the town and vicinity of Belfast; and the linen trade for many years has been in a more flourishing state than it is at present in the north of Ireland.

5784. Do you know a firm at Belfast that has transplanted the whole of its establishment from Cork?—No; I know there is a considerable establishment near Cork, of the Malkinsons, but they are from Clonmel.

5785. Do you know that those people have transplanted the whole of their establishment from Cork?—I have never heard of it; I think I should have heard it, if they had.

Mercurii, 15° *die Julii*, 1835.

JOHN WILSON PATTEN, ESQUIRE, IN THE CHAIR.

Mr. *James Christie*, again called in; and further Examined.

Mr. *James Christie*. 15 July 1835.

5786. IS there any custom among the Quakers, that when a member of the body becomes a bankrupt his conduct is inquired into?—There is; that is uniformly the case.

5787. Was your conduct investigated by the body to which you belonged?—It was; a committee was appointed by the monthly meeting to which I belonged, to treat with me and inquire minutely into the particulars of my conduct at the time of my bankruptcy, and that committee frequently called upon me, and made their report to the monthly meeting to which I belonged, upon the subject.

5788. If the report should have proved unfavourable to your character, would you have been continued a member of the Society of Friends?—I should not; the conduct of members is very strictly investigated, and where there is any thing reproachful in their conduct, they are uniformly disunited from the body.

5789. You still continue a member of the society?—Yes, and have been all my life. I was not removed at that time, and I hold a situation under the society that a person whose conduct had been reproachful would not; I am record clerk for the monthly meeting; I keep all the records of the monthly meeting to which I belong; all the books are handed over to me; I have kept their minutes for years.

5790. If the committee had thought that any thing disreputable had occurred in your bankruptcy, you would not have been continued a member of the society, nor have held the office you now hold?—I should have been disunited from the society, but the committee made a report to the meeting which satisfied them that my conduct was not reproachful.

William Sharman Crawford, Esq., a Member of the House; further Examined.

W. S. Crawford, Esq. M. P.

5791. YOU gave an account on a former day of your being a commanding officer of the yeomanry corps which was brigaded with some others; were you the captain commandant of that corps?—Yes; that term was not applied; but I was the commander; there was no officer superior to me.

5792. When was that corps formed?—In 1803.

5793. That was the period of the insurrection of Emmett?—Yes, or rather it is known in the north of Ireland by the name of Russell's Rebellion; but it is the same affair. Russell was the person who took the leading part in the north of Ireland.

5794. In point of fact, the person who organized the insurrection in Dublin, and made the attempt to surprise the Castle of Dublin, and was concerned in the affray which cost the life of the chief-justice of Ireland was Robert Emmett?—It might be so; I believe it is generally understood so; I recollect it generally, but I have not a particular recollection upon my mind on that subject.

5795. It is one of the most remarkable incidents which has happened in our life-time?—The incident is most remarkable, and it was in consequence of that insurrection the Moira corps was raised; it was in consequence of that I applied for permission to raise it.

5796. That was a period of very great alarm?—Very great.

5797. Lord Kilwarden, the chief-justice, was murdered in the streets of Dublin in coming into the Privy Council?—Yes.

5798. And the Castle of Dublin was in fact all but surprised?—I have heard so.

5799. That murder took place in Thomas-street?—I believe so.

5800. The Orangemen, as a body, were persons in whom the Government at all times could have confidence, and on whom they might rely, as taking part

W. S. Crawford, Esq. M. P.

15 July 1835.

against a movement by the Roman Catholics or United Irishmen?—I consider so; I am speaking of that period.

5801. There is no instance, in truth, upon record, where there was either an insurrection in the country or a rebellion, or a threat of invasion, in which the Orangemen have not at once taken part with the Government in defence of the laws?—They did so in the times I allude to; I mean 1798 and 1803. I am perfectly ready to admit the high spirit of the body which I commanded, and their ardent zeal in the service of their country.

5802. Their perfect loyalty to the King and to the laws?—During the time I commanded the Moira corps, on three or four occasions that corps, both men and officers, volunteered their services to any part of the United Empire.

5803. You speak now more of your own corps; but the question extends to the body of Orangemen throughout the country; were not they a body in whom the Government, in point of fact, could confide for the support of the Government and the laws against invasion and insurrection?—I go to that extent against invasion and insurrection; but I cannot go to the extent of supporting the laws; I cannot give that general answer.

5804. Did you make application to the Government in that time of peril to be permitted to raise a corps?—I did.

5805. Was it your anxiety to raise a corps of men on whom you could depend?—Certainly.

5806. Did you not make it a regulation in that corps that none but Orangemen should be admitted into it?—I did not.

5807. Was it not a regulation in that corps in point of fact?—I cannot say that was the regulation; but I have explained that I put the selection of individuals in the power of the corps; and it arose from that circumstance, that having the power of selecting the individuals, they were all Orangemen.

5808. Was not it a practical regulation in organizing that corps, that none but Orangemen should be admitted?—Not springing from me.

5809. Was not that the practical principle of the organization of the corps?—It was practically carried into effect, I think; but I cannot say as to practical principle.

5810. Was there ever a man admitted into that corps, except one, who was not an Orangeman?—I do not know what exception is referred to.

5811. The man referred to is of the name of Swan?—I do not recollect that exception.

5812. Do you recollect a man of that name being admitted into the corps?—I am sure there was.

5813. Was that man an Orangeman?—I have no reason to believe the reverse; I do not recollect that he was not.

5814. Do you recollect his making an application to you, and telling you that he thought he was rather pointed at in the corps, being the only man that was not an Orangeman?—I have not the smallest recollection of the fact; I will not say that it was not so.

5815. You do not recollect telling him that he ought to become an Orangeman?—No, not the smallest recollection; it may have occurred, but I do not remember it.

5816. Do you remember purchasing a flag for the corps?—No; there never was any flag to the corps, to my recollection. I am sure they did not carry any flag as a military body.

5817. Were they not an Orange Lodge as well as a military body; was not there an Orange Lodge held in the corps, numbered 554?—I cannot take upon me to say; I do not recollect that it was so.

5818. Was not the corps called Captain Crawford's Orange Corps?—I never heard it so called.

5819. Captain Sharman perhaps, your former name?—I never heard it was called so; because in that respect it was constituted in the same manner as the neighbouring corps.

5820. You do not recollect that there was a lodge formed in that corps?—No, but I am not denying that it was so; but the recollection is not on my mind. I took no part in the Orange arrangements.

5821. Are you aware that that same number, 554, is a yeomanry lodge, or called a yeomanry lodge now?—No, I am not at all aware of that circumstance.

5822. From

5822. From the circumstance of its being formed under your auspices?—No, I am perfectly satisfied that I never took any part in the formation of any Orange Lodge.

5823. Did you ever parade that corps on the 12th of July, for the purpose of marching on that day in commemoration of that anniversary?—No, not to my knowledge; they might have paraded on the 12th of July, but I do not recollect it.

5824. Do you not recollect parading them yourself on the 12th of July?—No, if it is meant to be in commemoration of that particular day.

5825. Processions on that ground were made on the 12th, being in old style the 1st of July?—I have no recollection of the corps being paraded on that day; I do not say it might not have happened.

5826. Do you recollect that they had their Orange Lodge in the market-house at Hillsborough?—No, I do not know why they should have it at Hillsborough.

5827. Do you know that they had a lodge-room any where?—No, I have no recollection on that subject.

5828. Your corps was the Moira corps?—Yes.

5829. The corps which you say the brigade made some objection to associate with was Scarva corps?—I think it was the Scarva; either the Scarva or the Lough Bricklind; I know it was a corps under the command of one of the Mr. Rileys.

5830. Was not the whole of the yeomanry of that district in which you were, selected from among the Orangemen?—Yes.

5831. That was the case with regard to Mr. Riley's corps?—I do not think that I can take upon me to say whether there were Orangemen or not, but I know there were Catholics in it.

5832. There were Orangemen in it, were not there?—I cannot say; there may have been, and very probably were.

5833. Was not it the characteristic of the yeomanry of that district that they were Orangemen?—That is a district nearly ten miles from where I lived; therefore I cannot take upon me to say particularly as to the constitution of that corps.

5834. Do you recollect Mr. M'Ginnis having been a lieutenant in your corps?—Yes, perfectly.

5835. He is dead, is he not?—He is.

5836. Do you recollect Mr. Waring being the first lieutenant in the corps?—He was.

5837. Mr. Waring is living, is he not?—No, he is dead.

5838. Both those gentlemen, M'Ginnis and Waring, are dead?—They are.

5839. Is there any officer in the corps but yourself surviving?—None; my brother was, after the death of Mr. M'Ginnis, for a short time in the corps: he is dead too.

5840. You do not recollect marching with the corps on any occasion to Hillsborough on the 12th of July?—Not on the 12th particularly; I have no recollection whatever of it; we never marched to Hillsborough, unless it was under orders from the inspecting field officer.

5841. Was not it usual at that period to have assemblies on the 12th of July?—I do not think it was; I will state why, because the yeomanry never assembled except under orders.

5842. Was not it the habit of Government at the time to order that there should be some commemorations on the 12th of July and on the 4th of November?—Certainly not on the 4th of November, I am positive of that; I never received such orders for the 12th of July, to my recollection.

5843. You do not recollect that it was the custom in 1803 for the yeomanry throughout Ireland to parade on the 1st and 12th of July, not only with the sanction but under the orders of the authorities?—No such orders were ever issued to my district, that I recollect.

5844. Can you say whether, in point of fact, you did assemble as a corps on the 1st and 12th of July?—I can say that I did not on those days, as such; there might have been accidental parades on those days, but never under special orders to assemble on those particular days. We always assembled and fired on the 4th of June, the King's birth-day.

5845. Are you aware that in the city of Dublin, in the year 1803, the yeo-

W. S. Crawford, Esq. M. P.

15 July 1835.

manry used to assemble under the Lord Lieutenant's eye, be reviewed by him, and march round the statue of King William in College Green, and fire a *feu de joie*?—I believe that was the case; it comes now to my mind that there was a particular reason why there was no parade of the yeomanry on the 12th of July, because it would have interfered with the processions which took place on that day. I believe it was the practice in Dublin for many years before the yeomanry was established, for I recollect the volunteers did so. I do not recollect it from my own knowledge, but that it is recorded so.

5846. The volunteers of 1782?—Yes.

5847. Has it not been the custom in Ireland to have those commemorations of those particular days, remarkable either for the birth of King William, the battle of the Boyne or the battle of Aughrim, until Government changed its feeling upon it?—I do not wish at all to deny that those commemorations existed, but if I am asked a particular point as to the yeomanry, I am perfectly sure they did not take place generally in my country, from the reason I have mentioned.

5848. Have the processions been universal in your country on the 12th of July, that being in fact the anniversary of the battle of the Boyne?—Yes, the 12th of July was kept as the anniversary of the battle of the Boyne, being what they called Old Style.

5849. And the yeomanry being almost all Orangemen it would have interfered with their engagements, as Orangemen, to have paraded them as yeomanry on that day?—Yes.

5850. But identically the same men were making a procession as Orangemen on that day?—Yes.

5851. You cannot have a doubt that all that was with the perfect knowledge of the authorities?—Certainly.

5852. And with the sanction of the authorities?—I perfectly recollect; I think sometime before the year 1798, that General Lake reviewed the Orangemen at or near Lurgan; that is impressed upon my mind strongly.

5853. You mentioned that there was at a place called Crossgar, some disturbance that had been created by parties on both sides?—There was a train of disturbances at Crossgar, as I detailed in my former examinations.

5854. You were understood to say that there was a train of disturbances by parties on both sides parading?—I spoke of a train of disturbances, and then another which took place on the 12th of July; in the previous train of disturbances there were parties on both sides concerned.

5855. There were Roman Catholics on the one side parading, Ribandmen or whatever they are called, and on the other side Orangemen?—I considered them so.

5856. Did you interfere with those Roman Catholics by entreaty or persuasion?—Yes; I and other magistrates also published cautionary notices.

5857. And with the Orangemen?—Yes, but my influence was not much with the Orangemen.

5858. Was it effectual with the Ribandmen?—I cannot properly call them Ribandmen; with the Roman Catholics it was.

5859. You succeeded in putting an end to the parading of the Roman Catholics at that time, and I believe they have not been since renewed?—Yes; I should not say it was I, but so far as I acted in connexion with the Catholic body. The interference of the Catholic clergy I think was the chief cause of stopping them; that I think appears from my former evidence.

5860. You forwarded a representation to Government upon the subject of those paradings and disturbances?—Yes.

5861. You have stated that through the instrumentality of the Roman Catholic clergy, you then succeeded in putting an end to those disturbances which was occasioned by Roman Catholics?—I think it was stated in my informations; by reference to the document it will appear so.

5862. Those informations were forwarded through a person of the name of Ward?—They were forwarded through Colonel Ward, one of the governors of the county of Down.

5863. Is he living?—No, he is dead; he was the governor of the county for the district in which those disturbances took place, and was therefore the official organ of communication with Government.

5864. Were those processions of the Orangemen on a particular day?—Not

at

at all; they were just a continued practice of small paradings, which were going on night after night. Generally on the evenings they would assemble at a public-house, and then have a long drum. They generally assembled the body by beating the drum at the public-house; then having assembled, they went out and walked along the road.

5865. There came down a proclamation from the Government on the 11th of July?—I got it on the 11th.

5866. That was in 1830?—Yes.

5867. That was before there was any law whatever against those processions and commemorations?—Before there was a particular law.

5868. Before there was any Act of Parliament?—Before there was any special Act; but I consider that there was law sufficient for the purpose.

5869. What was that law?—The law I myself carried into operation.

5870. What law was that?—The common law of the country; informations were sworn, as will appear by reference to my examination, that the public peace would probably be endangered by processions of the nature described, and facts were stated to show the grounds on which that application was founded.

5871. There could be no doubt that, by the common law of the land, any assemblage of people, of a character to inspire terror in the minds of peaceable subjects, would be illegal?—That is my view.

5872. But you do not mean to say that there was any law which rendered processions on remarkable days illegal?—By no means; I am perfectly aware it would not have been right to act against that procession, unless it partook of that character, and informations were sworn to that effect.

5873. Unless a body of men were assembled under circumstances which render their appearance in public calculated to inspire terror in the peaceable subjects of the realm?—That is my view.

5874. This proclamation, in July 1830, was prior to what is called the Procession Act?—Undoubtedly.

5875. Nevertheless, the Orangemen, when you spoke to them of the proclamation, treated you with respect?—I mean on that particular occasion; on that particular part of the proceedings, when I assembled these individuals, the leaders of the body.

5876. They treated you with respect, and professed their desire to be at all times respectful and obedient to persons in authority?—I do not think that there was any discussion upon that subject.

5877. Was there any thing to that effect from them?—I do not recollect that there was; perhaps some particular circumstance is alluded to.

5878. A reference was made to the warrant, which they conceived they had; they thought they had a warrant that justified them in proceeding?—Yes.

5879. Did you not state that they expressed their desire to respect authorities, and at the same time that they treated you with respect?—No, I do not think I said that.

5880. Did nothing of that kind pass?—No, I think not; the evidence goes to the very reverse of that; they refused to obey the authorities upon that occasion.

5881. Was not the ground on which they put it, that they had the authority of a duke, greater than your duke?—Yes.

5882. That they were acting, in fact, under the sanction of Government?—Yes, they took it in that point of view.

5883. And that they had this authority so received from the Government?—Yes, that was what they said; as to their general desire to obey the laws, nothing passed upon the subject that I remember.

5884. Was the interference of the Roman Catholics or Ribandmen with a view to prevent the processions of Orangemen on those anniversaries?—It was with a view to prevent the processions both of Orangemen and of Protestants.

5885. Was the resistance offered, on the part of Roman Catholics or Ribandmen, with a view to put a stop to those processions on anniversaries?—I do not understand the particular point alluded to.

5886. The question refers to the state of things at the time to which your evidence refers; there were disturbances produced by paradings of opposite parties; is it your idea that the resistance of the assemblies of Roman Catholics

W. S. Crawford, Esq. M. P.

15 July 1835.

or Ribandmen, opposed to Orangemen, was for the purpose of resisting the processions of Orangemen on those anniversaries?—I should think it was so.

5887. Are you aware that the Ribandmen or Roman Catholics were in the habit of having processions on what they considered their days?—I stated, in my evidence, that such was the case on the 17th of March, St. Patrick's-day.

5888. Are you aware that Orangemen have interfered by force to prevent their having their processions on the 17th of March?—I do not recollect that they did.

5889. You never knew an instance where the Orangemen interfered with a strong hand to prevent the Roman Catholics having their processions on the 17th of March, by taking the law into their own hands, and putting down the procession on the 17th of March?—I think there have been frequent collisions on the 17th of March.

5890. Of Orangemen stopping a procession?—I do not say Orangemen; I cannot tell whether Orangemen or not; I consider them Protestants.

5891. Can you tax your memory with any case where Protestants interfered to prevent their having the procession on the 17th of March?—I cannot call to mind the particular circumstances, but I am sure there have been collisions on that particular day.

5892. You have no doubt upon your mind that such did take place?—That is the impression upon my mind.

5893. Do not you conceive that the processions on the 17th of March ought to be put down?—I am perfectly of opinion that the law, and the administration of the law, should operate equally against both parties, in all cases where the public peace could be endangered. At the same time, I do not think any demonstration of public feeling ought to be prevented, except the object, or other circumstances connected with it, gave reasonable apprehension that injurious consequences might result.

5894. And you are doubtless of opinion, that if the processions on the 17th of March are permitted to continue, and Orange processions are put down, this is calculated to irritate the minds of Orangemen, and to impress them with the idea that justice is not dealt out with an impartial hand?—Certainly; my former evidence shows that I took every means to prevent processions on the 17th of March, in that county, and succeeded.

5895. Did you succeed in doing so universally?—I had no interference in any case but one, because, in the county in which I live, there are no such processions on the 17th of March.

5896. You are aware that these processions take place, even at the present day, in other parts of the north of Ireland?—I think so; I cannot charge my memory particularly; I rather think there were none on the last 17th of March.

5897. Were there any on the previous 17th of March?—I cannot particularly recollect upon that subject.

5898. Was not there a meeting of persons called Threshers on the Down race-course the 17th March last?—I do not remember; I know there had been frequently meetings on the 17th of March of persons considered to be the Roman Catholic body on Down race-course.

5899. Have you any Threshers in your part of the country?—No, I never heard of such a society in my part of Ireland. The population of the parish I live in is about 10,000, and of that only about 300 are Roman Catholics.

5900. The population of your district are a very decent set of people?—They are.

5901. They are comfortable and decent in their habitations?—Yes.

5902. They are in the habit of having articles of furniture decent and comfortable, like the English farmers and cottagers?—They approach more nearly to them than others.

5903. Those clock clubs you speak about were a sort of provident arrangement among them for the purpose of each person securing his turn of that useful piece of furniture a clock?—Yes, a very excellent institution, I think.

5904. A gun is thought a useful thing too in country parts?—Yes.

5905. On the same principle as they have the clock clubs, they have their gun clubs?—Yes; I am not speaking of my own particular district.

5906. But in the north?—Yes.

5907. They

W. S. Crawford, Esq. M. P.

15 July 1835.

5907. They are a decent and provident people; they are desirous of being furnished with useful furniture and useful articles of that kind?—Yes.

5908. And when they are not able to lay out the sum of money requisite to purchase that which is decent and useful and necessary, they put themselves into the way of acquiring it by this mode of a lottery or club?—Yes.

5909. There has been throughout Ireland a very violent resistance to tithes?—Yes.

5910. And a very effectual resistance?—Yes, certainly.

5911. How long has that resistance been, according to your observation on foot?—As long as I remember there has been a disposition to resist tithes.

5912. Do you mean in the manner they have been latterly resisted?—No not to the same degree.

5913. Some stiff-necked Presbyterians in your part of the world might have disliked paying tithes to establishments, but you do not mean to say there was any thing like the resistance that has been seen of late days?—Certainly not.

5914. Within the last half dozen years, there has been not only a passive resistance, but a very active and violent resistance to the payment of tithes?—Yes.

5915. Has not the consequence of the state of the country been the loss of life of several clergymen of the Established Church?—I know the fact that clergymen of the Established Church have lost their lives.

5916. Have you any doubt that has arisen out of those combinations which have been formed against the Church and against tithe?—I attribute it to the odium produced against the clergy of the Established Church by the tithe system.

5917. Has that odium and has that system of outrage diminished since the Government have interfered to prevent the commemorations on the 12th of July?—Certainly not.

5918. Has not the country been much more disturbed, and has not much more outrage been perpetrated in the country since the Government has taken this new line of putting an end to those commemorations?—The fact is, that the disturbed state of the country has been progressively increasing for some years past.

5919. Then it is worse since the year 1829 than it had been previously?—It is so in the north of Ireland.

5920. Is it not so in the south; has not the county of Tipperary for example been more lawless for the last six years than it was at any antecedent period?—I am not aware of that.

5921. Are you not aware in the calendar at the last assizes there were 179 cases of homicide in that county?—The impression upon my mind is, that the different portions of the south of Ireland, the different counties of Ireland have been periodically disturbed at different times; I do not recollect the comparative degree of disturbance at those particular times.

5922. You have stated that the country, generally speaking, has been getting progressively worse and worse for the last half dozen years?—I was speaking then of the north of Ireland.

5923. Do you mean to say it has not been so in the south?—I do not say it has not been so, but I do not admit that it is so.

5924. You are in the habit of reading the newspaper?—Yes, I think there were as great disturbances at former times during my memory as there have been lately.

5925. Can you remember any period in which there were 179 cases of homicide in one calendar for one assize?—I have not any knowledge of the details.

5926. Are you aware that there was only one single case in which conviction was procured out of those 179 cases?—I am not aware of that; it may be so.

5927. Are you aware that the south of Ireland was always less disturbed with Orange processions than the north, there being much fewer Orangemen?—I conceive so.

5928. You recollect that in 1822, when Mr. Goulburn applied for the Insurrection Act, and at other periods, the south of Ireland was nearly as much disturbed as it has been latterly?—That is the impression upon my mind.

5929. But it seems that in the north of Ireland five years ago, when there were more processions than there are at the present time, the state of the north

W. S. Crawford, Esq. M.P.

15 July 1835.

was less disturbed, and there were fewer outrages than there are at the present time, when perhaps there is not one procession where at that period there were four?—I cannot give an answer to the whole of that question at once.

5930. You are aware of the fact that before the Procession Act was passed, there were more processions than there were in the last year?—I am not aware of that.

5931. Did you ever hear that in the district of Fermanagh last year there was no procession at all, and which district formerly had more processions than almost any other part of Ireland?—I am not connected with Fermanagh sufficiently to have any knowledge upon that point.

5932. Have you not heard that the Procession Act has in some instances been obeyed, and that Orange processions have ceased which otherwise would have taken place?—Certainly not in my neighbourhood or in the part of the country I am acquainted with; the processions, instead of having decreased in my neighbourhood, have increased, for this reason, that there have lately been some processions on the 5th of November, and which never was the case before.

5933. That is the gunpowder plot?—Yes; the day I allude to is that on which there is a service appointed for the commemoration of the deliverance from the Popish plot, and the Orangemen in my district called upon the clergymen to have service on that day, which was a practice which had been for many years discontinued; that occurred the last 5th of November.

5934. The question refers to the processions on the 12th of July to commemorate the battle of the Boyne, which is supposed to have given rise to so much party feeling; are you not aware that those processions since the passing of the Act have been much less frequent throughout the north of Ireland than previously?—That is not the case in my neighbourhood; they have been more frequent, so far as I recollect or understand.

5935. Do you mean to say, that in this year there have been as many processions on the 12th of July as there were previously?—That I can have no knowledge of, as I have had no intelligence yet on the subject.

5936. But you are of opinion, that at all events the state of the North is more disturbed now than it was before the year 1829?—Yes.

5937. Are you aware whether there have been any processions in that neighbourhood on the 1st of July this year?—No, I have no information upon the subject.

5938. Are you aware, that on the last 1st of July the usual compliment was paid to the day at the Castle of Dublin?—No, I am not.

5939. A flag hoisted, and the joy bells of the parish church rung?—No; it might be so.

5940. Have you had any letters from Dublin?—No; I think I saw something about it in the newspaper.

5941. As to there having been the usual compliment to the day at the Castle?—No; I saw something in the newspaper about the bells of a church in Dublin being rung, but I do not remember what church it was.

5942. Was it St. Warburgh's, the parish church of the Castle?—I believe it was.

5943. When you were describing the processions of Orangemen, you spoke of their having drawn swords and halberds in their hands; are you not aware it is customary with societies of Freemasons and others to march with drawn swords as a symbol of the office of master?—I have seen Freemasons marching; I think swords were carried.

5944. Is not this the same as you observed in the Freemasons', a Bible and a sword?—I think I have seen Freemasons march, but I do not remember whether with a drawn sword; I do not dispute the fact, but I cannot recollect it.

5945. You do not mean to describe the sword as having been drawn and held out in terror?—I merely state the fact that there were such, as well as I recollect, at the head of each lodge in the Orange procession.

5946. You do not mean that the swords were drawn out like those of military men for use on those occasions?—I do not mean to imply anything; I simply state the fact.

5947. How did they hold them?—In the usual way that a military man would carry his sword.

5948. Freemasons are in the habit of doing the same thing?—I have not seen

seen a Freemasons' procession for many years; I recollect formerly the Freemasons were in the habit of marching in procession twice in the year, but latterly this has been given up in the neighbourhood I have lived in; I believe a sword was carried in those processions; I have not seen a Freemasons' procession lately.

5949. At the time you formed your yeomanry corps you mentioned that no Roman Catholics offered themselves?—I think so; I stated what I conceived to be the reason for that.

5950. Your idea is, rather, that the circumstance of the yeomanry corps being for the most part Protestants in the north of Ireland, arose from the circumstance of the Protestants and Orangemen offering and the others not offering?—No; the reason is this, that the Protestants are the great majority in that district, therefore the corps must be necessarily formed of Protestants chiefly.

5951. You have not known Roman Catholics offer themselves?—The reason they did not offer themselves was that I believe they knew they would be objected to, and it is not pleasant for a man to offer himself where he has reason to believe he will be rejected.

5952. Why should they be objected to; was it that the persons who came forward to form the corps would not place the same reliance upon them at that critical period?—It arose from the collision of feeling that existed between Catholics and Protestants.

5953. Do you think the insurrection of 1803 tended to produce that?—I think it tended to increase it; it had existed I think, more or less, from the year 1798.

5954. In truth, a man about to enter the military service would like to have a man on his right hand and his left hand and behind him in whom he could confide?—Yes, certainly.

5955. You would like that yourself?—Yes, no doubt; nothing but the necessity of the case would have induced me to raise a corps of an exclusive nature. I knew perfectly well that if I had attempted to introduce a few Catholics among the great majority of Protestants, it would be attended with endless discontent and subversion of military discipline; and at that particular crisis, I conceived it was necessary to have a corps raised for the protection of the country.

5956. You thought, in fact, it was a crisis?—I did.

5957. And you thought, like a great many others, that that which showed itself by way of insurrection only in Dublin, might extend itself throughout a great portion of the country?—Certainly.

5958. And you did not know whether it might not take place in your own neighbourhood?—I had no apprehension in my own immediate neighbourhood.

5959. Were there portions of the north of Ireland where it might occur?—Yes, a few miles off. The battles of Antrim, Ballynahinch and Saintfield, in the year 1798, were within less than 20 miles of where I lived; and I thought it necessary for the protection of persons and property to have a corps.

5960. You were always a person of liberal principles, as they are termed?—I was always attached to the propriety of repealing the penal laws.

5961. Were you also favourable to the Emancipation Bill?—Decidedly.

5962. But, in the feeling of a gentleman of your way of thinking, which may be called, according to the fashion of the day, liberal opinions, that was a critical time in the country?—Certainly.

5963. A time for resistance, and getting together and enrolling the loyal men of the country in corps?—Yes; but recollect the object was not merely the internal state of the country, but protection against a foreign enemy.

5964. You considered the country in 1803, likewise threatened from abroad?—Certainly.

5965. Which rendered the crisis still more alarming?—Unquestionably.

5966. You felt it necessary to arm against internal and external foes?—Yes; and I continued, from that feeling, in command of the corps till the peace.

5967. Have your corps still arms?—No; it was disbanded soon after the peace.

5968. About 1814 or 1815?—Yes.

5969. Did you collect the arms, and give them in to Government?—Yes.

W. S. Crawford, Esq. M.P.

15 July 1835.

5970. Your yeomen gave up their arms?—Certainly.

5971. On your requisition?—Yes; I will explain the particular reason; I ceased to reside in that neighbourhood; and having ceased to reside there, I found it inconvenient longer to retain command of the corps.

5972. Did you ever hear, or do you believe, that many men who have been United Irishmen, who were Protestants or Presbyterians, became Orangemen?—I have heard so, and I believe it.

5973. Have you heard, or do you believe, that those were the most violent of the Orangemen?—It is generally considered so; but I cannot speak to the fact from my own knowledge.

5974. You were asked whether you would not like to have with you in the ranks, on all sides, men upon whom you could rely; have you ever heard of Catholics, as such, either flinching from the discharge of their duty against a foreign enemy, or showing either treachery or cowardice in the army or the navy?—I never have.

5975. Have you ever heard that one half of the army consists of Roman Catholics?—I do not recollect exactly hearing that one half does; but the impression on my mind is, that a vast proportion of the army consists of Catholics.

5976. You had not, at any time, in your corps, Roman Catholics?—No.

5977. If strong party feeling had not prevailed at that time, would not you have been well pleased to have Roman Catholics in the corps?—I would have made it a particular object to have Catholics, if I had not been apprehensive that there would be a jealous feeling.

5978. The corps being mostly Orangemen, would they not have been subject to insult, and would not dissension have been introduced into the corps, from the strong feeling of party that prevailed among the Orangemen?—That was what I apprehended.

5979. That was your only reason for not having Catholics in your corps?—Certainly.

5980. You mentioned, that at an early period it was the custom to celebrate those days by those processions which have been referred to; that before the Rebellion, people of all descriptions mingled in those displays?—Yes, when I first recollect.

5981. The Catholics felt that no insult?—No.

5982. There was nothing said or done to insult them at that period?—I think not.

5983. Is it not very different, having processions of the kind, when nothing offensive is intended or nothing offensive is conceived to have been intended, and processions where, from beginning to end, language is used, tunes are played, and manifestations take place, not only conceived to be insulting, but intended to be insulting to the Catholics?—I think it altogether depends upon those manifestations, the offensive nature of such processions.

5984. In a tune itself there is nothing offensive; the intention with which those tunes are played, and the sentiments generally conveyed by the party, are what make them offensive?—Yes.

5985. Do not the Catholics look, and have they not for some years looked upon all those processions and manifestations as intended to insult them?—That is my feeling: I mentioned a particular reason, because the Orangemen frequently march from a Protestant district into a Catholic district; and I have considered when they do so, that it is with a view of insulting the Catholic body.

5986. The Government, at an early period, sanctioned these proceedings?—They did.

5987. The policy of the Government, at the time the penal laws were in force, excluding the Catholics from offices and other distinctions, might have sanctioned those insulting distinctions towards one party, to the advantage of the other?—It was in uniformity with the principles of that day.

5988. With the principle of ascendancy and superiority then established by law?—Yes.

5989. The government itself by supporting those laws adopted that principle?—Yes.

5990. Is it the same thing now that the whole policy has been changed, and the

W. S. Crawford, Esq. M. P.

15 July 1835.

the system of equality has been established?—I consider the position entirely altered by that circumstance.

5991. Might not the Orangemen at the early period to which you have spoken, when the penal laws were in force, conceive they were acting in conformity with those laws and sustaining the views of the government of the country itself?—I think they had that impression, and perhaps not improperly.

5992. Now when the ascendancy has ceased to exist, persevering in that course is not in correspondence with that feeling of obedience to authorities which the Orangemen profess in their laws and institutions?—I think it is the continuance of that system, since the change of the laws, that has tended to increase in so great a degree the disturbances of Ireland; it appears to me that there has been a continued attempt on the part of the Protestant community to sustain practically that system which the law had actually repealed.

5993. Do you mean that system of ascendancy which before existed by law, they wish now to retain in point of fact?—Yes, and that the struggle to effect that is the cause of our present state of disturbance.

5994. When the Orange district masters assembled in a public-house at Crossgar, they showed you a warrant signed, as you recollect, by the Duke of Cumberland, as grand master, and by Lord Enniskillen, as deputy grand master?—I cannot say to the particular offices they held, but I presume it was so.

5995. Did you state to them that you were a magistrate clothed with the authority of the executive, and call upon them showing the proclamation to disperse?—I did so.

5996. Did you do all in your power to impress upon them, that it was their duty as loyal subjects to yield to your authority as a magistrate?—Yes, I used every persuasive means I could.

5997. Did you succeed?—No.

5998. Did they say that they had an authority superior to yours?—Yes, that was what they said.

5999. Did they say so, handing you a warrant signed, as you recollect, by the Duke of Cumberland?—Yes, I think there was more than one warrant; I think there were several warrants shown to me.

6000. You mentioned one as having particularly read it?—I think they showed me more than one that had the same signatures.

6001. Upon what notion do you conceive they founded that opinion of theirs, that their authority was superior to yours?—Because the Duke of Cumberland was the King's brother; I do not know that they used those words, but that was the notion.

6002. You were acting under the authority of the Duke of Northumberland?—Under the proclamation of the Duke of Northumberland; at the same time I do not conceive that it was requisite for me to have the proclamation of the Duke of Northumberland, because I was acting according to law independent of that proclamation altogether.

6003. You were acting not merely in obedience to the orders of the Duke of Northumberland, but according to the common law of the land as a magistrate?—Yes.

6004. Having received information that a breach of the peace and public disturbance was likely to be the result of such a meeting, and feeling yourself bound as a magistrate to disperse such meeting?—Yes, and that the proceedings I have already described, I think gave me sufficient authority to act without any proclamation at all.

6005. They refused to obey the orders of Mr. Giveen, the chief-constable of police, who acted under your authority?—Yes.

6006. Did they take down or resist the taking down of the arch which they had erected?—That was the report of Mr. Giveen to me.

6007. So that you were acting, as you conceived, in the capacity of a magistrate according to the common law, and in obedience to the instructions of the Viceroy the Duke of Northumberland; and having stated distinctly the authority with which you were armed, they knowing you were a magistrate at the time refused to obey your orders, stating that they had a superior authority to you, and that that authority was a warrant or warrants signed by the Duke of Cumberland and others?—Yes.

W. S. Crawford, Esq. M. P.

15 July 1835.

6008. You speak of respect to you; was that personal respect to you from the knowledge of you as a neighbour, or respect to your authority as a magistrate?—I think both, perhaps.

6009. But they did not obey you as a magistrate?—No.

6010. You are aware that one of the ostensible objects of the Orange Institution is the maintenance of the connexion between Great Britain and Ireland?—That has been put forward so.

6011. You have stated that several of the United Irishmen subsequently became members of the Orange Institution?—I have heard so.

6012. Are you aware that the United Irishmen with the Catholic Directory were anxious to effect a separation between Great Britain and Ireland?—I do not remember anything about the Catholic Directory.

6013. You have never read the evidence before the Secret Committee of the Irish Houses of Lords and Commons?—I may have read it many years ago, but I do not recollect it.

6014. You are aware that the United Irishmen were opposed to the British Government?—What is meant by that?

6015. The existing government of the day; you are aware that the United Irishmen were accused, and supposed to be guilty of sedition and treason?—The first object of the United Irishmen was reform in Parliament; then I am aware that the body called United Irishmen did afterwards enter into an organized combination in the year 1798.

6016. Are you aware that many of their leaders were in correspondence with the French Government?—Yes, I have heard it.

6017. Then the United Irishmen who were disaffected to the English Government, afterwards entered into an institution, one of whose principal objects was to maintain the connexion between England and Ireland?—I am not aware that it was the principal object at that time; I never heard that it was of the Orangemen at that period; I do not say that it was not.

6018. Are you aware that the conduct of the Irish yeomanry received the praise of the Irish Parliament?—I am, perfectly; there were votes of thanks passed.

6019. You are doubtless acquainted with the fact, that the greater part of those yeomanry were Orangemen?—No doubt.

6020. A great many of the United Irishmen subsequently united with the body, and received the praises of both Houses of Parliament for their exemplary conduct during the Rebellion?—I do not say a great many, but I believe some of them did.

6021. One effect of the Orange Institution has been, the uniting together with the original Orangemen, many in defence of the Government, who were before marshalled against it?—There may have been some individuals united by those means, but I do not think it has increased the number of supporters of Government; I think the reverse has been the result, because it has tended to disunite Protestants who disapprove of the Orange proceedings.

6022. You stated, that in former days the Roman Catholics did not take offence at the Protestant processions on the 12th of July, but that many of them attended the processions?—They did not take offence at the exhibition of Protestant symbols; but when I first remember, I think there were no processions, every one was in the habit of putting orange lilies in his hat.

6023. That gave no offence to the Roman Catholics?—No.

6024. But in proportion as the Roman Catholics were urged to strive to do away with Protestant ascendancy, the exhibition of Protestant feeling became more offensive?—No, I think that is not the case; I do not think it arose from their being urged.

6025. Do you not think there was something in the mode in which the Roman Catholics endeavoured to get rid of ascendancy, which was calculated to lead to the exhibition of a strong party feeling on the part of Orangemen?—No, not necessarily so; it arose from the opposition given by the Orange party to the just claims of the Catholics.

6026. Did you never hear of large meetings of Catholics before the passing of the Emancipation Bill in 1829, in Tipperary and elsewhere?—I think that was produced by violent opposition on the part of Protestants.

6027. Did you never hear any thing like the language of menace used towards

towards the British Government, in any speeches, on those occasions of meetings of Roman Catholics, for the purpose of obtaining the passing of the Emancipation Bill?—The language of menace is a vague term.

6028. Was it never considered that they meant to intimidate the Government into the passing of that Bill by their organization and display of numbers?—I think that the Roman Catholics did endeavour by means of organization to accomplish that object, but not by illegal organization.

6029. Was it not considered that it was very probable, that if Catholic Emancipation had been much longer delayed, the result might have been a civil war?—I think it very probable that it might have been.

6030. Do you not consider that such proceedings on the part of the Catholics in the south of Ireland, were calculated to awaken a considerable spirit of hostility on the part of Protestants in the north?—No, quite the reverse; according to my views Protestants who professed to be the supporters of civil and religious liberty, should have aided the Roman Catholics in their laudable endeavours to liberate themselves from such degrading penalties.

6031. You consider that the Protestants in the north are endowed with a greater portion of the milk of human kindness than was ever possessed by any men or body of men?—I think there was no reason why Protestants in the north should resist Catholic Emancipation.

6032. If there was no reason why Protestants in the north should resist Catholic Emancipation, provided it had been urged in a constitutional and mild spirit, do not you conceive that the species of intimidation which was resorted to by the Roman Catholics of the south, was calculated to awaken an hostile spirit in the hearts of Protestants, even supposing they would otherwise not have been indisposed to the granting of the Catholic claims?—I do not think from my recollection, that the Catholics did take any steps to obtain their emancipation which the circumstances did not justly warrant. They proceeded in the mild spirit you allude to for many years till their patience was tired, and no resource remained but the bold and determined assertion of their rights.

6033. Did you never hear in the speeches made at meetings of Roman Catholics in the south, very violent language used against the Orangemen?—I did.

6034. Did you ever hear them termed Orange blood-hounds?—I cannot charge my memory with that, but that there were very strong expressions used I have no doubt, and let it be understood at the same time I do not defend expressions of that kind used by any party towards individuals, or towards any body.

6035. Did you ever read a speech in which hatred of Orangemen is not only not censured, but even justified by quotations from scripture?—I do not remember that.

6036. Did you ever read a speech in which they were termed murderers and robbers?—I cannot charge my memory with that; I am perfectly aware that very violent language has been used, of which I cannot approve.

6037. Has there not of late years been a total disregard to the law of the country, on the part of the Roman Catholics in the south of Ireland?—No, I am not aware of that.

6038. Did not Dr. Doyle, aided by the priesthood, exhort the Roman Catholics of Ireland to passive resistance to the payment of tithes?—Passive resistance is a term frequently used; I cannot answer without being aware what that term means.

6039. Was not the Government forced to employ horse, foot and artillery for the collection of tithes?—The Government did so.

6040. Is there not a wide difference between passive resistance to the law and loyal obedience to it?—I cannot answer without the expression being defined.

6041. Do you not think if your tenantry were exhorted to a passive resistance to the payment of rent, and you were deprived of your rent in consequence, that might be termed a resistance to the law?—The term, passive resistance, is what I cannot understand.

6042. Did not many of the advocates for Catholic Emancipation desire it to be

W. S. Crawford, Esq. M. P.

15 July 1835.

be understood, that the Roman Catholics would be satisfied with that measure?—Yes.

6043. Did not the Protestants in the North declare, that in their opinion the effect of that would be to endanger the Church, and to weaken the connexion between Great Britain and Ireland?—Very possibly they might; I cannot remember exactly.

6044. Do not you conceive that the Church Establishment in Ireland has been endangered, since the passing of that measure?—I do not think it has, in my view, except by the efforts to sustain its abuses.

6045. Do you consider that if in the place of 35 Roman Catholic Members there had been 35 staunch Protestants in the House of Commons, the present measure for the suppression of church service in 860 parishes would be carried through the House of Commons?—In the first place I do not know that there is such a proposition as that before The House; in the second place, as a Protestant of the Establishment, I consider that the Established Church will be substantially strengthened by the removal of any cause of dissatisfaction on the part of the great body of the people of Ireland; therefore I must answer the question to the effect that I think the number of Catholic Members does not operate in producing any effect justly detrimental to the Episcopal Protestant Church, because I co-operate with them on that question.

6046. You conceive that such Protestants in the north of Ireland, who take a very different view of this measure, may have their feelings very strongly irritated by that?—I know their feelings are very strongly irritated by it, and that arises from the representations of the higher class of persons to the lower class, which lead them astray, and give impressions to the community which are not founded in fact.

6047. Did they not consider the destruction of 10 bishoprics was a triumph of the Roman Catholic party over the Protestant party in Ireland?—They might consider it so, but in my opinion it did not emanate from Catholics.

6048. Did not Dr. M'Hale, in his letter to the Bishop of Exeter, so express himself that it was impossible for any man who was capable of understanding the meaning of a letter, not to perceive that he understood it in that light?—I have not a particular recollection of that letter, such a recollection as to enable me to answer the question.

6049. Did he not say that 10 of the narcotics, which by their noxious influence have poisoned the atmosphere, have been cut off, and that he hoped by successive efforts the whole of the mighty nuisance, meaning the Church Establishment, would be removed?—I do not recollect that at all; at the same time it may have been said.

6050. If a Roman Catholic Archbishop did make use of such language, in your opinion was it not calculated, in the highest degree, to irritate the feelings of Protestants attached to the Establishment?—I must be excused answering to a supposition which may give a different appearance to the answering to facts; I will give any answer as to facts.

6051. Are you to be understood to say that the processions on the one side, the Orange Lodge processions, were got up with the intention of insulting the Catholics?—Yes.

6052. You think they were got up for that purpose?—Yes.

6053. But that the processions on the 17th of March, on the part of Catholics, are not got up for the purpose of insulting the Protestants?—Not originally, because I think it was a national festival, but in districts where the Protestants have their processions on the 12th of July; I think the processions on St. Patrick's-day have partaken of that nature, as a kind of return for the insult offered by the Protestants.

6054. Are you to be understood to say that Orange processions were formerly lawful, that Roman Catholic processions were also lawful, but that in the latter days they have become party processions?—My opinion is that all processions were lawful that were not likely to endanger the public peace; it is merely their being likely to endanger the public peace that renders any procession unlawful; and my opinion is that that ought still to be the law; I disapprove of the Party Procession Act, merely because I think the common law was sufficient for every useful purpose.

6055. Those

6055. Those processions which formerly did not cause any irritation between the parties, from the circumstances of the times, do now irritate each other?—Yes, decidedly so.

6056. And you think that the Protestants look upon those processions of the Catholics with equal offence to that with which the Catholics look upon those processions of the Protestants?—That is the practical result.

6057. Your opinion is that both the one and the other ought to be put down?—Yes.

6058. But you conceive that the common law is quite sufficient without the Procession Act?—Yes.

6059. Can you give an opinion why the law has not been put into force with a sufficiently strong hand?—I cannot give a reason for that, and since that subject has been mentioned, I wish to observe, that in my opinion that is one cause of the increased state of disturbance in the north of Ireland, that laws have been passed and have not been effectually enforced; the Party Procession Act is an arbitrary Act, and it tends to irritate, and then at the same time not acting effectively under that Act gives the people to believe they may with impunity evade the laws.

6060. What sort of law do you think would enforce the putting down processions?—My opinion is that if any particular law were to be passed for that purpose, it should be directed against the organization instead of the demonstration of processions; the organization by affiliated lodges and the gradations of officers, the exclusive nature of the institution, and the rules and objects, I think, are the foundation of the evil.

6061. Do you think that the law could reach the processions; that it would have any effect on the processions on the 17th of March as to which there is no proof they are organized in any way?—I think they should be put down only where there is information that danger is apprehended.

6062. It is your opinion that the processions themselves are not the worst parts of the system?—That is my opinion that its organization is the worst, and that the processions are merely an external demonstration of that internal organization, which is the root of the evil.

6063. How do you account for it, that the Ribandmen, who, it is declared by their friends, have no organization, should have the same demonstrations?—I think it was a re-action, created by the organization and processions of the Orange body.

6064. Are not you aware that the Ribandmen processions commenced before the Orange Lodge processions?—Not at all; I never heard of them for many years after the Orange processions.

6065. If the outrages which at present exist originate from an organization, under the superintendence of leaders who to the best of their power seek to stop processions, and to prevent outrages, how do you account for it, that before the existence of this Orange organization, the state of the county of Armagh was far more disturbed and disgraced, by the outrages which took place between the Peep-o'-day Boys and the Defenders?—My opinion is, that there was an organization at that period, though perhaps not what is now termed the Orange organization; that is the impression upon my mind, that outrages commenced against the Catholic body under an organized system of Protestants, in the county of Armagh.

6066. Protestants and Presbyterians?—Yes; I am speaking from the impression upon my mind, though I have not such a recollection, as to enable me to say positively they were called White Boys and Peep-o'-day Boys; and there was another organization, called Defenders, to oppose them.

6067. Your theory is founded on that impression?—Yes; I wish to say further, I do think that the great mass of the Orange body are an ill-treated body by the Government of the country, (I mean the different Governments which have existed for some years back,) because they have taken means apparently to put them down, and yet, by their conduct in other respects, they would excite an impression in their minds that they privately wished to encourage them; and I will tell the reason why I say so, because Government permits persons in a high station, avowedly belonging to the Orange body, to hold the highest offices of trust and emolument, and judicial and civil authority. Now, I consider that the Orangemen cannot believe that Government are serious in their

W. S. Crawford, Esq., M.P.

15 July 1835.

their views of putting them down, whilst they show no disapprobation towards the higher classes of society, who promote that organization, and promote the objects they have in view.

6068. You are aware that it has never been proposed hitherto to put down Orange organization, but only to put down Orange processions?—Then that is the very thing I find fault with.

6069. You have been asked whether the Orangemen, by gaining over to the ranks of loyalty many who had been United Irishmen, did not tend greatly to consolidate the strength of Government; at the same time, if you find that any man who is an United Irishman, by becoming an Orangeman, must have first taken an oath, a treasonable oath, as an United Irishman, then afterwards perjured himself when he swore that he was not an United Irishman, in becoming an Orangeman, and you find in all their books till the last period when the oath was administered, this constituting a part of the oath, "that I am not, nor ever was a Roman Catholic or Papist; that I was not, am not, nor ever will be an United Irishman;" do you conceive that men who first take an oath of treason to their sovereign, and afterwards come forward and perjure themselves to become Orangemen, are capable of giving any support of value to any Government?—Certainly not; I was not aware that there was that clause in the Orangeman's oath, that he had never been an United Irishman; I can perfectly conceive a man taking an oath at one time to do an unlawful thing, and most sincerely repenting of that oath, and it might be no reflection upon him that he had taken that oath; but the clause you mention could not be got the better of, if it were not for this clause; I would not say it was an imputation on the man.

6070. Can you state of your own knowledge that any United Irishman has become an Orangeman?—I cannot; I was asked as to report, and I stated the report.

6071. You do not refer to any specific circumstance, but that you believe that many men who have been United Irishmen have become Orangemen?—I certainly have heard it, and believe it; I thought it was an admitted fact; I have no doubt of it; it was from public report I spoke.

6072. The United Irishmen having existed seven-and-thirty years ago, it is not probable that many of those should be found among the Orangemen of the present day?—Very few.

6073. The question was asked with reference to those who became Orangemen, as it was supposed, and you had no reason to doubt, immediately before the Rebellion, or about the Rebellion, the oath in 1799 being as is stated, and the oath of 1814 being the same terms, was that an accession to the ranks of loyalty?—Certainly not.

6074. Do you recollect who were the leaders of the United Irishmen before the Rebellion; were they Catholics or Protestants or Presbyterians?—The impression upon my mind is, that they were chiefly Protestants, either Presbyterians or of the Establishment.

6075. Are not these the names of the leaders of the Rebellion in 1798, the Shears's, who were executed?—Yes, he was one.

6076. And Lord Edward Fitzgerald; was not he the chief?—Yes, I believe so.

6077. Thomas Addis Emmett, who was sent to America; was he not one?—Yes.

6078. Theobald Wolfe Tone?—Yes.

6079. Who were the leaders of the last Rebellion in 1803?—I cannot say that.

6080. Did you hear that Robert Emmett was one who was executed for it?—I believe so, and Russell, the Protestant, who was executed at Downpatrick.

6081. Was not Father Roche one of those that distinguished himself very much in that Rebellion?—I do not remember any thing about that.

6082. Was not Father Murphy another?—Yes; but I conceived that the question related to the originators; the mass in the south of Ireland were Catholics; but the great originators of it in the north of Ireland were Protestants.

6083. In the south of Ireland were not the Catholics as you have read and heard, perfectly loyal at the time that the United Irish Society was established

lished to a considerable extent in the north?—As far as I recollect that was the case.

W. S. Crawford, Esq. M.P.

15 July 1835.

6084. When the French presented themselves in Bantry Bay, was there a single individual of the Catholic body that afforded them the least encouragement; was not the appearance of the enemy off the coast communicated by the Roman Catholics?—I believe that that was the case, that no disposition was manifested by the Catholics to assist the French upon that occasion.

APPENDIX.

LIST.

No.
1. Petition to House of Commons respecting Orange Lodges, presented 3 March 1825 - - p. 1
2. Extract from Dublin Evening Mail, 4 September 1826 - - - - - - p. 2
3. Rules of Society, 1799, 1800, 1814, 1824, 1828, 1834 and 1835; Registry and Rituals - p. 2
4. Sealed Authority for production of Documents before the Committee - - - - p. 72
5. Copy of Warrant - - - - - - - - - - - - - p. 72
6. Extracts from Books of Proceedings of Committee of Grand Lodges and Warrant Book - p. 73
7. Papers respecting Armagh Yeomanry, 1812 - - - - - - - - - p. 78
8. Correspondence respecting Lord Claude Hamilton - - - - - - - - p. 82

Appendix, No. 1.

PETITION respecting Orange Lodges, presented 3d March 1825.

A PETITION of the there under-signed Protestants of Ireland, was presented and read; setting forth, that the petitioners are members of the United Church of England and Ireland as by law established, and having been induced by the danger which they conceived threatened that establishment, have become members of certain loyal societies, commonly called Orange Societies, which were extensively established in Ireland at that awful period when the revolutionary doctrines of the French Jacobins bid fair to overturn both the Throne and the Altar in that part of the United Kingdom; and that the petitioners, anxious to vindicate the principles of those societies, most respectfully take leave to inform The House, that the principles upon which the Orange societies were founded, are strictly those of the Glorious Revolution of 1688, to which the British empire owes its present unexampled splendour, freedom and prosperity; to the maintenance of those principles, and the preservation of Ireland from revolution and anarchy, the Orange societies greatly contributed, when a deep-laid traitorous and most formidable conspiracy against the Government threatened to devastate the land, and they were powerfully instrumental in reclaiming, and subsequently preserving many of the deluded population from that revolutionary mania, which false notions of liberty, and crafty and designing men, had attempted to diffuse among them; nor did the Orangemen of Ireland hesitate to cast themselves into the breach, and to devote their lives and properties to the service of the State, when called upon by the Government to make either sacrifices or exertions; many eminent statesmen have borne honourable testimony to the loyalty of the Orange societies, and the powerful effect which their zeal and uniform devotion to the cause of the Constitution produced in intimidating traitors, and defeating their sanguinary machinations: and that the petitioners will advert to the opinion delivered on the 14th day of July 1814, by that able and distinguished minister the present Chief Secretary of State for the Home Department; that Right honourable and highly valued gentleman, in The House, vindicated the Orange societies from the unjust aspersions that were cast upon them by their enemies; he stated, that they had existed more than 20 years, that they had been grossly calumniated by the disaffected, who had dared to represent their designs to be nothing less than to destroy the Roman-Catholics, burn their places of worship, and exterminate their religion; but so far were these societies from being liable to the imputations cast upon them, it was but justice to declare, that their only fault was an exuberance of loyalty; their oath only bound them to support, by lawful means, the Protestant ascendancy and the Government of His Majesty, and never to join with the United Irishmen; and in corroboration of what the petitioners have advanced, they beg to refer The House to the flattering encomiums passed by Generals Lake and Knox, on the loyalty and utility of the Orangemen of Ireland, when upwards of 30,000 of that body passed in review before them in the county of Armagh; to the address presented by the Orangemen of Ireland, to Earl Camden, when Lord-Lieutenant of Ireland, and his Excellency's answer thereto; to the letter of thanks from His Majesty's Government to the Orangemen of Manchester, in 1814; and to the gracious reception of the address from the Orangemen of Ireland, by the King's most excellent Majesty on the Throne, in the year 1820, and the subsequent official publication of the same in the *Gazette*, on the 10th of June following: notwithstanding this powerful testimony in behalf of Orangemen, and additional evidences to the same effect, the petitioners perceive with the deepest regret, that the reiterated and systematic calumnies of those who are hostile to the steady principles of the Orange societies, have raised a very unmerited prejudice against them; the petitioners learn that a Bill has been introduced into The House, which if passed into a law, would, declare illegal the existence of such societies as those to which the petitioners belong; thus would the voice of The House, and that of the Legislature in general, be made to pronounce, indirectly at least, a severe censure, either on the principles or conduct of a very numerous

and a very loyal proportion of His Majesty's faithful subjects, the Orangemen of Ireland; under such circumstances, the petitioners, highly valuing the favourable opinion of The House, feel it incumbent on them, most humbly, but most earnestly, to appeal to the wisdom and justice of The House; and to intreat The House, as the refuge and asylum of the calumniated, to institute an official inquiry, of the strictest and most uncompromising description, into the principles and conduct of the Orange societies; the petitioners are ready to afford the fullest, the most unreserved information respecting every part of the Orange system, and all the rules, minutes and proceedings of the Orange societies; they therefore humbly beg, that The House will be pleased to take this subject into their most serious consideration, and cause such investigation, as in the wisdom of The House may appear most fit; or that it may be referred to the Committee for inquiring into the state of Ireland, so as perfectly to develope the true nature of the Orange Institution; should The House accede to this humble, and the petitioners trust they may add, reasonable request, the petitioners, and those of His Majesty's subjects who cherish the same principles with them, will have the consolation of showing to the British empire and to the world at large, how unjustly they have been aspersed, how cruelly they have been slandered.

Appendix, No. 2.

EXTRACT from the *Dublin Evening Mail*, 4 September 1826.
(*Vide* Minutes of Evidence, Q. 858.)

"Landlords' Titles.

"Mr. *D. O'Reilly* rose to give notice of a motion which he was convinced would have some effect in stopping the persecution of the tenantry. He meant to move for a search into the titles of the various landlords, for the purpose of ascertaining how they held their estates. Every lawyer knew, that the title of every gentleman in Ireland was bad, and although quite sufficient for enjoyment, it was not enough to entitle them to persecute by distress. Almost all the distresses in this country were illegal, as the party distraining did not possess the estate at law. He, therefore, meant to move, that the lawyers of the association, who had been accused of doing so little, should draw up a paper on the law of distress, to be transmitted to the different counties.

"Mr. *Lawless*.—I always heard that lawyers were dangerous men, and I think, in this instance, Mr. O'Reilly might as well give notice of his intention to repeal the Act of Settlement.

"Mr. *O'Reilly*.—My idea was to examine into the various cases of distress, and to ascertain if the persons levying have a just title. Every lawyer well knows the danger of such an inquiry.

"Mr. *Shiel* mentioned, that the Act by which the old Association was suppressed prevented them from bringing suits at law, or instituting any legal proceedings.

"Mr. *O'Reilly* said, they could bring or defend any action for the purposes of the present Association.

"Mr. *Shiel* disapproved.

"Mr. *Brio* thought, that going into cases of individual right, were merely wild excesses, and that it was ridiculous to examine the titles of any gentleman in the country.

"Mr. *O'Reilly* said, all those observations might be useful when the motion came on."

Appendix, No. 3.

RULES OF SOCIETY, 1799.

RULES AND REGULATIONS, revised by the Grand Orange Lodge of *Ireland*, for the use of all Orange Societies.

At a Meeting of the Grand Orange Lodge of *Ireland*, November 20, 1798,

Present:—Thomas Verner, Grand Master; J. C. Beresford, Grand Secretary; R. C. Smith, Jun., Deputy Secretary; H. A. Woodward; J. S. Rochfort; T. F. Knipe; Samuel Montgomery; Harding Giffard; William Richardson; John Fisher; William Corbett; W. G. Galway; Francis Gregory;—Harding Giffard and S. Montgomery, Esqrs. reported as follows:

REPORT.

HAVING been honoured by the Grand Lodge with instructions to revise and select a proper system of rules, for the government of Orange Lodges, we beg leave to make a report of our progress.

We are happy in being able to say, that in our duty upon this occasion, we received the greatest assistance from the experience of the grand master of Ireland, and his deputy grand secretary, who did us the honour of imparting to us their sentiments.

Encouraged by their help, we have ventured very materially to alter the shape of the confused system which was referred to us, preserving the spirit, and, as much as possible, the original words, except where we had to encounter gross violations of language and grammar.

The

The general plan of our proceeding has been this, we have thrown what are, in our opinion, very improperly called the Six First General Rules into one plain short declaration of the sentiments of the body.

Next in order, we have given the qualifications of an Orangeman, selected from the Antrim Regulations; and the rather, as it breathes a spirit of piety, which cannot be too generally diffused throughout an institution, whose chief object, whatever political shape it may assume, is to preserve the Protestant religion.

After this comes the obligation of an Orangeman, from which we have struck out the word "Male" as we learn from the grand master that it is an unauthorized interpolation, and as it might lead to unnecessary and injurious cavils.

The secret articles are as nearly as possible in their original shape; they have however been a little improved in point of language, and two of them, which were mere matter of private economy, are placed among the bye-laws.

The marksman's obligation is, on the suggestion of the grand master, here introduced.

Then follow the master, treasurer and secretary's obligation.

We have endeavoured to reduce the general rules for the regulation of lodges into a degree of method; and we hope we have at least given hints, in our arrangement, which may be adopted.

For the same reason which we have given for adopting the qualification of an Orangeman, we have recommended the insertion of two prayers, for opening and closing the lodge; they are to be found in the Antrim Regulations. We confess, however, that we think the first of them rather too long to have a good effect; but this not being exactly within the line of our knowledge, we beg leave to transfer the duty of abbreviating it to some of our clerical brethren.*

Samuel Montgomery.
Nov. 20, 1798. *Harding Giffard.*

Rules and Regulations, &c. &c.

General Declaration of the Objects of the Orange Institution.

We associate to the utmost of our power to support and defend His Majesty King George the Third, the constitution, and laws of this country, and the succession to the throne in His Majesty's illustrious House, being Protestants; for the defence of our persons and properties, and to maintain the peace of our country: and for these purposes we will be at all times ready to assist the civil and military powers, in the just and lawful discharge of their duty. We also associate in honour of King William the Third, Prince of Orange, whose name we bear, as supporters of his glorious memory, and the true religion by him completely established: and in order to prove our gratitude and affection for his name, we will annually celebrate the victory over James at the Boyne on the 1st day of July, O. S. in every year, which day shall be our grand æra for ever.

We further declare, that we are exclusively a Protestant Association; yet detesting as we do any intolerant spirit, we solemnly pledge ourselves to each other, that we will not prosecute or upbraid any person on account of his religious opinion, but that we will, on the contrary, be aiding and assisting to every loyal subject of every religious description.

Qualifications requisite for an Orangeman.

He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits, righteousness and obedience to his commands; a firm and steady faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator. Without those he can be no Christian. Of an humane and compassionate disposition, and a courteous and affable behaviour, he should be an utter enemy to savage brutality and unchristian cruelty; a lover of society and improving company; and have a laudable regard for the Protestant religion, and a sincere regard to propagate its precepts; zealous in promoting the honour of his king and country; heartily desirous of victory and success in those pursuits, yet convinced and assured that God alone can grant them; he should have an hatred of cursing and swearing, and taking the name of God in vain (a shameful practice); he should use all opportunities of discouraging it among his brethren; wisdom and prudence should guide his actions, honesty and integrity direct his conduct, and honour and glory be the motives of his endeavours. Lastly, he should pay the strictest attention to a religious observance of the Sabbath, and also of temperance and sobriety.

Obligation of an Orangeman.

I, *A. B.* do solemnly and sincerely swear, of my own free will and accord, that I will, to the utmost of my power, support and defend the present King, George the Third, and all the heirs of the crown, so long as he or they support the Protestant ascendancy, the constitution and laws of these kingdoms; and that I will ever hold sacred the name of our glorious deliverer, William the Third, Prince of Orange; and I do farther swear, that I am not nor was not a Roman-catholic or papist; that I was not, am not, nor ever will be, an United Irishman;

* It was accordingly referred to the Rev. Mr. Knipe, and the prayer is here inserted in the abridged form.

Irishman; and that I never took the oath of secrecy to that society; and I do further swear, in the presence of Almighty God, that I will always conceal, and never will reveal, either part or parts of this that I am about now to receive, neither write it, nor indite it, stamp, stain nor engrave it, nor cause it so to be done, on paper, parchment, leaf, bark, brick, stone, or anything so that it might be known; and that I am now become an Orangeman without fear, bribery or corruption.

Secret Articles.

1. That we will bear true allegiance to his Majesty King George the Third, and his successors, so long as he or they support the Protestant ascendancy; and that we will faithfully support and maintain the laws and constitution of this kingdom.

2. That we will be true to all Orangemen in all just actions, neither wronging one nor seeing him wronged to our knowledge, without acquainting him thereof.

3. That we are not to see a brother offended for 6 *d.* or 1 *s.*, or more, if convenient, which must be returned next meeting, if possible.

4. We must not give the first assault to any person whatever that may bring a brother into trouble.

5. We are not to carry away money, goods or anything from any person whatever, except arms and ammunition, and those only from an enemy.

6. We are to appear in ten hours' warning, or whatever time is required, if possible, (provided it is not hurtful to ourselves or family, and that we are served with a lawful summons from the master,) otherwise we are fined as the company think proper.

7. No man can be made an Orangeman without the unanimous approbation of the body.

8. An Orangeman is to keep a brother's secret as his own, unless in case of murder, treason and perjury, and that of his own free will.

9. No Roman-catholic can be admitted, on any account.

10. Any Orangeman who acts contrary to these rules shall be expelled, and the same reported to all the lodges in this kingdom, and elsewhere.

God save the King.

Marksman's Obligation.

I, *A. B.*, of my own free will and accord, in the presence of Almighty God, do hereby most solemnly and sincerely swear, that I will always conceal, and never will reveal, either part or parts of this which I am now about to receive; and that I will bear true allegiance to his Majesty King George the Third, and all the heirs of the Crown, so long as they maintain the Protestant ascendancy, the laws and constitution of these kingdoms; and that I will keep this part of a marksman from that of an Orangeman, as well as from the ignorant; and that I will not make a man until I become master of a body, nor after I am broke; and that I will not make a man, or be present at the making of a man, on the road, or behind hedges; and that I will be aiding and assisting to all true Orange honest marksmen, as far as it in my power lies, knowing him or them to be such; and that I will not wrong a brother marksman, nor know him to be wronged of anything of value, worth apprehending, but I will warn or apprize him of, if in my power it lies. All this I swear with a firm and stedfast resolution, so help me God, and keep me stedfast in this my marksman's obligation.

General Rules for the Government of Orange Lodges.

1. Each lodge is to be governed by a master, deputy master, treasurer and secretary; the master appointed by the grand lodge; and the deputy master, treasurer and secretary, by the master, with the approbation of his own lodge.

2. These officers, upon their appointment, shall take the following obligations:

Master, Secretary, and Treasurer's Obligation.

I, *A. B.*, do solemnly and sincerely swear, that I am not, nor was not, a Roman-catholic or papist; that I am not, was not, nor ever will be, an United Irishman, and that I never took the oath of secrecy to that society.

For the Master and Deputy Master, add,

That I am not now made a master for any private emolument or advantage; that I have not a sitting in my house for the purpose of selling beer, spirits, &c. and that neither I, nor any other person for me, will admit any one into the society of Orangemen who was, or is a Papist, or has been a United Irishman, or has taken their oath of secrecy; and that I will use my authority to keep proper behaviour and sobriety in this lodge, and that I will not certify for any person without having first proved him, and knowing him to be of good character. So help me God.

For the Secretary, add,

And that I will keep safe the papers belonging to this lodge; and that I will not give any copy of the number of secret articles, or lend them to make an Orangeman out of the lodge I belong to, or lend the seal, so that it may be affixed to any forged paper, or irregular Orangeman's certificate. So help me God.

For

For the Treasurer, add,

And that I will fairly account for all money I have, or shall receive, for the use of this lodge, when called upon by the master of this lodge. So help me God.

3. That a committee be appointed to conduct the affairs of each lodge, to consist of the master, deputy master, secretary and treasurer, and five members, the first of whom is to be nominated by the master, the second by the first, and so on until the number five be completed.

4. That in the absence of the master, the deputy master shall preside, and in his absence, the senior committee man who shall be present.

5. That each candidate for admission shall be proposed by one, and seconded by another member at one meeting, and admitted or rejected at a subsequent one.

6. That one negative shall exclude.

7. That any person wishing to become an Orangeman, must be admitted in the lodge nearest his place of abode (except in cities or great towns,) or have a recommendation from that lodge, that he is a proper person, before any other lodge can accept him.

8. That the names of persons rejected in any lodge shall be sent by the master or secretary to the district master, with the objections to such persons, in order that the district master may communicate the same to other lodges, as those who are unfit for one lodge must be so for every other.

9. That each member on admission shall pay ——

10. That all Orangemen shall be considered as members, but none to vote in any lodge except the particular members thereof.

11. All members to be subordinate to the master or person presiding for him.

12. Any dispute arising, not provided for by the rules, is to be decided by the committee, and the parties must abide by their decision, on pain of expulsion.

13. That each new resolution shall remain on the books from one meeting to the subsequent one, previously to its being adopted or rejected by the majority of the members then present.

14. That no election or other business do take place, unless 10 members at least be present, provided the lodge consist of so many; if it do not, then two-thirds of the lodge must be present.

15. That no business be done in any lodge after dinner, supper or drink have been brought in, but every motion shall be previously decided.

16. Any new member attending intoxicated cannot be admitted at that meeting; any old one so attending to be fined.

17. The secretary is to read out, before the books are closed, the names of those persons proposed for the next night.

18. A person is to attend on the outside of the door, while business is going on; that person to be nominated by the master, or whoever presides at the time.

19. The master to have full power of fining all disorderly persons to an amount not exceeding ———.

20. No gentlemen are to be balloted for, unless the person proposing or seconding him be present, or some reasonable excuse for his absence be offered.

21. Order of business for each night: 1. Lodge to open with a prayer (members standing). 2. General rules read. 3. Members proposed. 4. Reports from committee. 5. Names of members called over. 6. Members balloted for. 7. Members made. 8. Lodge to close with a prayer (members standing).

Prayer for opening the Lodge.

Gracious and Almighty God, who in all ages has shown thy mighty power in protecting righteous kings and states, we yield thee hearty thanks for so miraculously bringing to light and frustrating the secret and horrible designs of our enemies, plotted and intended to have been executed against our gracious King, our happy constitution, and the true religion established by our glorious deliverer, William the Third, Prince of Orange.

Vouchsafe, O Lord, to continue unto us thine almighty protection; grant to our pious King, long life, health and prosperity; let thy providence ever guard our happy constitution, and enable us to transmit it to our latest posterity, unimpaired, and improved by our holy religion. Bless, we beseech thee, every member of the Orange institution with charity, brotherly love, and loyalty. Make us truly respectable here on earth, and eternally happy hereafter. These, and all other blessings, we beg in the name, and through the mediation of Jesus Christ, our Lord and Saviour. Amen.

Or this.

Almighty God, and Heavenly Father, who in all ages hast showed thy power and mercy, in graciously and miraculously delivering thy Church, and in protecting righteous and religious kings and states from the wicked conspiracies and malicious practices of all the enemies thereof; we yield thee hearty thanks for so wonderfully discovering and confounding the horrible and wicked designs of our enemies, plotted and intended to have been executed against our most gracious Sovereign Lord King George, and the whole estates of the realm, for the subversion of government and established religion. Be thou, O Lord, still our mighty protector, and scatter our enemies that delight in blood; infatuate and defeat their councils, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign, and all that are in authority under him, with judgment

and justice to cut off all such workers of iniquity as turn religion into rebellion, and faith into faction, that they may never prevail in the ruin of thy Church amongst us; but that our gracious Sovereign and his realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee with praise and thanksgiving. And we beseech thee to protect the King, Queen, and Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear, and love; make his reign long, prosperous and happy here on earth, and crown him hereafter with everlasting glory. Accept also, most gracious God, our unfeigned thanks, for filling our hearts with joy and gladness, by sending thy servant, the late King William, for the deliverance of these nations from tyranny and arbitrary power.

Let truth and justice, devotion and piety, concord and unity, brotherly kindness and charity, with other Christian virtues, so flourish amongst us, that they may be the stability of our times, and make this our association a praise here on earth. This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Form of Prayer to be used at Closing.

O Almighty God, who art a strong tower of defence unto thy servants, against the face of their enemies; we yield thee praise and thanks for our deliverance from those great and apparent dangers wherewith we were encompassed: we acknowledge thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know thou art our Saviour and mighty Deliverer, through Jesus Christ. Amen.

Resolutions of the Grand Orange Lodge of Ireland.

Resolved, That new numbers be printed on parchment, and stamped according to the specimen produced, and that any lodge wishing to get them instead of their old numbers, shall have them on paying half-a-crown.

Resolved, That for all new numbers issued on parchment the sum of 5*s.* 5*d.* be paid, half-a-crown for the grand lodge of Armagh, and half-a-crown for the grand lodge of Ireland.

Resolved, That after the date hereof, every old number renewed, and every new one granted, must be signed by the grand master for Ireland, or grand secretary for Ireland, and countersigned by the grand secretary of Armagh, and that no other shall be valid, and that the grand secretary of Armagh do issue them to the grand master of counties, and to no others, save and except to the grand lodge of Ireland, and that he do receive the fee of 5*s.* 5*d.*, as before directed, for each number so granted, and shall make a monthly return to the grand lodge of the numbers by him granted, and to whom.

Resolved, That in a county where there is no grand master appointed, an application for a number must be made to the grand lodge of Ireland.

Many persons having introduced various orders into the Orange Society, which will very much tend to injure the regularity of the institution, the grand lodge disavow any other orders but the Orange and Purple, as there can be none others regular, unless issuing from and approved of by them.

Resolved, That the secretary of the grand lodge do write to Wolsey Atkinson, Esq. grand secretary of Armagh, enclosing him these Resolutions, and requiring him to make a return of numbers granted up to this time, and that he do not issue any new numbers until he has the parchment numbers, signed by the grand master and secretary.

Resolved, That the thanks of the Grand Lodge be and are hereby given to S. Montgomery and H. Giffard, Esqrs. for their great trouble in revising these Regulations.

Ordered, That the foregoing Rules and Regulations be printed, under the direction of the deputy-secretary, and by him dispersed to Orangemen only.

The Grand Lodge will meet, the first Tuesday in every month, at Harrington's, in Grafton-street, at seven o'clock in the evening, and the third Tuesday in every month, at three o'clock in the afternoon, at the same place.

Form of Summons.

Orange Society, No.

Sir and Brother,—You are requested to attend a meeting of your Society, at on the day of at the hour of o'clock.

Fail not as you are an Orangeman. Signed by order of the Master,

Secretary.

Form of Certificate.

Loyal Orange Association, No.

We, the Master, Deputy-Master, and Secretary of the Loyal Orange Association, No. held at in the kingdom of Ireland, do hereby certify that Brother has regularly received the degrees of a true Orangeman, in this our Association; and that he has conducted himself, during his stay amongst us, to the entire satisfaction of all our Brethren. We therefore request, that all the regular associations of the universe do recognise and admit him as such.

Given under our hands and the seal of the Society, this day of 17

Master.

Deputy-Master.

RULES

RULES OF SOCIETY, 1800.

RULES and REGULATIONS for the use of all Orange Societies: revised and corrected by a Committee of the Grand Orange Lodge of Ireland; and adopted by the Grand Orange Lodge, 10 January 1800.

General Declaration of the Objects of the Orange Institution.

WE associate, to the utmost of our power, to support and defend his Majesty King George the Third, the constitution and laws of this country, and the succession to the throne in his Majesty's illustrious House, being Protestants; for the defence of our persons and properties; and to maintain the peace of the country; and for these purposes we will be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. We also associate in honour of King William the Third, Prince of Orange, whose name we bear, as supporters of his glorious memory, and the true religion by him completely established in these kingdoms. And in order to prove our gratitude and affection for his name, we will annually celebrate the victory over James at the Boyne, on the 1st day of July, O. S. in every year, which day shall be our grand æra for ever.

We further declare, that we are exclusively a Protestant association; yet, detesting as we do any intolerant spirit, we solemnly pledge ourselves to each other, that we will not persecute, injure, or upbraid any person on account of his religious opinions, provided the same be not hostile to the state; and that we will, on the contrary, be aiding and assisting to every loyal subject of every religious description, in protecting him from violence and oppression.

Qualifications requisite for an Orangeman.

HE should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits, righteousness and obedience to his commands; a firm and steadfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator; without these he cannot be a Christian; of an humane and compassionate disposition, and a courteous and affable behaviour. He should be an utter enemy to savage brutality and unchristian cruelty, a lover of society and improving company, and have a laudable regard for the Protestant religion, and a sincere desire to propagate its precepts; zealous in promoting the honour, happiness and prosperity of his King and country; heartily desirous of victory and success in those pursuits, yet convinced and assured that God alone can grant them. He should have an hatred of cursing and swearing, and taking the name of God in vain (a shameful practice); and he should use all opportunities of discouraging it among his brethren. Wisdom and prudence should guide his actions; honesty and integrity direct his conduct; and the honour and glory of his King and country be the motives of his endeavours. Lastly, he should pay the strictest attention to a religious observance of the Sabbath; and also to temperance and sobriety.

Obligation of an Orangeman.

I, *A. B.*, do solemnly and sincerely swear, of my own free will and accord, that I will, to the utmost of my power, support and defend the present King, George the Third, his heirs and successors, so long as he or they support the Protestant ascendancy, the constitution and laws of these kingdoms; and that I will ever hold sacred the name of our glorious deliverer, William the Third, Prince of Orange: and I do further swear, that I am not, nor ever was, a Roman-catholic or papist; that I was not, am not, nor ever will be a United Irishman; and that I never took the oath of secrecy to that, or any other treasonable society; and I do further swear, in the presence of Almighty God, that I will always conceal, and never will reveal, either part or parts of what is now to be privately communicated to me, until I shall be authorized so to do by the proper authorities of the Orange Institution; that I will neither write it, nor indite it, stamp, stain, or engrave it, nor cause it so to be done, on paper, parchment, leaf, bark, stick, stone, or anything, so that it may be known: and I do further swear, that I have not, to my knowledge or belief, been proposed and rejected in, or expelled from, any other Orange Lodge; and that I now become an Orangeman without fear, bribery or corruption. So help me God.

Secret Articles.

1. THAT we will bear true allegiance to his Majesty King George the Third, his heirs and successors, so long as he or they support the Protestant ascendancy; and that we will faithfully support and maintain the laws and constitution of these kingdoms.

2. That we will be true to all Orangemen in all just actions, neither wronging one, nor seeing him wronged to our knowledge, without acquainting him thereof.

3. That we are not to see a brother offended for 6*d.* or 1*s.*, or more, if convenient, which must be returned next meeting if possible.

4. We must not give the first assault to any person whatever, that may bring a brother into trouble.

5. We are not to carry away money, goods or anything from any person whatever, except arms and ammunition, and those only from an enemy.

6. We are to appear in 10 hours' warning, or whatever time is required, if possible (provided it is not hurtful to ourselves or families, and that we are served with a lawful summons from the master) otherwise we are fined as the company think proper.

7. No man can be made an Orangeman without the unanimous approbation of the body.

8. An Orangeman is to keep a brother's secrets as his own, unless in case of murder, treason or perjury, and that of his own free will.

9. No Roman-catholic can be admitted on any account.

10. Any Orangeman who acts contrary to these rules shall be expelled, and the same reported to all the lodges in the kingdom and elsewhere. God save the King.

Marksman's Obligation.

I, *A. B.*, of my own free will and accord, in the presence of Almighty God, do hereby most solemnly and sincerely swear, that I will always conceal, and never will reveal, either part or parts of what is now to be privately communicated to me, until I shall be duly authorized so to do by the proper authority of the Orange Institution; and that I will bear true allegiance to his Majesty King George the Third, his heirs and successors, so long as he or they maintain the Protestant ascendancy, the constitution and laws of these kingdoms; and that I will keep this part of a marksman from an Orangeman, as well as from the ignorant, and that I will not make a man until I become, and only whilst I shall be, master of an Orange Lodge; and that I will not make a man, or be present at the making of a man on the road, or behind hedges; and that I will be aiding and assisting to all true honest Orange marksmen, as far as in my power lies, knowing him or them to be such; and that I will not wrong a brother marksman, or know him to be wronged of anything of value worth apprehending, but I will warn or apprize him thereof, if it in my power lies. All this I swear with a firm resolution, so help me God, and keep me steadfast in this my marksman's obligation.

General Rules for the Government of Orange Lodges.

1. That every member of the Orange Institution should undergo a new election whenever the grand lodge may think it expedient.

2. That each lodge now existing shall, on such occasion, elect by ballot five of its members; that those five members shall then proceed to re-admit or reject the remaining members of such lodge; and that each member, as he shall be re-admitted, shall become qualified to proceed with the said five original members to the further re-election of others; but that in the event of any person being discontinued as a member of his lodge, or wishing to become a member of another, he cannot be balloted for in any other, without producing to the committee of such lodge a certificate from his former lodge, specifying the cause of such change, and that he is a fit and proper person to be admitted or continued an Orangeman.

3. That each lodge shall have a master and deputy-master, a secretary and deputy-secretary, a treasurer and five committee-men; the master to be appointed by the lodge; the deputy-master, secretary, deputy-secretary and treasurer, by the master, with the approbation of his own lodge; and the first committee-man by the master, the second by the first, and so on, until the number of five be completed; the election to each of those offices to take place on the 1st day of June for one year from the 1st day of July; which election, and every other change or alteration that may take place, shall be forthwith certified to the grand-master of the county, or city, to be by him forwarded to the grand lodge.

4. The master, deputy-master, secretary, deputy-secretary, treasurer, and the five committee men, upon their appointment, shall take the following obligations:

Master, Deputy Master, Secretary, Deputy Secretary, Treasurer, and Committee Men's Obligation.

I, *A. B.* do solemnly and sincerely swear, that I was not, nor am not, a Roman-catholic or papist; that I was not, am not, nor ever will be, an United Irishman; and that I never took the oath of secrecy to that or any other treasonable society.

For the Master and Deputy Master, add,

That I am not now made a master for any private emolument or advantage; that I have not a sitting in my house for the purpose of selling beer, spirits, or any other liquor: that I will not knowingly admit, or consent any person for me shall admit, any one into the society of Orangemen who was or is a Papist, or has been an United Irishman, or has taken their oath of secrecy; that I will use my authority to keep proper behaviour and sobriety in this lodge; and that I will not certify for any person, without having first proved him, and being satisfied in my conscience that he is a person of good character. So help me God.

For the Secretary and Deputy Secretary, add,

And that I will, to the utmost of my power, keep safe the papers belonging to the lodge; and that I will not give a copy of the secret articles, or lend them, to make an Orangeman out of the lodge I belong to; or lend the seal, so that it may be affixed to any forged paper, or irregular Orangeman's certificate.

For the Treasurer, add,

And that I will fairly account for all money I have or may receive for the use of the lodge, when called upon by the master of this lodge. So help me God.

For

For the Committee-men, add

And that whenever I may be called upon to act, in the absence of the master and deputy master, I will not knowingly admit any one into the society of Orangemen who was or is a Papist, or has been an United Irishman, or has taken their oath of secrecy; and that I will use my authority to keep proper behaviour in this lodge. So help me God.

5. That the affairs of each lodge be conducted by the master, deputy master, secretary, deputy secretary, treasurer, and the five committee-men.

6. That in the absence of the master, the deputy master shall preside, and in his absence the senior committee-man who shall be present: but that no other person whatever shall have the power of making an Orangeman.

7. That each candidate for admission shall in future be certified to be 18 years of age; and that he shall be proposed by one, and seconded by another member at one meeting, and admitted or rejected at a subsequent one; but no ballot can take place, unless the person proposing or seconding be present.

8. That one negative shall exclude.

9. That any person wishing to become an Orangeman, must be admitted in the lodge nearest his place of abode, (except in cities or great towns,) or have a recommendation from that lodge, that he is a proper person, before any other lodge can accept him.

10. That the names of persons withdrawn and rejected in, or expelled from, any lodge, shall be forthwith sent by the master, or secretary, to the district master, with the objections to such persons, in order that the district master may communicate the same to other lodges; as those who are unfit for one lodge, must be so for every other.

11. That each member on admission shall pay ———

12. That the masters of lodges do make returns to their district masters of the number, names, and places of abode of the members of their respective lodges every six months.

13. That in order to establish a fund to defray the various and necessary expenses of the grand lodge, in all lodges one-fifth of the sum paid by members on their first admission shall be forthwith paid by each, and shall continue to be paid annually, by half-yearly payments, that is on every 1st day of May, and every 1st day of November, to the treasurer of their respective lodges; who shall hand over the amount to the district master, to be by him remitted, through the grand master of the county or city, to the grand treasurer of Ireland: the treasurer of each lodge to be accountable according to the return made previous to the days above specified.

14. That as regiments are considered as districts, the masters of all regimental lodges do make half-yearly returns of the number, names, and rank of the members of their lodges to the secretary of the grand lodge; but that they shall not make an Orangeman except the officers, non-commissioned officers, and privates of their respective regiments; and that they do remit to the grand treasurer of Ireland the half-yearly subscription, as well as that which is immediately to take place.

15. That no visitor shall be admitted into any lodge, unless introduced by a member; and that new members shall not be initiated in the presence of any visitors, save masters, and deputy masters.

16. That no master shall initiate any Orangeman into the Purple order, who does not belong to his lodge, or without a written recommendation from the master of the lodge, to which such Orangeman may belong; and that no member can on any account be raised to the dignity of the Purple order, who has not been an Orangeman for 12 months at least, and has attended eight monthly meetings during that period, save in the instance of a member who has been elected to the office of master, deputy master, secretary, deputy secretary, treasurer, or committee-man.

17. All members to be subordinate to the master, or person presiding for him, who shall have full power of fining all disorderly persons to an amount not exceeding ———

18. Any dispute arising, not provided for by the rules, it is to be decided by the officers of the lodge; and the parties must abide by their decisions, on pain of expulsion, saving the right of appeal in all such cases to the grand lodge.

19. That each new resolution shall remain on the books from one meeting to the subsequent one, previous to its being adopted or rejected by the majority of the lodge then present.

20. That no election or other business do take place, unless 10 members at least be present, provided the lodge consists of so many: if it do not, then two-thirds of the members must be present.

21. That no business be done in any lodge after dinner, supper, or drink have been brought in; but every motion shall be previously decided.

22. No person attending intoxicated can be initiated at that meeting; any old member so attending shall be fined.

23. The secretary is to read out, before the books are closed, the names of persons proposed for the next night.

24. A person is to attend on the outside of the door, while business is going on; that person to be nominated by the master, or whoever may preside at the time.

Order of Business for each Night.

1. Lodge to open with a prayer, (members standing.) 2. General rules read. 3. Members proposed. 4. Report from committee. 5. Names of members called over. 6. Members balloted for. 7. Members made. 8. Lodge to close with a prayer, (members standing.)

Rules for the formation of Districts, &c. &c.

1. THAT masters of counties and cities do divide their respective counties and cities into districts, according to local circumstances; not more than five lodges to constitute a district, unless they may see reason to extend the number: the masters of lodges so forming a district, to elect a master for that district. Should the choice of a district master fall on any private member of a lodge within the district, that then such person shall cease to be a private member of that lodge so long as he shall continue in such office.

2. That during the absence, suspension, or non-election of a district master, the senior master in the district shall act for the time; the seniority to be determined by the number of the lodge to which the master may belong.

3. That the election to the office of district master shall take place on the 1st day of June, for one year from the 1st day of July.

4. That district masters shall make returns of the members of the different lodges within their respective districts, to the grand master of their county or city, every six months.

Regulations for the appointment of Grand Master and Deputy Grand Masters of Counties and Cities.

1. THAT a grand master for each county and city shall be chosen by the district master of such county and city, and a deputy grand master by the grand master; both subject to the approval of the grand lodge. Should the choice of a grand master, or deputy grand master of a county or city, fall on any private member of a lodge within the county or city of which he is chosen grand master, or deputy grand master, that then such person shall cease to be a private member of that lodge so long as he shall continue in such office.

2. That the grand masters, and deputy grand masters of counties and cities, shall be elected on the 1st day of July in every year.

3. That in any county or city, in which there shall be less than three districts, the senior district master shall, with the approbation of the grand lodge, act as grand master for that county or city.

4. That during the absence, suspension, or non-election of a grand master for a county or city, the deputy grand master shall act; and should the grand master and deputy grand master be absent at the same time, or in case both offices should be vacant, then the senior district master; the seniority in all such cases to be determined by the number of the lodge to which the district master may belong.

5. That grand masters of counties and cities do forward to the secretary of the grand lodge, every six months, such returns as shall be made to them by their district masters of the number, names and places of abode of the members of the different lodges within their respective counties and cities; and that they do remit to the grand treasurer of Ireland the half-yearly subscription from such lodge, as well as that which is immediately to take place.

Rules for the formation of the Grand Lodge.

1. THAT the grand lodge shall be formed anew.

2. That the grand lodge shall consist of grand masters of counties and cities, their deputies, district masters, masters of lodges, and in their absence, deputy masters of lodges; from amongst whom shall be chosen a grand master for Ireland, a grand secretary, and a grand treasurer; the election to each of these offices to take place on the 1st day of July, O. S., in every year.

3. That all authority necessary for the advancement and welfare of the Orange Institution shall be vested in the grand lodge.

4. That the grand lodge do meet in the metropolis four times in each year, for the general government of the Orange Societies, to wit, on the 7th day of February, the 7th day of May, the 7th day of August and the 7th day of November; and that the committee do lay before them, at such quarterly meetings, a report of their proceedings, for the approbation of the grand lodge.

5. That the ordinary business of the Orange system be transacted by a standing committee, to consist of such members of the grand lodge as may be in Dublin; and to which the grand lodge shall have the power of calling in the aid of men of known zeal and talents, not to exceed 21, to be selected by them from the Purple order; such persons, from the time of their being so chosen, to be considered as members of the grand lodge, provided always that such committee shall only exist until the 7th day of August next ensuing, the day of their being appointed or chosen.

6. That in every meeting of such committee, in the absence of the grand master, the senior member who shall be present will act as chairman of that meeting, the seniority to be determined by the number of the lodge to which such member may belong, and that seven shall be a quorum.

7. That the secretary to the grand lodge shall be secretary to this committee.

8. That as the office of secretary to the grand lodge is attended with great expense, and requires constant labour and attendance, therefore it is expedient that all the expenses incurred in the execution of that office shall be defrayed by the grand lodge, and that the person filling it shall be allowed an adequate compensation for his trouble and attendance, which shall be paid one quarter in advance.

Prayer

Prayer for opening the Lodge.

ALMIGHTY God, and Heavenly Father, who in all ages has showed thy power and mercy, in graciously and miraculously delivering thy church, and in protecting righteous and religious kings and states from the wicked conspiracies and malicious practices of all the enemies thereof, we yield thee hearty thanks for so wonderfully discovering and confounding the horrible and wicked designs of our enemies, plotted and intended to have been executed against our most gracious Sovereign Lord King George, and the whole estates of the realm, for the subversion of government and established religion. Be thou, O Lord, still our mighty protector, and scatter our enemies that delight in blood; infatuate and defeat their councils, abate their pride, assuage their malice and confound their devices. Strengthen the hands of our gracious Sovereign, and all that are in authority under him, with judgment and justice to suppress and punish all such workers of iniquity as turn religion into rebellion, and faith into faction, that they may never prevail in the ruin of thy church amongst us; but that our gracious sovereign, and his realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee with praise and thanksgiving. And we beseech thee to protect the King, Queen, and Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear and love; make his reign long, prosperous and happy here on earth, and crown him hereafter with everlasting glory. Accept also, most gracious God, our unfeigned thanks for filling our hearts with joy and gladness, by sending thy servant, the late King William, for the deliverance of these nations from tyranny and arbitrary power.

Let truth and justice, devotion and piety, concord and unity, brotherly kindness and charity, with other christian virtues, so flourish amongst us, that they may be the stability of our times, and make this our association a praise here on earth. This we most humbly beg, in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Form of Prayer to be used at Closing.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies, we yield thee praise and thanks for our deliverance from those great and apparent dangers wherewith we were encompassed. We acknowledge thy goodness, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercy towards us, that all the world may know thou art our saviour and mighty deliverer, through Jesus Christ. Amen.

RULES OF SOCIETY, 1814.

RULES and REGULATIONS for the use of all Orange Societies; revised, corrected and adopted by the Grand Orange Lodge of *Ireland*.

General Declaration of the Objects of the Orange Institution.

WE associate, to the utmost of our power to support and defend his Majesty King George the Third, the constitution and laws of this country, and the succession to the Throne in His Majesty's illustrious House, being Protestants; for the defence of our persons and properties, and to maintain the peace of the country; and for these purposes we will be at all times ready to assist the civil and military powers, in the just and lawful discharge of their duty. We also associate in honour of King William the Third, Prince of Orange, whose name we bear, as supporters of his glorious memory, and the true religion by him completely established in these kingdoms; and in order to prove our gratitude and affection for his name, we will annually celebrate his victory over James at the Boyne on the 1st day of July, O. S. in every year, which day shall be our grand æra for ever.

We further declare, that we are exclusively a Protestant association; yet, detesting as we do any intolerant spirit, we solemnly pledge ourselves to each other, that we will not persecute, injure, or upbraid any person on account of his religious opinions, provided the same be not hostile to the state; but that we will, on the contrary, be aiding and assisting to every loyal subject, of every religious description, in protecting him from violence and oppression.

Qualifications requisite for an Orangeman.

HE should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits, righteousness and obedience to his commands, a firm and steadfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator; without these he cannot be a Christian; of an humane and compassionate disposition, and a courteous and affable behaviour He should be an utter enemy to savage brutality and unchristian cruelty; a lover of society and improving company, and have a laudable regard for the Protestant religion, and a sincere desire to propagate its precepts; zealous in promoting the honour, happiness, and prosperity of his King and country; heartily desirous of victory and success in those pursuits, yet convinced and assured that God alone can grant them. He should have an hatred of cursing and swearing, and taking the name of God in vain, (a shameful practice), and he should use all opportunities of discouraging it among his brethren. Wisdom and prudence should guide his actions; honesty and integrity direct his conduct, and the honour and

glory of his King and country be the motives of his endeavours. Lastly, he should pay the strictest attention to a religious observance of the Sabbath, and also to temperance and sobriety.

Obligation of an Orangeman.

I, *A. B.* do voluntarily and sincerely swear, that I will, to the utmost of my power, support and defend the present King, George the Third, his heirs and successors, being Protestants; and that, to my utmost, I will maintain the constitution and laws of this kingdom; and I do swear, that I am not, nor ever was, a Roman-catholic or Papist; that I was not, am not, nor ever will be, an United Irishman; and that I never did, nor never will, take the oath of secrecy to that or any other treasonable society; and lastly, I swear that I will not reveal, in any way whatsoever, the signs, words or tokens, which are now about to be communicated to me, by which I am to know a brother, unless duly authorized so to do by the proper authorities of the Orange Institution;* this being the only thing required of me as an Orangeman to conceal, or which, by the rules of our society, may not be published to the whole world.

A Marchman to take the same obligation, with the following addition:

"And that I will keep the signs, words and tokens of a Marchman from an Orangeman, as well as from the ignorant, unless authorized to communicate them by the proper authorities of the Orange Institution;* and that I will not make an Orangeman or Marchman, except only whilst I shall act as master of an Orange lodge; and that I will not make nor assist at, or sanction the making, of any member in any other order than the Orange and Purple, which are the original orders of this institution."

General Rules for the Government of Orange Lodges.

1. That every member of the Orange Institution should undergo a new election, whenever the grand lodge may think it expedient.

2. That each lodge now existing shall, on such occasion, elect by ballot five of its members; that those five members shall then proceed to re-admit or reject the remaining members of such lodge; and that each member, as he shall be so re-admitted, shall become qualified to proceed with the said five original members to the further re-election of others: but that, in the event of any person being discontinued as a member of his lodge, or wishing to become a member of another, he cannot be balloted for in any other, without producing to the committee of such lodge, a certificate from his former lodge, specifying the cause of such change, and that he is a fit and proper person to be admitted, or continued an Orangeman.

3. That each lodge shall have a master and deputy master, a secretary and deputy secretary, a treasurer and five committee-men, all of whom to be of the Purple order:—the master to be appointed by the lodge; the deputy master, secretary, deputy secretary and treasurer, by the master, with the approbation of his own lodge; and the first committee-man by the master, the second by the first, and so on until the number of five be completed: the election to each of these offices to take place at the first regular meeting of each lodge, in the month of April, for one year, from the first day of July, and to be subject to the approval of the district lodge; which election, and every other change or alteration that may take place, shall be forthwith certified to the grand master of the county or city, to be by him forwarded to the grand lodge.

4. That the affairs of each lodge be conducted by the master, deputy master, secretary, deputy secretary, treasurer and five committee-men.

5. That in the absence of the master, the deputy master shall preside, and, in his absence, the senior committee-man, who shall be present; but that no other person whatever shall have the power of making an Orangeman.

6. That each candidate for admission shall in future be certified to be eighteen years of age, and that he shall be proposed by one, and seconded by another member at one meeting, and admitted or rejected at a subsequent one; but no ballot can take place, unless the person proposing or seconding be present.

7. That one negative shall exclude.

8. That any person wishing to become an Orangeman, must be admitted to the lodge nearest his place of abode (except in cities and great towns), or have a recommendation from that lodge, that he is a proper person, before any other lodge can accept him.

9. That the names of persons withdrawn and rejected in, or expelled from, any lodge, shall be forthwith sent by the master, or secretary, to the district master, with the objections to such persons, in order that the district master may communicate the same to other lodges; as those who are unfit for one lodge, must be so for every other.

10. That each member on admission shall pay ————.

11. That masters of lodges do make returns to their district masters, of the number, names and places of abode, of the members of their respective lodges, every six months.

12. That in order to establish a fund to defray the various and necessary expenses of the grand lodge, all members are in future to pay the sum of 3*d.* annually, on every first day of May, to the treasurer of their respective lodges, who shall hand over the amount to the district master, at the district meeting to be held the first week of the same month, to be

* The proper authorities from whom liberty to make such disclosure must be obtained, is the Grand Lodge of Ireland, signified under their great seal.

429

be by him remitted, through the grand master of the county or city, to the grand treasurer of Ireland.

13. That as regiments are considered as districts, the masters of all regimental lodges do make yearly returns of the number, names and rank of the members of their lodges to the secretary of the grand lodge; but that they shall not make an Orangeman, except the officers, non-commissioned officers, and privates of their respective regiments; and that they do remit to the grand treasurer of Ireland the yearly subscription, on every first day of May in each year.

14. That no visitor shall be admitted into any lodge, unless introduced by a member; and that new members shall not be initiated in the presence of any visitors, save masters and deputy masters.

15. That no master shall initiate any Orangeman into the Purple order who does not belong to his lodge, or without a written recommendation from the master of the lodge to which such Orangeman may belong: and that no member can, on any account, be raised to the dignity of the Purple order, who has not been an Orangeman for 12 months at least, and has attended eight monthly meetings during that period; save in the instance of a member who has been elected to the office of master, deputy-master, secretary, deputy-secretary, treasurer or committee-man.

16. All members to be subordinate to the master, or person presiding for him, who shall have full power of fining all disorderly persons to any amount not exceeding ———

17. Any dispute arising, not provided for by the rules, is to be decided by the officers of the lodge; and the parties must abide by their decision, on pain of expulsion: saving the right of appeal in all such cases, in the first instance, to the district lodge, composed of the district master and the master of the several lodges in the district in which is situated the lodge from whence the appeal is brought; and in the event of either of the parties concerned in such appeal thinking themselves aggrieved by the decision which such district lodge shall come to thereon, a further appeal shall be allowed to the grand lodge of the county duly assembled; and again from the decision of the county grand lodge to the grand lodge of Ireland, whose determination must be final and conclusive in all cases.

18. That each new resolution shall remain on the books from one meeting to the subsequent one, previously to its being adopted, or rejected, by the majority of the lodge then present.

19. That no election or other business do take place, unless 10 members at least be present, provided the lodge consist of so many; if it do not, then two-thirds of the members must be present.

20. That no business be done in any lodge, after dinner, supper or drink have been brought in; but every motion shall be previously decided.

21. As the laws of religion, as well as of morality, should be observed with peculiar attention by all Orangemen, it is forbidden, under pain of being fined, that any person shall on any account be guilty of profane swearing or cursing, in their lodge room, or appear there in a state of intoxication; the amount of such fine to be imposed for a breach of this regulation to be at the discretion of the person presiding at such lodge; and the person intoxicated shall be inadmissible to sit in such lodge at the meeting then held.

22. The secretary is to read out, before the books are closed, the names of persons proposed for the next night.

23. A person is to stand on the outside of the door while business is going on; that person to be nominated by the master, or whoever may preside at the time.

24. No Orange warrant having been issued for a certain place or district, shall be exchanged, bought, sold, or taken from the district for which it was originally granted, without the approbation of the district master, who must report the same to the grand master of the county in which his district is situated, to be by him communicated to the grand secretary of Ireland. The parties to whom such warrant may be transferred are, on no account whatever, to pay a greater sum for it than the price of a new warrant.

25. That all dormant warrants, which shall not have been revived within three months after notice to that effect being served by the district master, upon the holders of them, shall be surrendered to him, or the grand secretary of the county or city; otherwise the said warrants shall be forfeited; and report thereof being made to the Grand Lodge of Ireland, new warrants, of the same numbers, will be substituted in their place.

Order of Business for each Meeting.

1. Lodge to open with a prayer, (members standing.) 2. General rules read. 3. Members proposed. 4. Report from committee. 5. Names of members called over. 6. Members balloted for. 7. Members made. 8. Lodge to close with a prayer, (members standing.)

Rules for the formation of Districts, &c. &c.

1. That masters of counties and cities do divide their respective counties and cities into districts, according to local circumstances; not more than 15 lodges to constitute a district, unless they may see reason to extend the number. The masters of lodges so forming a district, to elect a master for that district; the master a deputy-master, secretary and treasurer; all subject to the approval of the grand lodge of the county or city. Should the choice of a district master, deputy district master, secretary or treasurer, fall on any private member of a lodge within the district, that then such person shall cease to be a private member of that lodge, so long as he shall continue in such office.

2. That during the absence, suspension or non-election of a district master, the senior master in the district shall act for the time; the seniority to be determined by the number of the lodge to which the master may belong.

3. That the election for the office of district master shall take place in the first week of May, for one year from the 1st day of July.

4. That district masters shall make returns of the number, names and places of abode, of the members of the different lodges within their respective districts, to the grand master of their county or city, once a year; and that they do hand over to the same, at the county meeting, to be held in the first week of June, the yearly subscriptions due by such lodges to the grand lodge of Ireland.

Regulations for the appointment of Grand Masters and Deputy Grand Masters, &c., of Counties and Cities.

1. That a grand master for each county and city shall be chosen by the district masters of such county and city, and a deputy grand master, secretary, treasurer and chaplain, by the grand master; all subject to the approval of the grand lodge of Ireland. Should the choice of a grand master, deputy grand master, secretary or treasurer of a county or city, fall on any private member of a lodge within the county or city, of which he is chosen grand master, deputy grand master, secretary or treasurer, that then such person shall cease to be a private member of that lodge, so long as he shall continue in such office.

2. That the grand masters, deputy grand masters, secretaries and treasurers of counties and cities, shall be elected in the first week of June, for one year from the 1st day of July.

3. That in any county or city in which there shall be less than three districts, the senior district master shall, with the approbation of the grand lodge, act as grand master for that county or city.

4. That during the absence, suspension or non-election, of a grand master of a county or city, the deputy grand master shall act; and should the grand master and deputy grand master be absent at the same time, or in case both offices should be vacant, then the senior district master; the seniority, in all such cases, to be determined by the number of the lodge to which such district master may belong.

5. That the grand masters of counties and cities do forward to the secretary of the grand lodge, once a year, such returns as shall be made to them by their district masters, of the number, names and places of abode of the members of the different lodges within their respective counties and cities; and that they do remit to the grand treasurer of Ireland the yearly subscription from such lodges, as soon as possible after the county meeting to be held for the election of officers in the first week of June.

Rules for the formation of the Grand Lodge of Ireland.

1. That the grand lodge of Ireland shall consist of the grand officers of the different county and city grand lodges, viz.; grand masters and their deputies, grand treasurers, grand secretaries and grand chaplains; and 31 brethren of known zeal, talents and respectability, to be elected annually from the Purple order; by these shall be chosen a grand master for Ireland, a deputy grand master, a grand treasurer, grand secretary and grand chaplain; the election to each of the said offices to take place on the 1st day of July, O. S., in every year.

2. That all authority necessary for the advancement and welfare of the Orange Institution shall be vested in the grand lodge.

3. That the grand lodge do meet in the metropolis for the general government of the Orange societies, to wit, on the first Monday in every month; and that the committee do lay before them, at such monthly meetings, a report of their proceedings, for the approbation of the grand lodge.

4. That the ordinary business of the Orange system be transacted by a standing committee, to consist of such members of the grand lodge as may be in Dublin; provided always, that such committee shall only exist until the 7th August next ensuing the day of their being appointed or chosen.

5. That in every meeting of such committee, in the absence of the grand master, the senior member who shall be present shall act as chairman of that meeting; the seniority to be determined by the number of the lodge to which such member may belong; and that seven will be a quorum.

6. That the secretary to the grand lodge shall be secretary to this committee.

7. That as the office of secretary to the grand lodge is attended with great expense, and requires constant labour and attendance, therefore it is expedient that all the expenses incurred in the execution of that office shall be defrayed by the grand lodge; and that the person filling it shall be allowed an adequate compensation for his trouble and attendance, which shall be paid one quarter in advance.

Form of Prayer to be used at opening the Lodge.

Gracious and Almighty God, who in all ages hast shown thy mighty power in protecting righteous kings and states, we yield thee hearty thanks for so miraculously bringing to light and frustrating the secret and horrible designs of our enemies, plotted and intended to have been executed against our gracious King, our happy constitution, and the true religion established by our glorious deliverer, William the Third, Prince of Orange.

Vouchsafe, O Lord, to continue unto us thine Almighty protection; grant to our pious King

431

King long life, health and prosperity; let thy providence ever guard our happy constitution, and enable us to transmit it to our latest posterity, unimpaired and improved by our holy religion. Bless, we beseech thee, every member of the Orange Institution with charity, brotherly love and loyalty. Make us truly respectable here on earth, and eternally happy hereafter. These, and all other blessings, we beg, in the name, and through the mediation of Jesus Christ, our Lord and Saviour. Amen.

Form of Prayer to be used at Closing.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanks for our deliverance from those great and apparent dangers wherewith we were encompassed. We acknowledge thy goodness, that we were not delivered over as a prey unto them: beseeching thee still to continue such thy mercies towards us; that all the world may know thou art our Saviour and mighty Deliverer, through Jesus Christ. Amen.

RULES OF SOCIETY, 1824.

Rules and Regulations of the Loyal Orange Association, adopted by the Grand Lodge of Ireland, assembled in Dublin, 14th of October 1824.

Grand Officers chosen for the ensuing Year:

Grand Master, Right Hon. Charles Henry St. John Earl O'Neill, K.S.P., &c.; Deputy Grand Master, Colonel Verner; Grand Treasurer, Colonel Pratt; Grand Secretary, James Verner, Esq.; Deputy Grand Treasurer, Richard Hill, Esq.; Deputy Grand Secretary, George Fearon, Esq.; Grand Chaplain, Rev. John Graham, A.M.; Assistant Grand Chaplains, Rev. Sir Harcourt Lees, Bart. A.M., Rev. Holt Waring, A.M., Rev. J. J. Beresford, A.B., Rev. J. L. Crosbie, A B., Rev. S. H. Stewart, A.B.; Assistant Grand Secretary, Ogle Robert Gowan, Esq. No. 1, Suffolk-street, Dublin.

Loyal Orange Institution of Ireland.

This Association is formed by persons desiring, to the utmost of their power, to support and defend his Majesty King George the Fourth, the constitution and laws of this country, and the succession to the throne in his Majesty's illustrious house, being Protestant; for the defence of their persons and property, and for the maintenance of the peace of the country; and for these purposes the members hold themselves obliged, when lawfully called upon, to be at all times ready to assist the civil and military powers, in the just and lawful discharge of their duty. They associate also in honour of King William III. Prince of Orange, whose name they bear, whose glorious memory they hold in reverence, and whose illustrious deeds they annually commemorate, tending as they did to the restoration of civil and religious liberty, and of the pure form of religion established in these realms.

This is exclusively a Protestant Association; yet, detesting an intolerant spirit, it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions; but that their principle is to aid and assist every loyal subject, of every religious description, by protecting him from violence and oppression.

Qualifications requisite for an Orangeman.

He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits, righteousness and obedience to his commands; a firm and steadfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator. His disposition should be humane and compassionate, and his behaviour kind and conciliatory. He should be an enemy to savage brutality and unchristian cruelty; a lover of rational and improving society; faithfully regarding the Protestant religion, and sincerely desiring to propagate its precepts; zealous in promoting the honour, happiness and prosperity of his King and country; heartily desirous of victory and success in those pursuits, yet convinced that God alone can grant them. He should have an hatred of cursing and swearing, and taking the name of God in vain; and he should use all opportunities of discouraging these shameful practices among his brethren. Wisdom and prudence should guide his actions; temperance and sobriety, honesty and integrity, direct his conduct; and the honour and glory of his King and country be the motives of his endeavours.

Oath of Allegiance.

I, *A. B.*, do sincerely promise and swear, that I will be faithful, and bear true allegiance to his Majesty King George. So help me God.

Oath of Supremacy.

I, *A. B.*, do swear, that I do from my heart abhor, detest and abjure, as impious and heretical, that damnable doctrine and position, that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other person whatsoever; and I do declare, that no foreign prince, person, prelate, state or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God.

Oath of Abjuration.

I, *A. B.*, do truly and sincerely acknowledge, profess, testify and declare, in my conscience, before God and the world, that our Sovereign Lord King George the Fourth is lawful and rightful King of this realm, and all other his Majesty's dominions and countries thereunto belonging. And I do solemnly and sincerely declare, that I do believe in my conscience, that not any of the descendants of the person who pretended to be Prince of Wales, during the life of the late King James the Second, and since his decease pretended to be and took upon himself the style and title of King of England, by the name of James the Third, or of Scotland, by the name of James the Eighth, or the style and title of King of Great Britain, hath any right or title whatsoever to the crown of this realm, or any other the dominions thereunto belonging; and I do renounce, refuse and abjure any allegiance or obedience to any of them. And I do swear, that I will bear faithful and true allegiance to his Majesty King George the Fourth, and him will defend, to the utmost of my power, against all traitorous conspiracies and attempts whatsoever, which shall be made against his person, crown or dignity. And I will do my utmost endeavour to disclose and make known to his Majesty, and his successors, all treasons and traitorous conspiracies which I shall know to be against him or any of them. And I do faithfully promise, to the utmost of my power, to support, maintain and defend the succession of the crown against the descendants of the said James, and against all other persons whatsoever; which succession, by an Act, intituled, "An Act for the further limitation of the Crown, and better securing the rights and liberties of the Subject," is, and stands limited to the Princess Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body, being Protestants. And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain common sense and understanding of the same words, without any equivocation, mental evasion or secret reservation whatsoever. And I do make this recognition, acknowledgment, abjuration, renunciation and promise, heartily, willingly and truly, upon the true faith of a Christian. So help me God.

General Rules for the Government of the Orange Association of Ireland.

1. Whereas the original Orange Institution was, by the proper authorities, dissolved: it is expedient that a new Association be formed on similar principles, to consist of an unlimited number of brethren, whose admission shall be regulated by their known principles, religion and character.

2. That every member of the late Orange Institution, who is desirous of becoming a member of the new association, shall undergo a new election as soon as possible, and again, at any future period, whenever the grand lodge may think it expedient.

3. That each lodge shall, on such occasion, elect by ballot five of its members; that those five shall then proceed to re-admit or reject the remaining members of such lodge, and each member who shall be re-admitted shall be qualified to proceed, with the five original members, to the further re-election of others; but that in the event of any person wishing to become a member of another lodge, he cannot be balloted for in any other lodge, without producing to the committee of such lodge a certificate from his former lodge, specifying the cause of such change, and that he is a fit and proper person to be admitted and continued an Orangeman.

4. That each lodge shall have a master and deputy-master, a treasurer, a secretary, and five committee-men; the master to be appointed by the lodge, the deputy-master, treasurer, and secretary by the master, with the approbation of his lodge, and the first committee-man by the master, and so on, till the number of five be completed, who are to transact the business of the lodge. The appointment to each of these offices to take place at the first regular meeting in April, for one year from the 1st day of July ensuing, which appointment, and any other change or alteration that may take place, shall be forthwith certified to the district lodge.

5. That the names of the members of each lodge, distinguishing those who may be appointed to any of the situations above-named, together with the time and name of appointment, shall be entered in a book to be kept for that purpose in each lodge, which record shall be open to the inspection of the society at large, and likewise to the government of the country.

6. That no publican, or retailer of malt or spirituous liquors, can hold the office of master or deputy master in any lodge.

7. That there shall be two degrees and no more in the association, namely, the degree of an Orangeman, and of a Purple Orangeman, and that the same shall be communicated in each lodge, by the proper authority presiding, namely, the master, deputy master, or senior committee-man then present, but that no other person, save a grand officer of the Grand Orange lodge of Ireland, shall be allowed to initiate an Orangeman.

8. That although it is contrary to the duty of an Orangeman to relate or disclose any matters he may see or hear in any Orange lodge, except in conformity with the foregoing rule; yet it is hereby permitted, that any member of the Grand Orange Lodge, or other persons properly authorised, shall be at liberty to disclose to his Majesty's Privy Council in England, or to his Majesty's Chief Secretary of State for the Home Department, everything relating thereto.

9. That each candidate for admission shall in future be certified to be 18 years of age, and that he shall be proposed by one and seconded by another member at one meeting, and admitted or rejected at a subsequent one; no election or admission can take place unless the persons proposing or seconding be present. One negative to exclude.

10. That

10. That no member of the association shall propose or second any person to become an Orangeman, but such as, on competent acquaintance, he shall verily believe to be a trustworthy loyal Protestant, firmly attached to the Constitution, as established by the revolution under King William the Third, of glorious memory; unwilling to persecute or bear enmity to any person on account of a difference of religious opinions; desirous to live in concord with all his peaceable and loyal fellow-subjects, incapable of betraying the secrets of a brother, and never having been expelled or rejected by any Orange lodge, or any society of similar principles in any part of the United Empire.

11. That any person wishing to become an Orangeman, must be admitted in the lodge nearest his place of abode (except in cities and great towns), or have a recommendation from that lodge, that he is a proper person, before any other lodge can accept him, to which masters of lodges are directed to pay particular attention.

12. That the names of persons rejected in or expelled from any lodge, shall be forthwith sent by the master or secretary, to the district master, with the objections to such persons, in order that the district master may communicate the same to the grand secretary of Ireland; as those who are unfit for one lodge must be so for every other.

13. That masters of lodges do make returns to their district masters of the numbers, names and places of abode of the members of their respective lodges, every twelve months.

14. That in order to establish a fund to defray the expenses of the grand lodge, and county grand lodges, each member is to pay the sum of 3*d.* annually, in the month of April, to the treasurer of his lodge, who shall hand over the amount to the district treasurer, at the district meeting to be held in May.

15. That regiments are to be considered as districts, and the masters of all regimental lodges shall make yearly returns of the numbers, names, and rank of the members of their lodges, to the secretary of the grand lodge, but that they shall not make any person an Orangeman, except the officers, non-commissioned officers and privates of their respective regiments; and they shall remit to the grand treasurer of Ireland the yearly subscription on every 1st day of May in each year.

16. That no member shall be initiated in the prseence of any visitor, who shall not be personally known and recommended by some member of the lodge then present, and prove himself to be of the order into which the new member is about to be initiated.

17. All members during the sitting of a lodge to be subordinate to the master, or person presiding for him, who shall have full power of fining all disorderly persons, to any amount not exceeding ———— .

18. Any dispute arising, not provided for by the rules, is to be decided by the officers of the lodge, and the parties must abide by their decision, on pain of expulsion, saving the right of appeal in all such cases, in the first instance, to the district lodge, and in the event of either of the parties concerned in such appeal thinking themselves aggrieved by the decision which such district lodge shall come to thereon, a further appeal shall be allowed to the grand lodge of the county, duly assembled, and again from the decision of the county grand lodge to the grand lodge of Ireland, whose decision shall be conclusive in all cases.

19. That no member shall wear in any Orange lodge any emblem or ornament not strictly belonging to the Orange or Purple orders.

20. That no business shall be transacted, except during the time in which the lodge shall be open, and that dinner, supper or drink shall not be introduced during that period.

21. As the laws of religion and morality should be observed with peculiar attention by all Orangemen, it is forbidden, under pain of being fined, that any person shall, on any account, be guilty of profane swearing, or cursing, or using any offensive language in their lodge-room, or appear there in a state of intoxication.

22. A confidential porter shall remain at the outside of the door while the lodge is sitting.

23. That no Orange lodge shall be held without the authority of a warrant from the grand lodge of Ireland, signed by three of its officers (the grand master or deputy grand master being one of the three) countersigned by the grand master or deputy of the county, and sealed with the seals of the grand lodge of Ireland, and of the grand lodge of the county in which such lodge shall be held, or under a dispensation from the grand master of the county, until such warrrant can be obtained.

24. That all applications for warrants shall be made through the district lodges, to the county grand lodge, to be thence forwarded to the grand lodge of Ireland under their respective seals, transmitting therewith the sum of one guinea.

25. That no Orange warrant shall be exchanged, bought, sold or taken from the district for which it was originally granted, to any other in the same county, without the approbation of the masters of both districts, sanctioned by the county grand master, or from one county to another, without the approbation of both county masters; the change in every case to be reported to the grand lodge of Ireland.

26. That all warrants, grand lodge certificates and regulation books, shall bear the seal of the grand lodge, and signature of one grand officer.

Rules for the Formation of Districts.

1. That the several counties and cities in Ireland be divided into districts, according to local circumstances, and that in each district there shall not be more than 25, nor less than five lodges in the province of Ulster, and not less than three in the remaining provinces, unless there be found reason to extend the number, and that the precedence of the districts be determined by the county grand lodge.

2. That masters, deputy masters and past masters of lodges, so forming a district, shall

 assemble

assemble in the first week in May, and appoint for the ensuing year, commencing by 1st day of July, a master, a deputy master, a treasurer, a secretary, and deputy secretary, all subject to the approval of the grand lodge of the county or city.

3. That during the absence, suspension, or non-election of a district master, or his deputy, the master of the senior lodge present shall act for the time.

4. That each district lodge shall meet at least four times in each year.

5. That district masters shall visit the several lodges within their districts, at least once in every year.

6. That district masters shall make annual returns of the officers of their respective lodges, together with the number of members in each lodge, to the county grand lodge, at the meeting to be held the first week in April.

7. That the treasurer of the district do hand over, in the first week in April, the annual subscription of every Orangeman in his district, to the county grand treasurer.

Rules for the formation of Grand Lodges of Counties and Cities.

1. THAT the officers of the several districts in a county or city, do meet in the first week in April, and proceed to appoint a county grand master, a deputy grand master, a grand treasurer, a grand secretary, a deputy grand secretary, and grand chaplain; and that the grand master shall have the power, with the approbation of the county grand lodge, to appoint an assistant grand secretary, resident in Dublin, all subject to the approval of the grand lodge of Ireland.

2. That in any county or city, where there shall not be a grand lodge, the senior district master shall act as grand master of such county or city: and that in any county or city, where there shall not be a county grand lodge, or district lodge, the master of the senior lodge shall act as grand master, subject to the approval of the grand lodge of Ireland.

3. That the grand masters do make returns to the grand lodge of Ireland, of the names and residence of the officers of districts and masters of lodges, and number of their members, as soon as possible after each county meeting in April.

4. That the county grand treasurer do hand over two-thirds of the money received from the districts, to the grand treasurer of Ireland, or his deputy: the remainder to be retained to defray the expenses of the county grand lodge.

5. That each county grand lodge shall have an appropriate seal.

Rules for the formation of the Grand Orange Lodge of Ireland.

1. THAT the grand officers of county and city grand lodges, shall meet on the third Wednesday of November in each year, and appoint a grand master, a deputy grand master, a grand treasurer, a grand secretary, a grand chaplain, and five assistant grand chaplains, a deputy grand treasurer, a deputy grand secretary, and an assistant grand secretary, with whom they are to proceed to choose a grand committee of brethren of known zeal and respectability, from the kingdom at large, who, in conjunction with the said grand officers, shall be empowered to elect by ballot, (one negative to exclude,) a sub-committee of brethren of the Purple order, resident in or near Dublin, and the brethren so appointed shall constitute the Grand Orange Lodge of Ireland for the year.

2. That the grand lodge shall hold two stated meetings, in the metropolis, in each year, to wit, on the third Wednesday in November, and the first Wednesday in May, and that the grand master, or deputy grand master, or four members of the grand lodge, shall be empowered to convene a meeting of the grand lodge, at such times as the interests of the institution may require, 14 days notice being given.

3. That no meeting of the grand lodge shall be held without the presence, at least, of one grand officer of Ireland, and nine members.

4. That the grand officers of the grand lodge of England are members of the grand lodge of Ireland, being properly certified.

5. That in cases of resignation, decease, or removal of any of the grand officers, notice thereof, and of a new election, shall be, as soon as possible, transmitted to all the county and city grand lodges in Ireland, and such new election shall take place at the next general meeting.

6. That the grand officers shall have the power of introducing as visitors, at any meeting of the grand lodge, such brethren of the Purple order as they may think proper.

7. That it shall be allowable for any three masters of lodges to hold an occasional meeting of emergency, within the district of which they shall hold lodges, and to admit into the association any candidate of whose qualifications they may be fully satisfied, and that a report of the name and residence of the new brother, thus admitted, shall be sent to the district secretary.

8. That the grand lodge of Ireland do communicate to the grand lodge of Great Britain the names and residences of all such persons as may be rejected or expelled the Orange Association.

9. That all members of the Grand Orange Lodge of Ireland, are members of every other lodge in the kingdom, which they may visit, and are entitled to sit and vote therein.

Order of Business at each Meeting.

1. THE chair taken. 2. The opening prayer read, (by a chaplain, if present, the brethren standing.) 3. General rules read. 4. Proceedings of last meeting read. 5. Other communications

435

munications (if any) read. 6. Candidates balloted for. 7. Members initiated. 8. General business transacted. 9. Names of candidates for next meeting read. 10. The closing prayer read, (by a chaplain, if present, the brethren standing.)

Prayer for Opening the Lodge.

Gracious and Almighty God, who, in all ages, hast shown thy mighty power, in protecting righteous kings and states, we yield thee hearty thanks for so miraculously bringing to light and frustrating the secret and horrible designs of our enemies, plotted, and intended to have been executed against our gracious King, our happy constitution, and the true religion established by our glorious deliverer King William the Third, Prince of Orange.

Vouchsafe, O Lord, to continue unto us thine Almighty protection; grant to our pious King long life, health and prosperity. Let thy providence ever guard our happy constitution, and enable us to transmit it to our latest posterity, unimpaired and improved by our holy religion.

Bless, we beseech thee, every member of the Orange Institution with charity, brotherly love and loyalty. Make us truly respectable here on earth, and eternally happy hereafter. These, and all other blessings, we beg in the name and through the mediation of Jesus Christ, our Lord and Saviour. Amen.

Or this,

Almighty God and Heavenly Father, who, in all ages, hast shown thy power and mercy in graciously and miraculously delivering thy church, and in protecting righteous and religious kings and states from the wicked conspiracies and malicious practices of all the enemies thereof; we yield thee hearty thanks for so wonderfully discovering and confounding the horrible and wicked designs of our enemies, plotted, and intended to have been executed against our most Gracious Sovereign Lord King George, and the whole estates of the realm, for the subversion of the government and the established religion.

Be thou, O Lord, still our mighty protector; scatter our enemies that delight in blood; infatuate and defeat their counsels; abate their pride; assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign, and all that are in authority under him, with judgment and justice to suppress and punish such workers of iniquity as turn religion into rebellion, and faith into faction, that they may never prevail to the ruin of thy church amongst us, but that our gracious Sovereign and his realms being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee with praise and thanksgiving. And we beseech thee to protect the King and Royal Family from all treasons and conspiracies; preserve them in thy faith, fear and love; make the King's reign long, prosperous and happy here on earth, and crown him hereafter with everlasting glory.

Accept also, most gracious God, our unfeigned thanks, for filling our hearts with joy and gladness, by sending thy servant, the late King William, for the deliverance of these nations from tyranny and arbitrary power.

Let truth and justice, devotion and piety, concord and unity, brotherly kindness and charity, with other christian virtues, so flourish amongst us, that they may be the stability of our times, and make this our association a praise here on earth. This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Form of Prayer to be used at Closing.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies, we yield thee thanks for our deliverance from those great and apparent dangers wherewith we were encompassed. We acknowledge thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know thou art our Saviour and mighty deliverer, through Jesus Christ. Amen.

The Second Epistle of Paul the Apostle to the Thessalonians. Chap. III.

13. But ye, brethren, be not weary in well doing.

14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

18. The grace of our Lord Jesus Christ be with you all. Amen.

Prayer at the Initiation of a Member.

M. Almighty God, judge of all men, to whom all hearts be open, and from whom no secrets are hid; look down, we beseech thee, upon us who are now assembled beneath thy all-seeing eye; thou hatest the deceitful heart, to thee the false tongue is an abomination. Strengthen us then, we implore thee, with thy grace, that we may ever avoid falsehood, and cleave to that which is true. Dispose us to brotherly love and christian charity; to be true and faithful to our brethren in all just actions, that we may never wrong them ourselves nor suffer it to be done by others, if in our power to prevent it; and as we are true to them, do thou, oh Father, be merciful unto us. These petitions we humbly offer up in the name and through the mediation of Jesus Christ our Saviour.

RULES OF SOCIETY, 1828.

Laws and Ordinances of the Orange Institution of Ireland.

Grand Officers.

Grand Master, His Royal Highness Prince Ernest Augustus, Duke of Cumberland, &c.; Deputy Grand Masters, Right. Hon. Earl of Enniskillen; Colonel William Verner; Robert Hedges Eyre, Esq.; Prelate, The Right. Rev. the Lord Bishop of Salisbury; Grand Secretary, Right Hon. Earl of Aldborough; Grand Treasurer, Sir Henry Brooke, Bart.; Deputy Grand Secretary, John Patterson, Esq.; Deputy Grand Treasurer, Richard Hill, Esq.; Grand Chaplains, Rev. John Graham, A. M.; Rev. James Jones, A. M; Rev. Holt Waring, A. M.; Rev. G. Homan, A. M.; Rev. J. G. Porter, A. M.; Deputy Grand Chaplains, Rev. R. N. Horner, A. B.; Rev. J. J. Beresford, A. B.; Rev. S. H. Stewart, A. B. Rev. James M'Ghee, A. M.; Rev. James Graham, A. B.; Rev. Prince Crawford, A. B.; Rev. W. B. Fry, A. B.; Rev. E. Byron, A. B.; Rev. C. Turner, A. B.; Assistant Secretaries, William Horan, Esq.; Francis Kiernan, Jun., Esq.

Orange Institution of Ireland.

This institution is formed by persons desiring, to the utmost of their power, to support and defend his Majesty King George the Fourth, the constitution and laws of this country, and the succession to the throne in his Majesty's illustrious House, being Protestant; for the defence of their persons and property, and for the maintenance of the peace of the country; and for these purposes the members hold themselves obliged, when lawfully called upon, to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. They associate also in honour of King William III. Prince of Orange, whose name they will perpetually bear, as supporters of his glorious memory, and the true religion by law established in this United Kingdom.

This is exclusively a Protestant Association; yet, detesting an intolerant spirit, it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions: its principle is, to aid and assist loyal subjects of every religious persuasion, by protecting them from violence and oppression.

Qualifications.

An Orangeman should have a sincere love and veneration for his Almighty Maker, a firm and steadfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator. His disposition should be humane and compassionate; and his behaviour kind and conciliatory: an enemy to savage brutality and unchristian cruelty. He should love rational and improving society, faithfully regard the protestant religion, and sincerely desire to propagate its precepts. He should have an hatred of cursing and swearing, and taking the name of God in vain; and he should use all opportunities of discouraging these shameful practices. Wisdom and prudence should guide his actions; temperance and sobriety, honesty and integrity direct his conduct; and the honour and glory of his king and country be the motives of his exertions.

Oath of Allegiance.

I, *A. B.* do sincerely promise and swear, that I will be faithful, and bear true allegiance, to His Majesty King George the Fourth. So help me God.

Oath of Supremacy.

I, *A. B.* do swear, that I do from my heart abhor, detest and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other person whatsoever; and I do declare, that no foreign prince, person, prelate, state or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God.

Oath of Abjuration.

I, *A. B.* do truly and sincerely acknowledge, profess, testify and declare, in my conscience, before God and the world, that our Sovereign Lord King George the Fourth, is lawful and rightful king of this realm, and all other His Majesty's dominions and countries thereunto belonging. And I do solemnly and sincerely declare, that I do believe in my conscience that not any of the descendants of the person who pretended to be Prince of Wales, during the life of the late King James the Second, and since his decease pretended to be and took upon himself the style and title of King of England, by the name of James the Third, or of Scotland, by the name of James the Eighth, or the style and title of King of Great Britain, hath any right or title whatsoever to the crown of this realm, or any other the dominions thereunto belonging; and I do renounce, refuse and abjure any allegiance or obedience to any of them. And I do swear, that I will bear faithful and true allegiance to His Majesty King George the Fourth, and him will defend, to the utmost of my power, against all traitorous conspiracies and attempts whatsoever, which shall be made

against

against his person, crown or dignity. And I will do my utmost endeavour to disclose and make known to his Majesty, and his successors, all treasons and traitorous conspiracies which I shall know to be against him, or any of them. And I do faithfully promise, to the utmost of my power, to support, maintain and defend the succession of the crown against the descendants of the said James, and against all other persons whatsoever; which succession, by an Act, intituled "An Act for the further limitation of the crown, and better securing the rights and liberties of the subjects," is and stands limited to the Princess Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body being Protestants. And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain common sense and understanding of the same words, without any equivocation, mental evasion or secret reservation whatsoever. And I do make this recognition, acknowledgment, abjuration, renunciation and promise, heartily, willingly and truly, upon the true faith of a Christian. So help me God.

Declaration against Transubstantiation.—30th Car. 2, Stat. 2, sec. 3.

I, *A. B.* do solemnly and sincerely, in the presence of God, profess, testify and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever: and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null or void from the beginning.

General Rules.

1. The Orange Institution consists of an unlimited number of brethren, whose admission is not regulated by any other tests than their religion, character and principles.

2. No person who now is, or at any time was, a Roman-catholic, can be admitted into the Institution (except by special application to the grand lodge, accompanied by certificates and testimonials, which shall be so perfectly satisfactory as to produce an unanimous vote on the occasion); nor any person who was or is a member of any of the societies named in the Statutes 39 Geo. 3, c. 79, or 57 Geo. 3, c. 19, or of any other society or body of men hostile to the King and constitution of these realms.

3. Every member of the Orange Institution shall undergo a new election at any future period, whenever the grand lodge may think it expedient.

Rules for the formation of the Grand Orange Lodge of Ireland.

1. The grand officers of counties constitute the Grand Orange Lodge.

2. The grand lodge shall meet in Dublin in the month of November, in each year, and appoint a grand master, deputy grand masters, prelate, grand secretary, grand treasurer, grand chaplains, deputy grand chaplains, deputy grand secretary, deputy grand treasurer, and assistant secretaries, with whom they are to proceed to choose, by ballot, a committee of brethren of known zeal and respectability from the institution at large.

3. The grand lodge, thus constituted, shall also hold a second meeting in Dublin, in the month of May in each year.

4. A deputy grand master shall be empowered, on a requisition signed by 12 members of the grand lodge, to convene a special meeting in Dublin, 14 days' notice being given.

5. No meeting of the grand lodge shall be held without the presence of one grand officer, and 12 members.

6. The grand officers of Great Britain are members of the grand lodge.

7. In cases of resignation, decease or removal of any of the grand officers, 14 days' notice of a new election shall be transmitted to all county grand lodges.

8. The accounts of the deputy grand treasurer shall be audited in May and November, and in no case shall he retain more than 50 *l.* in his possession; the surplus to be vested in the funds in the names of three trustees.

9. The deputy grand secretary shall communicate to the grand lodge of Great Britain the names and residences of all persons that are rejected or expelled the Orange Institution.

10. All members of the grand lodge are members of every other lodge in the kingdom, and are entitled to sit and vote therein.

11. The grand officers shall have the power of introducing as visitors such brethren of the Purple order as they may think proper.

Rules for the formation of County Grand Lodges.

1. The officers of the several districts in each county shall meet in the first week in April, and proceed to appoint a grand master, deputy grand master, grand treasurer, grand secretary, grand chaplain, and assistant secretary; all subject to the approval of the grand lodge of Ireland.

2. In any county where there shall not be a grand lodge, and also in the city of Dublin the district master shall act as grand master, and, as such, shall have (subject to the approval of the grand lodge of Ireland) a seat in the grand lodge.

3. The grand masters of counties shall make returns to the grand lodge of Ireland of the names and residences of masters of lodges, and names of members, after each county meeting in April.

4. The county grand treasurers shall hand over three-fourths of the subscriptions received from the lodges to the grand treasurer, or his deputy; the remainder to be retained to defray the expenses of the county grand lodges.

5. Each county grand lodge shall have an appropriate seal.

Rules for the formation of Districts.

1. The several counties shall be divided into districts, according to local circumstances: in each district there shall not be more than 25 lodges, nor less than five; the precedence of the districts to be determined by the county grand lodge.

2. The masters, or (in their absence) the deputy masters of lodges, so forming a district, shall assemble in the first week in March, and appoint, for the ensuing year, a master, deputy master, treasurer, secretary and deputy secretary, all subject to the approval of the grand lodge of the county.

3. During the absence, suspension or non-election of a district master, or his deputy, the master of the senior lodge present shall act for the time.

4. District lodges shall meet at least four times in each year.

5. District masters shall visit the several lodges within their districts at least once in every year.

6. District masters shall make annual returns of the officers of their respective lodges, together with the names of members in each lodge, to the county grand lodge, at the meeting to be held the first week in April.

Rules for the formation of Private Lodges.

1. Each lodge shall have a master, deputy master, secretary, treasurer and five committee men; the master to be appointed by the lodge; the deputy master, treasurer and secretary, by the master, with the approbation of the lodge; and the first committee man by the master, the second by the first, and so on, till the number of five be completed, who are to transact the business of the lodge. The appointment to each of these offices to take place at the first regular meeting in February, for one year, which appointments, and any other change or alteration that may take place, shall be forthwith certified to the district lodge.

2. The names of the members of each lodge, distinguishing those who may be appointed to any of the situations above named, together with the time and name of appointment, shall be entered in a book to be kept for that purpose in each lodge, which record shall be open to the inspection of the society at large, and likewise to the Government of the country.

3. No publican, or retailer of malt or spirituous liquors, can hold an office in any lodge.

4. There shall be two orders in the Institution, namely, those of Orange and Purple, and same shall be communicated in each lodge, by the proper authority presiding, namely, the master, deputy-master, or senior committee man then present, but that no other person, save a grand officer of the grand lodge, shall be allowed to initiate an Orangeman.

5. The election of members is by ballot; but no candidate shall be balloted for in any lodge at the time of his being proposed; nor at any other lodge than that nearest to his accustomed residence, except in cities or great towns, and in places where the candidates shall be well known to the brethren, and shall be in the habit of frequenting. Three black beans shall be sufficient for rejection.

6. No candidate shall be initiated at any meeting of the brethren, until the proposer has certified that he is a Protestant of known loyalty, and above 18 years of age.

7. The proposer of a candidate shall satisfy the lodge that he has put a copy of these laws and ordinances into the hands of the candidate before such proposition.

8. Upon the admission of a member, his name, residence and quality shall be duly recorded with the other proceedings of the lodge; and his certificate, under the seal of the institution and signature of the deputy grand secretary, shall be signed in open lodge by the newly-admitted brother, and by the master, deputy-master, and secretary. Any master granting a certificate to an individual not a member of his lodge, or who has not been introduced in strict conformity to the existing rules, shall be expelled the Institution.

9. Masters of lodges shall make returns to their district masters of the names and places of abode of the members of their respective lodges every twelve months.

10. In order to establish a fund to defray the expenses of the grand lodge and county grand lodges, the lodges shall transmit their subscriptions to their respective county treasurers annually in the month of March, and each member of the grand lodge shall annually subscribe a sum not less than one guinea.

11. No member shall be initiated in the presence of any visitor, who shall not be personally known and recommended by some member of the lodge then present, and prove himself to be of the order into which the new member is about to be initiated.

12. Every brother shall wear, at the meetings of the Institution, an orange ribbon: those of the Purple order shall wear purple and orange.

13. Any dispute arising, not provided for by the rules, is to be decided by the officers of the lodge, and the parties must abide by their decision, on pain of expulsion, saving the right of appeal in all such cases, in the first instance to the district lodge, and in the event of either of the parties concerned in such appeal thinking themselves aggrieved by the decision which

which such district lodge shall come to thereon, a further appeal shall be allowed to the grand lodge of the county duly assembled, and again from the decision of the county grand lodge to the grand lodge, whose decision shall be conclusive in all cases.

14. No Orangeman shall be definitively expelled from the Institution without the sanction of the grand lodge; upon which his expulsion shall be notified in the half-yearly report.

15. No business shall be transacted, except during the time in which the lodge shall be open; and dinner, supper or drink shall not be introduced during that period.

16. As the laws of religion and morality should be observed with peculiar attention by all Orangemen, it is forbidden, under pain of being fined, that any person shall, on any account, be guilty of profane swearing or cursing, or using any offensive language in their lodge-room, or appear there in a state of intoxication.

17. A confidential porter shall remain at the outside of the door while the lodge is sitting.

18. No Orange lodge shall be held without the authority of a warrant from the grand lodge, signed by three of its officers (the grand master or deputy grand master being one of the three) countersigned by the grand master or deputy of the county, and sealed with the seals of the grand lodge, and of the grand lodge of the county in which such lodge shall be held.

19. All applications for warrants shall be made through the district lodges to the county grand lodge, to be thence forwarded to the grand lodge of Ireland, under their respective seals, transmitting therewith the sum of one guinea.

20. Those Orangemen who have been at least twelve months in the brotherhood, and distinguished during that period by their fidelity, diligence and intelligence, may be raised to the dignity of the Purple. This probation may be dispensed with at the discretion of the grand lodge committee.

21. Inasmuch as a popular error prevails respecting the landing of King William III. of glorious and immortal memory, that happy event having taken place on the 5th, and not on the 4th of November, as generally supposed, the former day being recognised by law, and a solemn form of prayer appointed to be used in all churches, viz.: "for the happy deliverance of King James I. and the three estates of England, from the most traitorous and bloody intended massacre by gunpowder; and also for the happy arrival of his Majesty King William III. on this day, for the delivery of our church and nation." The members of the Orange Institution will henceforth celebrate the 5th of November as their grand æra, the same to be observed by the brethren attending Divine service in their respective churches.

Order of Business at each Meeting.

1. The chair taken. 2. The opening prayer read (by a chaplain, if present, the brethren standing). 3. General rules read. 4. Proceedings of last meeting read. 5. Other communications (if any) read. 6. Candidates balloted for. 7. Members initiated. 8. General business transacted. 9. Names of candidates for next meeting read. 10. The closing prayer read (by a chaplain, if present, the brethren standing).

PRAYERS.

Prayers for Opening the Lodge.

GRACIOUS and Almighty God, who in all ages hast shown thy Almighty power in protecting righteous kings and states, we yield thee hearty thanks for so miraculously bringing to light, and frustrating the secret and horrible designs of our enemies, plotted and intended to have been executed against our gracious King, our happy Constitution, and the true religion established by our glorious deliverer, William the Third, Prince of Orange.

Vouchsafe, O Lord, to continue unto us thy protection; grant to our gracious King long life, health and prosperity; let thy providence ever guard our happy Constitution; and enable us to transmit it to our latest posterity, unimpaired and improved by our holy religion. Bless, we beseech thee, every member of the Orange Institution, with charity, brotherly love and loyalty: make us truly respectable here on earth, and eternally happy hereafter. These, and all other blessings, we humbly beg, in the name and through the mediation of Jesus Christ our Lord and Saviour. Amen.

Our Father, &c.

Or this.

ALMIGHTY GOD and Heavenly Father, who in all ages hast shown thy power and mercy, in graciously and miraculously delivering thy Church, and in protecting righteous and religious kings and states from the wicked conspiracies and malicious practices of all the enemies thereof; we yield thee hearty thanks for so wonderfully discovering and confounding the horrible and wicked designs of our enemies, plotted and intended to have been executed against his gracious Majesty King James I. and the whole estates of the realm, for the subversion of government and the established religion. Be thou, O Lord, still our mighty protector, and scatter our enemies that delight in blood: defeat their councils, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign, and all that are in authority under him, with judgment and justice, to suppress and punish all such workers of iniquity as turn religion into rebellion and faith into faction; that they may never prevail in the ruin of thy Church amongst us; but that our gracious Sovereign and his realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee with praise and thanksgiving. And we beseech thee to protect the King and Royal Family from all treason and conspiracies; preserve him in thy faith, fear and love; make his reign long, prosperous and happy here on earth, and crown him hereafter with everlasting glory. Accept also, most gracious God, our unfeigned thanks for filling our hearts with joy and gladness, by sending thy

servant the late King William, for the deliverance of these nations from tyranny and arbitrary power.

Let truth and justice, devotion and piety, concord and unity, brotherly kindness and charity, with other Christian virtues, so flourish amongst us, that they may be the stability of our times, and make this our Institution a praise here on earth. This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Our Father, &c.

Form of Prayer to be used at closing.

O Almighty God! who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee thanks for our deliverance from those great and apparent dangers wherewith we were encompassed. We acknowledge thy goodness, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know thou art our Saviour and mighty Deliverer, through Jesus Christ. Amen.

Form of Return to be made by each Lodge, yearly.

No.	Name of Member.	Residence.	Remarks.

RULES OF SOCIETY, 1834.

Laws and Ordinances of the Orange Institution of Ireland.

Grand Master, His Royal Highness Prince Ernest Augustus, Duke of Cumberland, Earl of Armagh, K. G. &c. &c. &c.

Prelate, The Right Rev. the Lord Bishop of Salisbury.

Deputy Grand Masters, The Earl of Enniskillen, Robert Hedges Eyre, Esq., Col. William Verner. M. P., Lord Cole, Lord Langford, Viscount Mandeville, M. P., The Earl of Roden, The Earl of Rathdowne, Viscount Castlemaine, Lord Farnham, The Marquis of Ely, The Marquis of Thomond, Viscount Powerscourt, Hon. Randall E. Plunkett; Grand Chaplains, Rev. John Graham, Rev. Holt Waring, Rev. Charles Boyton, Ven. Archdeacon Magee, Rev. Francis Baker, Hon. and Ven. Archd. Stopford, Rev. John C. Martin, Rev. Marcus Beresford, Ven. Archdeacon Saurin, Rev. James Jones, Hon. and Ven. Archdeacon Trench, Rev. J. J. Beresford; Grand Treasurer, Colonel Alexander Perceval, M. P.; Grand Secretary, Henry Maxwell, M. P.; Deputy Grand Chaplains, Rev. William B. Fry, Rev. James Graham, Rev. Courtney Turner, Rev. Edward Brett, Rev. Richard Davis, Rev. Arthur Preston, Rev. Rickard Kennedy, Rev. Edwin Biron, Rev. J. B. M'Crea, Hon. and Rev. Henry Browne, Rev. Henry Westby, Rev. Hugh E. Prior, Rev. George Evans, Rev. Francis Gervais, Rev. B. W. Dolling, Rev. S. Payne, Rev. St. George Irvine, Rev. S. Ferguson, Rev. J. Blacker, Rev. John Prior, Rev. John Archdall, Rev. J. G. M'D. Johnston, Rev. Ephraim Hinson; Deputy Grand Treasurer, Hugh R. Baker; Deputy Grand Secretary, William Swan; Assistant Grand Secretaries, Charles C. Beresford and R. H. Dolling; Law Agent and Solicitor to the Grand Orange Lodge of Ireland, William R. Ward.

* *Declaration of an Orangeman.*

"I, *A. B.*, do solemnly and voluntarily declare, that I will be faithful and bear true allegiance to His Majesty the King; and that I will to the utmost of my power support and maintain the laws and constitution of the United Kingdom of Great Britain and Ireland, as established by William the Third of glorious memory, and the succession to the throne in his Majesty's illustrious House, being Protestant.

"I do declare that I am not, nor ever was, a Roman-Catholic or Papist; that I was not, am not, or ever will be, a member of the society called 'United Irishmen,' nor any other society

* *See* Question 2505, p. 167, of Evidence.

society or body of men, who are enemies to his Majesty, or the glorious constitution of these realms; and that I never took the oath to that or any other treasonable society.

"I declare that I will, as far as in my power lies, assist the magistrates and civil authorities of these kingdoms in the lawful execution of their official duties, when called upon. That I will be true and faithful to every brother Orangeman in all just actions; that I will not wrong, or know him to be wronged or injured, without giving due notice thereof, if in my power. And I solemnly declare that I will always conceal, and never will reveal either part or parts of what is now to be privately communicated to me, unless to a brother Orangeman, knowing him to be so by strict trial and due examination; or from the word of a brother Orangeman, or until I shall be authorised so to do by the proper authorities of the Orange Institution *. That I will not write it, indite it, cut, carve, stain, stamp, or engrave it, or cause it to be done, lest any part thereof might be known. And lastly, I do declare that I have not, to my knowledge or belief, been proposed or rejected in, or expelled from any other Orange Lodge."

Orange Institution of Ireland.

THIS Institution is formed by persons desiring, to the utmost of their power, to support and defend His Majesty King William the IV., the Protestant religion, the laws of the country, the succession to the throne in his Majesty's illustrious House, being Protestants, as well as for the defence of their own persons and property, and the maintenance of the public peace; and for these purposes the members hold themselves obliged, when called upon, to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. They associate also in honour of King William III. Prince of Orange, whose name they will perpetually bear, as supporters of his glorious memory, and the true religion by law established in this United Kingdom.

This is exclusively a Protestant Association; yet detesting an intolerant spirit, it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions: its principle is, to aid and assist loyal subjects of every religious persuasion, by protecting them from violence and oppression.

Qualifications.

AN Orangeman should have a sincere love and veneration for his Almighty Maker, a firm and steadfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator. His disposition should be humane and compassionate; his behaviour kind and courteous. He should love rational and improving society, faithfully regard the Protestant religion, and sincerely desire to propagate its doctrine and precepts. He should have a hatred to cursing and swearing, and taking the name of God in vain; and he should use all opportunities of discouraging those shameful practices. Wisdom and prudence should guide his actions; temperance and sobriety, honesty and integrity direct his conduct; and the honour and glory of his King and country, should be the motives of his exertions.

General Rules.

1. THE Orange Institution consists of an unlimited number of brethren, whose admission is not regulated by any other test than those of their religion, character and principles.

2. No person who at any time has been a Roman-catholic can be admitted into the institution, except by special application to the grand lodge, or grand committee, accompanied by certificates and testimonials, transmitted through the grand secretary of his county, which shall be so perfectly satisfactory as to produce an unanimous vote on the occasion.

3. Any member of the Orange Institution who shall print, or circulate, anything connected with the institution, affecting its character, or the character of any of its members, without the sanction of the grand lodge, or of the grand committee, shall be expelled by the grand lodge.

4. That every member of the Orange Institution shall belong to a private lodge, and that no person shall be proposed as a member of committee unless the lodge to which he belongs is mentioned.

5. Every Member of the Orange Institution shall undergo a new election at any future period, whenever the grand lodge may think it expedient; and in order to guard the institution against the possibility of improper persons continuing members of it, whenever the grand lodge of Ireland shall deem it necessary to alter the system, all members shall undergo a new ballot, subject, nevertheless, to such rules and regulations as are laid down for the guidance of the Order.

6. Each lodge then existing shall, upon such occasion, elect by ballot five of its members; that those five members shall then proceed to re-admit or reject the remaining members of such lodge: and that each member, as he shall be so re-admitted, shall become qualified to proceed with the said original members to the further re-election of others.

Grand Lodge of Ireland.

1. The grand lodge of Ireland shall consist of its own grand officers, viz.:—A grand master, deputy grand masters, prelate, grand chaplains, grand secretary, grand treasurer, deputy grand chaplains, deputy grand treasurer, deputy grand secretary, and assistant grand secretaries, the grand officers of counties, and the committee.

2. The

* The proper authorities from whom liberty to make such disclosure must be obtained, is the grand lodge of Ireland, signified under their great seal.

2. The grand lodge of Ireland shall have two stated meetings in the year, viz. in May and November.

3. On the day of the November meeting, the grand officers of counties shall assemble by themselves, and elect, from the Purple order, by ballot, (one black bean in four to exclude,) the officers of the grand lodge, and, with the existing grand officers, elect the members of the committee for the ensuing year, all to commence office from the 1st of January following, and no county officer shall be elected a member of the committee.

4. The grand officers of counties shall also fill existing vacancies, and the persons so elected shall continue in office until the 1st of January following.

5. The grand lodge shall, after the general election of officers for the ensuing year, proceed to transact their ordinary business.

6. In the period intervening between the meetings of the grand lodge, the members of the grand lodge shall meet, (at such periods as may appear to the grand lodge to be expedient,) as a grand committee, to discharge certain duties, hereafter to be defined.

7. At the period of the May meeting the grand officers of counties shall assemble by themselves, and fill such offices as may be declared vacant, and then, with the existing grand officers, elect such members of committee as may be expedient; the persons so elected to continue in office until the 1st of January following.

8. The county grand officers, when assembled for the election of officers, shall, before they proceed to the election, first hear and decide on all appeals from county officers concerning their election.

9. A deputy grand master shall be empowered, on a requisition signed by 12 members of the grand lodge, to convene a special meeting in Dublin, 14 days' notice being given to each member of the grand lodge; and at such special meeting the grand lodge and county officers may exercise all the powers which respectively belong to them by the foregoing rules.

10. No meeting of the grand lodge shall be held without the presence of one grand officer of Ireland, and 12 county officers; and if that number be not present, the meeting shall be adjourned by the chairman on the motion of any member.

11. The grand officers of Great Britain are members of the grand lodge.

12. All members of the grand lodge are members of every other lodge in the kingdom, and are entitled to sit therein and vote on all subjects, except the distribution of their funds, the election of officers, the admission of members, and the bye-laws of the lodge.

13. No member of the grand lodge whatsoever shall be allowed any privilege as such, until he has paid his subscription for the current year, of not less than one guinea.

14. Visitors, being of the Purple order, may be admitted to the meetings of the grand lodge, with the approbation of the said lodge.

15. The accounts of the deputy grand treasurer shall be audited in May and November, and published in detail in the half-yearly report.

16. The deputy grand secretary shall communicate in the half-yearly report to each lodge in Ireland, and to the grand lodge of Great Britain, the names and residences of all persons that are rejected or expelled from the Orange Institution.

17. The duty of the grand committee shall be to watch over the interests of the Orange Society, while the grand lodge is not sitting, and to decide upon applications from subordinate lodges, and exercise such other powers of the grand lodge, conformably to the rules of the institution, as the exigencies of the different cases coming within their knowledge may appear to require. All the acts of the committee shall be submitted to the strict scrutiny of the grand lodge at its ensuing meeting.

18. All official communications sent to the grand lodge, or the grand committee, shall be transmitted through the county grand secretary, or grand officer holding the county seal, and sealed with the same.

County Grand Lodges.

1. The officers of the several districts in each county shall meet at a period as near as practicable to the first week in the month of April, and proceed to appoint a grand master, deputy grand master, grand treasurer, grand secretary, grand chaplain and assistant grand secretary, who are to come into office on the 1st of May ensuing, for one year, and these shall be the only county grand officers having a seat in the grand lodge.

2. The city of Dublin district and Trinity College lodge shall be considered as county grand lodges, and have all the privileges of such, and shall hold their elections at the same period as county grand lodges.

3. When there are less than three lodges in any county, so that a district lodge cannot be formed according to the rules, a lodge may be formed by the officers of such lodges or lodge, which shall have all the privileges of a county grand lodge.

4. No grand officer of a county shall be considered such until his election has been confirmed by the grand committee, or grand lodge of Ireland, with a right of appeal to the county officers assembled at a meeting of the grand lodge.

5. The grand masters of counties shall make returns to the grand lodge of Ireland of the names and residences of the brethren in their counties, at the meeting of the grand lodge in May.

6. The grand secretary shall make a return of the county grand officers to the grand committee within one week after the election.

7. The grand secretary shall make a return to the grand lodge of Ireland of the names and residences of all persons rejected or expelled within their respective counties at the meeting in May.

8. County

8. County grand lodges shall take care that the period of the election of officers in their own lodges, in their district lodges, and in the private lodges within the jurisdiction of said districts, shall be so arranged that the private lodges shall first make their returns to the district; the districts then to the county lodge, and the county to the committee of the grand lodge of Ireland, previous to the meeting of the grand lodge of Ireland in May.

9. Each grand lodge shall have an appropriate seal.

District Lodges.

1. The several counties shall be divided into districts, according to local circumstances; and in each district there shall not be less than three lodges; the precedence of the districts to be determined by the county grand lodge.

2. The master and deputy master of lodges (except in the province of Ulster, where the deputy master shall have the privilege of attending only in the absence of the masters), so forming a district, shall assemble in the month of March, and appoint a master, a deputy master, secretary, treasurer and deputy secretary, who are to come into office the 1st of April ensuing, for one year; all subject to the approval of the grand lodge of the county.

3. District masters shall make returns to the county grand lodges of the names and residences of the brethren in their districts, and of individuals rejected or expelled within said district, at the county meetings to be held in April.

4. During the absence, suspension or non-election of a district master, or his deputy, the master of the senior lodge present shall act for the time.

Private Lodges.

1. Each lodge shall have a master, deputy master, secretary, treasurer, and five committee-men, to be elected by the lodge at the first meeting in February, and to come into office on the 1st of March ensuing, for one year, who shall transact the business of the lodge.

2. No master shall sit as such until his appointment shall have been approved by the district to which the lodge belongs; and the names of all persons elected to the foregoing offices shall be returned to the district lodge at its next meeting.

3. The names of the members of each lodge, with the offices which they may fill, and the time of their appointment to said offices, shall be entered in a book to be kept for that purpose in each lodge, which record shall be open to the inspection of the society at large, and likewise to the Government of the country.

4. No publican, or retailer of malt or spirituous liquors, shall hold any office in any lodge.

5. There shall be two orders only in the institution, namely those of the Orange and Purple, and same shall be conferred in each lodge by the proper authority presiding, namely, the master, deputy master, or senior committee-man then present; but no other persons, save those deputed by the grand lodge, or its committee, shall be allowed to preside, or initiate a member.

6. The election of members shall be by ballot (one black bean in seven to exclude), and no candidate shall be balloted for in any lodge at the time of his being proposed.

7. No candidate shall be initiated at any meeting of the brethren until the proposer has certified that he is a Protestant of known loyalty, and above 18 years of age.

8. In cities and great towns, no person shall be initiated until his election shall have been confirmed by the district.

9. The proposer of a candidate shall satisfy the lodge that he has put a copy of these laws into the hands of the candidate before his initiation, for the purpose of making him acquainted with the principles of the institution.

10. Any master signing the certificate of a person not duly entitled to receive it, the fact being fully proved before the district lodge, shall be suspended from his office.

11. Masters of lodges shall make returns to their district masters of the names and residences of the members of their respective lodges, at the district meeting in March.

12. In order to establish a fund to defray the expenses of the grand lodge of Ireland, each lodge shall transmit a subscription of not less than 2*s.* 6*d.* annually, to the county treasurer, to be by him forwarded (at the same time with the return of the county grand officers, in April,) to the deputy grand treasurer of Ireland.

13. No member shall be initiated in the presence of any visitor who shall not be personally known and recommended by some member of the lodge then present; and able to prove himself to be of the order into which the new member is about to be initiated.

14. Every brother shall wear at the meetings of the institution an orange ribbon; those of the Purple order shall wear purple and orange.

15. Any dispute arising, not provided for by the rules, is to be decided by the lodge, and the parties must abide by its decision, on pain of expulsion, saving the right of appeal in all such cases, in the first instance to the district lodge; and in the event of any of the parties concerned in such appeal thinking themselves aggrieved by the decision which such district lodge shall come to thereon, a further appeal shall be allowed to the grand lodge of the county, duly assembled, and again from the decision of the county grand lodge, to the grand lodge of Ireland, whose decision shall be conclusive in all cases.

16. Every lodge, and also the grand committee, shall have the power of suspending or expelling from its meetings any of its own members whom they may think deserving of such punishment, which expulsion shall not be from the institution at large, without the sanction of the grand lodge of Ireland.

17. No business shall be transacted, except during the time in which the lodge shall be open; and no refreshments shall be introduced during that period.

18. As the laws of religion and morality should be observed with peculiar attention by all Orangemen, it is forbidden, under pain of being fined, that any person shall use improper or offensive language in the lodge-room, or appear there in a state of intoxication.

19. A confidential tyler shall remain at the outside of the door while the lodge is sitting.

20. No private lodge shall be held without the authority of a warrant from the grand lodge, signed by the grand master, a deputy grand master, the grand secretary, deputy grand secretary, grand treasurer, and deputy grand treasurer, and countersigned by the grand master or deputy grand master of the county, and sealed with the seals of the grand lodge of Ireland, and of the grand lodge of the county in which such lodge shall be held.

21. All applications for warrants shall be made through the district lodges to the county grand lodge, to be thence forwarded to the grand lodge of Ireland, under their respective seals; transmitting therewith the sum of one guinea; with renewals, the sum of 5*s*.

22. Masters of lodges holding warrants, and not convening their lodges at regular periods, shall be called to account by the proper authority for their neglect.

23. Inasmuch as a popular error prevails respecting the landing of King William III. of glorious and immortal memory, that happy event having taken place on the 5th, and not on the 4th of November, as generally supposed, the former day being recognised by law, and a solemn form of prayer appointed to be used in all churches, "for the happy deliverance of King James I. and the three estates of England, from the most traitorous and bloody intended massacre by gunpowder;—and also for the happy arrival of his Majesty King William III. on this day, for the delivery of our church and nation"—the members of the Orange Institution will henceforth celebrate, (besides the 12th of July) the 5th of November, the same to be observed by the brethren attending Divine service in their respective churches.

24. If any candidate for admission be rejected by any lodge, said rejection shall be forthwith notified to the district to which the lodge belongs, and by the district communicated to all private lodges within its juridiction, at the earliest practicable opportunity.

25. A candidate for admission who has been rejected by any lodge, cannot be balloted for in any other lodge, unless by the special permission of the grand lodge of Ireland; and if re-proposed in the same lodge, he shall not be balloted for therein until a full and sufficient notice be given to the members thereof of said intended ballot. And as the master of the lodge shall be personally held responsible for the sufficiency of said notice, any ballot after such re-proposed member held in his absence shall be null and void; and should any doubt be suggested as to the sufficiency of the notice, the subject shall be referred, on the motion of any member, to the district, who shall appoint a time for holding said ballot.

Order of Business at each Meeting.

1. The chair taken. 2. The opening prayer read, (by a chaplain, if present,) the brethren standing. 3. General rules read. 4. Proceedings of last meeting read. 5. Other communications (if any) read. 6. Candidates balloted for. 7. Members initiated. 8. General business transacted. 9. Names of candidates for next meeting read. 10. The closing prayer read, (by a chaplain, if present,) the brethren standing.

Opening Prayer.

Gracious and Almighty God, who in all ages hast shown thy Almighty power in protecting righteous kings and states, we yield thee hearty thanks for the merciful preservation of thy true religion, hitherto, against the designs of its enemies, particularly in sending thy servant, our glorious deliverer, William the Third, Prince of Orange, who freed us from tyranny and arbitrary power. We bow with humble submission to the late dispensation of thy Divine Wisdom, which we confess to be a righteous punishment for our sins, and for our indifference to those blessings which thou has bestowed upon us.

Yet, we beseech thee, for thy honour, and thy name's sake, to frustrate the further designs of wicked men against thy holy religion, and not to suffer its enemies wholly to triumph over it; defeat their counsels, abate their pride, assuage their malice, and confound their devices. Bless, we beseech thee, every member of the Orange Institution, with charity, brotherly love and loyalty; make us truly respectable here on earth, and eternally happy hereafter.

These, and all other blessings, we humbly beg, in the name and through the mediation of Jesus Christ our Lord and Saviour. Amen.

Closing Prayer.

O Almighty God, who art a strong tower of defence unto thy servants, against the face of their enemies, we humbly beseech thee of thy mercy to deliver us from those great and imminent dangers with which we are now encompassed. O Lord, give us not up as a prey unto our enemies, but continue to protect thy true religion against the designs of those who seek to overthrow it; so that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Form of Return to be made by each Lodge, yearly.

No.	Name of Member.	Residence.	Remarks.

Addenda.

That no members of the Orange Institution shall at any time buy or sell an Orange warrant without the consent of the grand lodge of Ireland, and that in all cases the warrant sold without such consent shall be cancelled.

That all grand officers of counties having seats in the grand committee, shall have the privilege of voting by their proxies on all occasions in the grand committee, such proxy to be executed under the hand and seal of each grand officer respectively.

That a warrant may in future be granted, directed to the grand master of each county for the time being, to hold a private lodge, to be composed of the county grand officers in each county respectively, and of such other gentlemen as the lodge should admit. And that it shall be optional with the grand master of each county for the time being to take out such warrant.

That the members of the grand lodge do dine together on the first day of the May and November meeting, and that such brethren of the Purple order as the grand lodge approve of may be permitted to join them.

That the period for probation of an Orangeman to be raised to the Purple order, shall be as follows: if above 20 years of age, six months; if under that age, 12 months, unless by a special order from the grand lodge, or its committee.

That it being impossible, from local circumstances, to form districts in the county of Cork, the grand lodge of that county shall be composed only of the master, deputy master, chaplain, secretary and treasurer of each private lodge, together with the grand officers chosen by them.

That each district and private lodge shall have the power of appointing a chaplain, such chaplain to rank after the deputy master, and to have all the privileges of an officer of the lodge.

That in all cases where an individual resigns his situation as a member of the institution at large, he is not to be considered as an Orangeman, or be re-admitted by any lodge without the approbation of the grand lodge, or grand committee, being first obtained.

That the district of the city of Londonderry have the same privilege as the city of Dublin district, and as such be entitled to form a grand lodge, distinct from the grand lodge of the county.

RULES OF SOCIETY, 1834.

Laws and Ordinances of the Orange Institutions of *Ireland**.

RULES OF SOCIETY, 1835.

Laws and Ordinances of the Orange Institution of *Ireland.*

Grand Master, His Royal Highness Prince Ernest Augustus Duke of Cumberland, Earl of Armagh, K. G., &c. &c. &c.; Prelate, The Right Rev. the Bishop of Salisbury; Deputy Grand Masters, the Earl of Enniskillen, Robert Hedges Eyre, Esq., Col. William Verner, M. P., Lord Cole, Lord Langford, Viscount Mandeville, M. P., the Earl of Roden, the Earl of Rathdowne, Viscount Castlemain, Lord Farnham, the Marquis of Ely, the Marquis of Thomond, Viscount Powerscourt, Hon. R. E. Plunkett, Col. William Blacker, Earl of Winchelsea, Earl of Bandon, Viscount Bernard; Grand Chaplains, Rev. John Graham, Rev. Holt Waring, Rev. C. Boyton, Ven. Archdeacon Magee, Rev. F. Baker, Hon. and Ven. Archdeacon Stopford, Rev. John C. Martin, Rev. M. Beresford, Ven. Archdeacon Saurin, Hon.

* Not printed, being a duplicate of the Rules of 1834, in pp. 24–29, excepting the Declaration.—*See* Question 2505, p. 167 of Evidence.

Hon. and Ven. Archdeacon Trench, Rev. J. J. Beresford, Rev. B. W. Dolling; Grand Treasurer, Colonel Alexander Percival, M. P.; Grand Secretary, Henry Maxwell, Esq. M.P.; Deputy Grand Chaplains, Rev. William B. Fry, Rev. James Graham, Rev. Courtney Turner, Rev. E. Brett, Rev. R. Davis, Rev. A. Preston, Rev. Rickard Kennedy, Rev. J. B. M'Crea, Hon. and Rev. H. Browne, Rev. H. Westby, Rev. Hugh E. Prior, Rev. George Evans, Ven. Archdeacon Kennedy, Rev. F. Gervais, Rev. S. Payne, Rev. St. George Irvine, Rev. S. Ferguson, Rev. J. Blacker, Rev. J. Prior, Rev. J. Archdal, Rev. J. G. M'D. Johnston, Rev. E. Hinson, Rev. C. C. Beresford, Rev. M. O'Sullivan, Rev. J. S. Monsell; Deputy Grand Treasurer, Hugh. R. Baker; Deputy Grand Secretary, William Swan; Law Agent and Solicitor to the Grand Orange Lodge of Ireland, William Ribton Ward.

Orange Institution of Ireland.

THIS institution is formed by persons desiring, to the utmost of their power, to support and defend His Majesty King William the Fourth, the Protestant religion, the laws of the country, the succession to the Throne in His Majesty's illustrious House, being Protestants, as well as for the defence of their own persons and property, and the maintenance of the public peace; and for these purposes the members hold themselves obliged, when called upon, to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. They associate also in honour of King William the Third, Prince of Orange, whose name they will perpetually bear, as supporters of his glorious memory, and the true religion by law established in this United Kingdom.

This is exclusively a Protestant association; yet, detesting an intolerant spirit, it admits no persons into its brotherhood who are not well known to be incapable of persecuting, injuring or upbraiding any one on account of his religious opinions; its principle is, to aid and assist loyal subjects of every religious persuasion, by protecting them from violence and oppression.

Qualification.

AN Orangeman should have a sincere love and veneration for his Almighty Maker, a firm and steadfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator. His disposition should be humane and compassionate; his behaviour kind and courteous. He should love rational and improving society, faithfully regard the Protestant religion, and sincerely desire to propagate its doctrines and precepts. He should have a hatred to cursing and swearing, and taking the name of God in vain; and he should use all opportunities of discouraging those shameful practices. Wisdom and prudence should guide his actions; temperance and sobriety, honesty and integrity, direct his conduct; the honour and glory of his King and country should be the motives of his exertions.

General Rules.

1. THE Orange Institution consists of an unlimited number of brethren, whose admission is not regulated by any other test than those of their religious character and principles.

2. No person who at any time has been a Roman-catholic can be admitted into the Institution, except by special application to the grand lodge, or grand committee, accompanied by certificates and testimonials, transmitted through the grand secretary of his county, which shall be so perfectly satisfactory as to produce an unanimous vote on the occasion.

3. Any member of the Orange Institution who shall print, or circulate anything connected with the Institution affecting its character, or the character of any of its members, without the sanction of the grand lodge, or of the grand committee, shall be expelled by the grand lodge.

4. That every member of the Orange Institution shall belong to a private lodge, and that no person shall be proposed as a member of committee, unless the lodge to which he belongs is mentioned.

5. Every member of the Orange Institution shall undergo a new election at any future period, whenever the grand lodge may think it expedient; and in order to guard the Institution against the possibility of improper persons continuing members of it, whenever the grand lodge of Ireland shall deem it necessary to alter the system, all members shall undergo a new ballot, subject nevertheless to such rules and regulations as are laid down for the guidance of the order.

6. Each lodge then existing shall, upon such occasion, elect, by ballot, five of its members, that those five members shall then proceed to re-admit or reject the remaining members of such lodge: and that each member, as he shall be so admitted, shall become qualified to proceed, with said original members, to the further re-election of others.

7. That in all cases where an individual resigns his situation as a member of the institution at large, he is not to be considered as an Orangeman, or be re-admitted by any lodge without the approbation of the grand lodge, or grand committee being obtained.

Grand Lodge.

1. The grand lodge of Ireland shall consist of its own grand officers, viz. A grand master, deputy grand masters, prelate, grand chaplains, grand secretary, grand treasurer, deputy grand chaplains, deputy grand treasurer, deputy grand secretary, and assistant grand secretaries, the grand officers of counties, and the committee.

2. The

2. The grand lodge of Ireland shall have two stated meetings in the year, viz. in May and November.

3. On the day of the November meeting, the grand officers of counties shall assemble by themselves, and elect from the Purple order by ballot (one black bean in four to exclude) the officers of the grand lodge, and, with the existing grand officers, elect the members of the committee for the ensuing year, all to commence office from the 1st of January following; and no county officer shall be elected a member of the committee.

4. The grand officers of counties shall also fill existing vacancies, and the persons so elected shall continue in office until the 1st of January following.

5. The grand lodge shall, after the general election of officers for the ensuing year, proceed to transact their ordinary business.

6. In the period intervening between the meetings of the grand lodge, the members of the grand lodge shall meet (at such periods as may appear to the grand lodge expedient) as a grand committee, to discharge certain duties, hereafter to be defined.

7. At the period of the May meeting, the grand officers of counties shall assemble by themselves, and fill such offices as may be declared vacant; and then, with the existing grand officers, elect such members of committee as may be expedient; the persons so elected to continue in office until the 1st of January following.

8. On the first Wednesday in every month, at the hour of two o'clock in the afternoon, three brethren, members of committee (appointed specially for that purpose) do deliver the Orange and Purple lectures to such brethren as are qualified to receive the same, at our committee-rooms in Dublin.

9. The county grand officers, when assembled for the election of officers, shall, before they proceed to the election, first hear and decide on appeals concerning the election of county officers.

10. A deputy grand master shall be empowered, on a requisition signed by 12 members of the grand lodge, to convene a special meeting in Dublin, 14 days' notice being given to each member of the grand lodge; and at such special meeting the grand lodge and county officers may exercise all the powers which respectively belong to them by the foregoing rules.

11. No meeting of the grand lodge shall be held without the presence of one grand officer of Ireland and 12 county officers; and if that number be not present the meeting shall be adjourned by the chairman on the motion of any member.

12. The grand officers of Great Britain are members of the grand lodge.

13. All members of the grand lodge are members of every other lodge in the kingdom, and are entitled to sit therein on all occasions, and vote on all subjects except the distribution of their funds, the election of officers, the admission of members, and the bye-laws of the lodge.

14. No member of the grand lodge whatsoever shall be allowed any privilege as such until he has paid his subscription for the current year, of not less than one guinea.

15. Visitors, being of the Purple order, may be admitted to the meetings of the grand lodge with the approbation of the said lodge.

16. The accounts of the deputy grand treasurer shall be audited in May and November, and published in detail in the half-yearly report.

17. The deputy grand secretary shall communicate in the half-yearly report to each lodge in Ireland, and to the grand lodge of Great Britain, the names and residences of all persons that are rejected or expelled from the Orange institution.

18. The duty of the grand committee shall be, to watch over the interests of the Orange society while the grand lodge is not sitting, and to decide upon applications from subordinate lodges, conformably to the rules of the institution, as the exigencies of the different cases coming within their knowledge may appear to require. All the acts of the committee shall be submitted to the strict scrutiny of the grand lodge at its ensuing meeting.

19. All official communications sent to the grand lodge, or the grand committee, shall be transmitted through the county grand secretary, or grand officer holding the county seal, and sealed with the same.

Grand County Lodges.

1. The officers of the several districts in each county shall meet at a period as near as practicable to the first week in the month of April, and proceed to appoint a grand master, deputy grand master, grand treasurer, grand secretary, grand chaplain and assistant grand secretary, who are to come into office on the 1st of May ensuing for one year, and these shall be the only county grand officers having a seat in the grand lodge.

2. That it being impossible, from local circumstances, to form districts in the county of Cork, the grand lodge of that county shall be composed only of the master, deputy master, chaplain, secretary and treasurer of each private lodge, together with the grand officers chosen by them.

3. The City of Dublin district and Trinity College lodge, and City of Londonderry district, shall be considered as county grand lodges, and have all the privileges of such, and shall hold elections at the same period as county grand lodges.

4. When there are less than three lodges in any county, so that a district lodge cannot be formed according to the rules, a lodge may be formed by the officers of such lodges or lodge, which shall have all the privileges of a county grand lodge.

5. No grand officer of a county shall be considered such until his election has been confirmed by the grand lodge of Ireland, with a right of appeal to the county officers, assembled at a meeting of the grand lodge.

6. The grand master of counties shall make returns to the grand lodge of Ireland of the names and residences of the brethren in their counties, at the meeting of the grand lodge in May.

7. The grand secretary shall make a return of the county grand officers to the grand committee within one week after the election.

8. The grand secretary of each county shall make a return as soon as possible after the meeting in April, to the deputy grand secretary of Ireland, of the names and residences of the several district masters in his county, together with the names and residences of the masters and secretaries of the several private lodges, places of meeting and post town, as also the number of members in each lodge.

9. The grand secretary shall make a return to the grand lodge of Ireland of the names and residences of all persons rejected or expelled within their respective counties, at the meeting in May.

10. County grand lodges shall take care that the period of the election of officers, in their own lodges, in their district lodges, and in the private lodges within the jurisdiction of said districts, shall be so arranged, that the private lodges shall first make their returns to the district, the districts then to the county lodge, and the county to the committee of the grand lodge of Ireland, previous to the meeting of the grand lodge of Ireland in May.

11. Each grand lodge shall have an appropriate seal.

District Lodges.

1. The several counties shall be divided into districts, according to local circumstances; and in each district there shall not be less than three lodges; the precedence of the districts to be determined by the county grand lodge.

2. The master and deputy master of lodges, (except in the province of Ulster, where the deputy master shall have the privilege of attending only in the absence of the master), so forming a district, shall assemble in the month of March, and appoint a master, a deputy master, chaplain (being a clergyman), secretary, treasurer and deputy secretary, who are to come into office the 1st of April ensuing for one year, all subject to the approval of the grand lodge of the county.

3. District masters shall make returns to the county grand lodges of the names and residences of the brethren in their districts, and of individuals rejected or expelled within said district, at the county meetings to be held in April.

4. During the absence, suspension or non-election of a district master, or his deputy, the master of the senior lodge present shall act for the time.

5. The secretary of each district shall make a return, as soon as possible after the regular meeting in March, to the county grand secretary, of the names and residences of the several officers in his district lodge, together with the name and residence of each of the masters and secretaries of the private lodges, their places of meeting and post towns, with the number of members in each; and wherever the county grand lodge is not formed of the district officers, the secretary of each lodge shall make a return to the county secretary, similar to the one to be made to the secretary of the district.

Private Lodges.

1. Each lodge shall have a master, deputy master, secretary, treasurer and five committee men, to be elected by the lodge at the first meeting in February, and to come into office on the 1st of March ensuing, for one year, who shall transact the business of the lodge.

2. No master shall sit as such until his appointment shall have been approved by the district to which the lodge belongs; and the names of all persons elected to the foregoing offices shall be returned to the district lodge at its next meeting.

3. That all clergymen, duly appointed chaplains of private lodges, shall rank after the deputy master, have all the privileges of an officer of that lodge, and be considered members of the district to which those lodges are respectively attached.

4. The names of the members of each lodge, with the offices which they may fill, and the time of their appointment to said offices, shall be entered in a book, to be kept for that purpose in each lodge, which record shall be open to the inspection of the society at large, and likewise to the Government of the country.

5. The secretary of each lodge to make a return, as soon as possible after the regular meeting in February, to the district secretary, of the names and residences of the several officers in his lodge, together with its place of meeting and post town, and number of its members.

6. No publican or retailer of malt or spirituous liquors shall hold any office in any lodge.

7. There shall be two orders only in the institution, namely, those of the Orange and Purple, and same shall be conferred in each lodge by the proper authority presiding, namely, the master, deputy master or senior committee-man then present; but no other persons, save those deputed by the grand lodge or its committee, shall be allowed to preside or initiate a member.

8. The election of members shall be by ballot, (one black bean in seven to exclude), and no candidate shall be balloted for in any lodge at the time of his being proposed.

9. No candidate shall be initiated at any meeting of the brethren until the proposer has certified that he is a Protestant of known loyalty, and above 18 years of age.

10. In cities and great towns no person shall be initiated until his election shall have been confirmed by the district.

11. The

11. The proposer of a candidate shall satisfy the lodge that he has put a copy of these laws into the hands of the candidate before his initiation, for the purpose of making him acquainted with the principles of the institution.

12. Any master signing the certificate of a person not duly entitled to receive it, the fact being fully proved before the district lodge, shall be suspended from his office.

13. Masters of lodges shall make returns to their district masters of the names and residences of the members of their respective lodges, at the district meeting in March.

14. In order to establish a fund to defray the expenses of the grand lodge of Ireland, each lodge shall transmit a subscription, of not less than 2*s.* 6*d.* annually, to the county treasurer, to be by him forwarded (at the same time with the return of the county grand officers in April) to the deputy-grand treasurer of Ireland.

15. District masters, on handing in the dues of their respective districts to the county treasurer, are to receive from that officer two receipts for the same; one of these receipts the district master is to forward, with as little delay as possible, to the deputy-grand secretary in Dublin; the other he is to retain for the following purpose: No district master, or other member thereof, shall in future be permitted to vote at their county grand lodge who shall not produce the second receipt, as a voucher for the dues of his district having been cleared off. No master of a lodge shall in future be permitted to vote at the meeting of the district to which said lodge is attached, unless the dues of his lodge be cleared off.

16. No member shall be initiated in the presence of any visitor who shall not be personally known and recommended by some member of the lodge then present, and able to prove himself to be of the order into which the new member is about to be initiated.

17. Every brother shall wear, at the meetings of the institution, an orange ribbon; those of the Purple order shall wear purple and orange.

18. Any dispute arising, not provided for by the rules, is to be decided by the lodge, and the parties must abide by its decision, on pain of expulsion, saving the right of appeal in such cases, in the first instance, to the district lodge; and in the event of any of the parties concerned in such appeal thinking themselves aggrieved by the decision which such district lodge shall come to thereon, a further appeal shall be allowed to the grand lodge of the county, duly assembled; and again from the decision of the county grand lodge to the grand lodge of Ireland, whose decision shall be conclusive in all cases.

19. Every lodge, and also the grand committee, shall have the power of suspending or expelling from its meetings any of its own members, whom they may think deserving of such punishment, which expulsion shall not be from the institution at large, without the sanction of the grand lodge of Ireland.

20. No business shall be transacted except during the time in which the lodge shall be open; and no refreshments shall be introduced during that period.

21. As the laws of religion and morality should be observed with peculiar attention by all Orangemen, it is forbidden, under pain of being fined, that any person shall use improper language in the lodge-room, or appear there in a state of intoxication.

22. A confidential tyler shall remain at the outside of the door while the lodge is sitting.

23. No private lodge shall be held without the authority of a warrant from the grand lodge, signed by the grand master, a deputy-grand master, the grand secretary, deputy-grand secretary, grand treasurer and deputy-grand treasurer, and countersigned by the grand master or deputy-grand master of the county, and sealed with the seals of the grand lodge of Ireland, and of the grand lodge of the county in which such lodge shall be held.

24. All applications for warrants shall be made through the district lodges to the county grand lodge, to be thence forward to the grand lodge of Ireland, under their respective seals, transmitting therewith the sum of one guinea; with renewals, the sum of five shillings.

25. No renewal of a warrant shall be granted until the one the lodge is acting under be either sent up to the committee, or the county secretary certifies that he has written cancelled, in large letters, across the face of the same, with the date and reason thereof.

26. That no members of the Orange institution shall at any time buy or sell an Orange warrant, without the consent of the grand lodge of Ireland, and that in all cases the warrant sold without such consent shall be cancelled.

27. That a warrant may be granted, directed to the grand master of each county for the time being, to hold a private lodge, to be composed of the county grand officers in each county respectively, and of such other gentlemen as the lodge should admit. And that it shall be optional with the grand master of each county for the time being to take out such warrant.

28. That the period for probation of an Orangeman to be raised to the Purple order shall be as follows: if above twenty years of age, six months; if under that age, twelve months, unless by a special order from the grand lodge or its committee.

29. Masters of lodges holding warrants, and not convening their lodges at regular periods, shall be called to account by the proper authority for their neglect.

30. Inasmuch as a popular error prevails respecting the landing of King William III. of glorious and immortal memory, that happy event having taken place on the 5th, and not on the 4th of November, as generally supposed, the former day being recognized by law, and a solemn form of prayer appointed to be used in all churches "for the happy deliverance of King James I. and the three estates of England from the most traitorous and bloody-intended massacre by gunpowder; and also for the happy arrival of his Majesty King William III. on this day for the delivery of our church and nation"—the members of the Orange institution will henceforth celebrate (besides the 12th of July) the 5th of November, the same to be observed by the brethren attending divine service in their respective churches.

31. If any candidate for admission be rejected by any lodge, said rejection shall be forthwith notified to the district to which the lodge belongs, and by the district communicated to all private lodges within its jurisdiction at the earliest practicable opportunity.

32. A candidate for admission who has been rejected by any lodge cannot be balloted for in any other lodge, unless by the special permission of the grand lodge of Ireland; and if re-proposed in the same lodge, he shall not be balloted for therein until a full and sufficient notice be given to the members thereof of said intended ballot. And as the master of the lodge shall be personally held responsible for the sufficiency of said notice, any ballot after such re-proposed member held in his absence shall be null and void; and should any doubt be suggested as to the sufficiency of the notice, the subject shall be referred, on the motion of any member, to the district, who shall appoint a time for holding said ballot.

Order of Business at each Meeting.

1. The chair taken. 2. The opening prayer read, (by a chaplain, if present,) the brethren standing. 3. General rules read. 4. Proceedings of last meeting read. 5. Other communications (if any) read. 6. Candidates balloted for. 7. Members initiated. 8. General business transacted. 9. Names of candidates for next meeting read. 10. The closing prayer read, (by a chaplain, if present,) the brethren standing.

Opening Prayer.

Gracious and Almighty God, who in all ages hast shown thy Almighty power in protecting righteous kings and states, we yield thee hearty thanks for the merciful preservation of thy true religion hitherto against the designs of its enemies, particularly in sending thy servant, our glorious deliverer, William the Third, Prince of Orange, who freed us from tyranny and arbitrary power. We bow with humble submission to the late dispensation of thy Divine wisdom, which we confess to be a righteous punishment for our sins, and for our indifference to those blessings which thou hast bestowed upon us.

Yet we beseech thee, for thy honour and thy name's sake, to frustrate the further design of wicked men against thy holy religion, and not to suffer its enemies to triumph over it; defeat their counsels, abate their pride, assuage their malice, and confound their devices. Bless, we beseech thee, every member of the Orange institution with charity, brotherly love, and loyalty; make us truly respectable here on earth, and eternally happy hereafter.

These, and all other blessings, we humbly beg in the name and through the mediation of Jesus Christ, our Lord and Saviour. Amen.

Closing Prayer.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies, we humbly beseech thee of thy mercy to deliver us from those great and imminent dangers with which we are now encompassed. O Lord, give us not up as a prey unto our enemies, but continue to protect thy true religion against the designs of those who seek to overthrow it; so that all the world may know that thou art our Saviour and Mighty Deliverer, through Jesus Christ our Lord. Amen.

Form of Return to be made by each Lodge yearly.

No.	Members' Name.	Residence.	Remarks.

A REGISTRY containing the Names and Addresses of the Grand Officers, Grand Officers of Counties, and Members of Committee, of the Orange Institution of *Ireland*, and the Numbers of all Warrants in existence, together with the Names and Residences of the several Masters, and the Places, Districts and Counties where the different Lodges are held. By order of the Grand Orange Lodge of Ireland.

Grand Master.—Field Marshal His Royal Highness the Duke of Cumberland, K.G., &c. &c. &c. Kew Palace, London.

Prelate.—The Right Rev. the Lord Bishop of Salisbury, Palace, Salisbury.

NAME.	RESIDENCE.	POST-TOWN.	COUNTY.
Deputy Grand Masters:			
The Rt. Hon. the Earl of Enniskillen	Florence-court	Florence-court	Fermanagh
Robert Hedges Eyre, Esq.	Macroom-castle	Macroom	Cork
Colonel William Verner, M. P.	Church-hill	Verner's-bridge	Armagh
The Right Hon. Lord Cole, M. P.	Florence-court	Florence-court	Fermanagh
The Right Hon. Lord Langford	Summerhill-house	Summerhill	Meath
The Rt. Hon. Visct. Mandeville, M. P.	Tanderagee-castle	Tanderagee	Armagh
The Right Hon. the Earl of Roden	Tollymore-park	Castlewellan	Down
The Rt. Hon. the Earl of Rathdowne	Charleville	Bray	Wicklow
The Right Hon. Viscount Castlemaine	Moydrum-castle	Athlone	Westmeath
The Right Hon. Lord Farnham	Farnham-hall	Cavan	Cavan
The Most Noble the Marquess of Ely	Ely-lodge	Enniskillen	Fermanagh
The Most Noble the Marq. of Thomond	Rostellan-castle	Cork	Cork
The Rt. Hon. Viscount Powerscourt	Powerscourt	Enniskerry	Wicklow
The Hon. Randall E. Plunkett	Dunsaney-castle	Dunshaughlin	Meath
Grand Chaplains:			
Rev. John Graham	Magilligan-glebe	Newtown Limaviddy	Derry
Rev. Holt Waring	Warringstown	Banbridge	Down
Rev. Charles Boyton	-	Letterkenny	Donegal
Venerable Archdeacon Magee	-	Wicklow	Wicklow
Rev. Francis Baker	Curduff	Swords	Dublin
Hon. and Ven. Archdeacon Stopford	Clonmore-glebe	Hacketstown	Carlow
Rev. John C. Martin	-	Killeshandra	Cavan
Rev. Marcus Beresford	Clonervey-glebe	Cavan	Cavan
Venerable Archdeacon Saurin	Segoe	Portadown	Armagh
Rev. James Jones	The Palace	Armagh	Armagh
Hon. and Ven. Archdeacon Trench	-	Ballinasloe	Galway
Rev. J. J. Beresford	Donoughmore-glebe	Borris-in-Ossory	Queen's County
Deputy Grand Chaplains:			
Rev. William B. Fry	Dunkerrin-glebe	Moneygall	King's County
Rev. James Graham	Magilligan-glebe	Newtown Limaviddy	Derry
Rev. Courtney Turner	Balruddery-glebe	Balbriggan	Dublin
Rev. Edward E. Brett	Ballynaballan	Enniscorthy	Wexford
Rev. Richard Davis	-	Macroom	Cork
Rev. Arthur Preston	Rathmar-glebe	Rathangan	Kildare
Rev. Richard Kennedy	Spa-field	Borris-in-Ossory	Queen's County
Rev. Edwin Biron	-	Canterbury	Kent(England)
Rev. J. B. M'Crea	Gortnasheelah	Dublin	Dublin
Hon. and Rev. Henry Browne	-	Mullingar	Westmeath
Rev. Henry Westby	High-park	Baltinglass	Wicklow
Rev. Hugh E. Prior	-	Wicklow	Wicklow
Rev. George Evans	-	Dungannon	Tyrone
Rev. Francis Gervais	Cecil	Aughnacloy	Tyrone
Rev. B. W. Dolling	Maralin-glebe	Moira	Down
Rev. S. Payne	Upton	Innishannon	Cork
Rev. St. George Irvine	Kilmessan	Dunshaughlin	Meath
Rev. S. Ferguson	-	-	Tipperary
Rev. J. Blacker	-	Keady	Armagh
Rev. John Prior	Roebuck	Dublin	Dublin
Rev. John Archdall	-	Clonegal	Wexford
Rev. J. G. M'D. Johnston	Ballywillwill	Castlewellan	Antrim

Grand Secretary—Henry Maxwell, M.P. Farnham-hall, County of Cavan.
Deputy Grand Secretary—William Swan, 31, Dorset-street, City of Dublin.
Grand Treasurer—Sir Henry Brooke, Bart., Colebrook, Brookborough, County of Fermanagh.
Deputy Grand Treasurer—Hugh R. Baker, Sir John Rogerson's Quay, City of Dublin.
Assistant Grand Secretaries—Charles C. Beresford, Termon-glebe, Pomeroy, Dungannon, County of Tyrone; R. H. Dolling, Maralin-glebe, Moira, County of Down.
Law Agent and Solicitor to the Grand Orange Lodge of Ireland—William R. Ward, 113, Baggot-street, City of Dublin.

 (*continued*)

NAME.	RESIDENCE.	POST-TOWN.	COUNTY.
Members of Committee:			
Achmuty, W. S.	- - - - -	- - - - -	Tyrone
Audouin, James Lamb	East-hill - - -	Newtown Mt. kennedy -	Wicklow
Armstrong, John	Chaff-pool - - -	Ballymote - - -	Sligo
Archer, Alderman C. P.	58, Stephen's-green -	Dublin - - -	Dublin
Armstrong, Simon	- - - - -	Manorhamilton - -	Leitrim
Archer, Chas. Palmer, jun.	58, Stephen's-green -	Dublin - - -	Dublin
Armstrong, William	Ferney-castle - -	Thurles - - -	Tipperary
Blacker, Colonel William	Carrick - - -	Portadown - - -	Armagh
Beauman, John, jun.	High-park - - -	Gorey - - -	Wexford
Burgoyne, Sir John	- - - - -	Strabane - - -	Tyrone
Brooke, Arthur B.	Colebrook - - -	Brookborough - -	Fermanagh
Barton, Ffolliott	Clonmelly - - -	Kesh - - -	Fermanagh
Brabazon, Henry Loftus	Sea-field - - -	Dunleer - - -	Louth
Bolton, Chichester	22, Temple-street - -	Dublin - - -	
Beeres, William	Newcastle - - -	Castlewellan - -	Down
Baker, John	1, Drumcondra-hill -	Dublin - -	Dublin
Berkeley, Robert	- - - - -	Cork - - -	Cork
Bourke, Richard	Kilmacow - - -	Waterford - - -	Waterford
Chamberlain, Tankerville	75, Stephen's-green -	Dublin - - -	Dublin
Childers, William	- - - - -	Enniskerry - - -	Wicklow
Cole, Hon. Arth. H., M. P.	Florence-court - -	Florence-court - -	Fermanagh
Connor, William	Myshall - - -	Bandon - - -	Cork
Crookshanke, Samuel	- - - - -	Derry - - -	Londonderry
Cooper, Edward J., M. P.	Macrea-castle - -	Collooney - - -	Sligo
Carter, William F.	Glebe-hill - - -	Tanderagee - - -	Armagh
Cunninghame, Robt. Gun	Mountkennedy - -	Newtown Mt. kennedy -	Wicklow
Crooke, Thomas, R. N.	Phibbsborough - -	Dublin - - -	Dublin
Campbell, William	Cuff-street - - -	Dublin - - -	Dublin
Coates, Charles	Tankersley - - -	Rathdrum - - -	Wicklow
Curtis, Rev. Joseph	Summerville - -	Booterstown, Dublin -	Dublin
Dancer, Sir Amyrald, Bt.	Northland - - -	Cloghjordan - -	Tipperary
Dobbs, Richard	Castle Dobbs - -	Carrickfergus - -	Antrim
De Renzi, John	- - - - -	Clonegal - - -	Wexford
Dickson, Joseph	Ballyfree - - -	Wicklow - - -	Wicklow
Dowse, Richard B.	Dorset-street - -	Dublin - - -	Dublin
De Butts, Frederick	- - - - -	Wicklow - - -	Wicklow
Dean, Robert	- - - - -	Cork - - - -	Cork
D'Olier, Nicholas O.	Ely-place - - -	Dublin - - -	Dublin
Douglass, Thomas	Mount Ida - - -	Dromore - - -	Down
Donovan, Richard	Ballymore-house - -	Camolin - - -	Wexford
Evans, Robert	- - - - -	Dungannon - - -	Tyrone
Eccles, J. Ambrose	Cronroe - - -	Ashford - - -	Wicklow
Eccles, Hugh	Killtymon - - -	Newtown Mt. kennedy -	Wicklow
Echlin, Henry	Mount-street - -	Dublin - - -	Dublin
Faussett, Charles	34, Gloucester-street -	Dublin - - -	Dublin
Fortescue, Matthew	Stephenstown - -	Ardee - - -	Louth
Filgate, William	Lisreny - - -	Ardee - - -	Louth
Flood, Rev. Richard	- - - - -	Longford - -	Longford
Folliott, John	Hollybrook - - -	Boyle - - - -	Roscommon
Fenton, Richard	Ballinaclea - - -	Baltinglass - - -	Wicklow
Finlay, Colonel Thomas	- - Fitzwilliam-square, Glencarick, Delgany.	Delgany - - -	Wicklow
Fitzgerald, Rev. James C.	- - - - -	Killaloe - - -	Clare
Gard, Richard	- - - - -	Cork - - - -	Cork
Gray, Samuel	- - - - -	Ballybay - - -	Monaghan
Graham, John	Sherrard-street - -	Dublin - - -	Dublin
Gilmore, James	40, Westmoreland-street	Dublin and Sligo - -	Sligo
Groome, Rev. Edward	Beaulieu - - -	Drogheda - - -	Louth
Glascott, John, jun.	Leeson-street - -	Dublin - - -	Dublin
Hamilton, George Alex.	Hampden - - -	Balbriggan - - -	Dublin
Hinds, George F.	- - - - -	Cavan - - -	Cavan
Hassard, Francis	Bawnboy - - -	Ballyconnell - -	Cavan
Halpin, Rev. Nicholas J.	- - - - -	Oldcastle - - -	Meath
Hill, Richard	Mountjoy-place - -	Dublin - - -	Dublin
Hassard, Alexander	Garden-hill - -	Enniskillen - - -	Fermanagh
Hamilton, Rev. Hugh	Gavaghy-glebe - -	Dromore - - -	Down
Hyndman, John Elliot	Roebuck-lodge - -	Dublin - - -	Dublin
Hamilton, Thomas C.	Hampden - - -	Balbriggan - - -	Dublin
Hore, Walter, jun.	Kilrush - - -	Newtonbarry - -	Wexford
Hall, Roger	Narrow-water - -	Rosstrevor - - -	Down
Hudson, Richard	Spring-farm - -	Delgany - - -	Wicklow
Henchy, P. Fitzgibbon, K.C.	Merrion-square - -	Dublin - - -	Dublin
Hill, William	Pill-lane - - -	Dublin - - -	Dublin
Hone, Addison	King's-hospital - -	Dublin - - -	Dublin

453

NAME.	RESIDENCE.	POST-TOWN.	COUNTY.
Hore, Rev. Walter	Kilrush	Newtownbarry	Wexford
Hore, James	Seafield	Gorey	Wexford
Irvine, S. G. D'Arcy	-	Dublin	Dublin
Irvine, John Robert	Violet Hill	Castleblaney	Monaghan
Irvine, Henry	Doroville	Irvinestown	Fermanagh
Jackson, H. T.	Hardwicke-street	Dublin	Dublin
Jones, Samuel	—	—	—
Jones, Arthur	Killenanick	Delgany	Wicklow
Johnston, James	Dromore Lodge	Cootehill	Cavan
Jocelyn, Viscount	Tollymore Park	Castlewellan	Down
Jones, Walter	Harcourt-street	Dublin	Dublin
Jones, James	Lower Gloucester-street	Dublin	Dublin
Jacob, Rev. Thomas	Coolkenno	Tullow	Wicklow
Jones, Robert, jun.	Fortland	Dromore (West)	Sligo
Kelly, Denis	Castle Kelly	-	Galway
Kyle, Henry Stopford	Palace	Cork	Cork
Kellett, Richard Orlando	Oakville	Clonmel	Tipperary
Lanigan, Robert	Harcourt-street	Dublin	Dublin
Lendrum, James	Jamestown	Enniskillen	Fermanagh
Lefroy, Antony George	Cardenton	Athy	Kildare
Lefroy, Anthony, M.P.	Newcastle	Ballymahon	Longford
Lambart, Gustavus	Beauparc	Slane	Meath
Lynar, Sir William W.	Marlborough-street	Dublin	Dublin
Long, John	Mary-street	Dublin	Dublin
Long, William	Mary-street	Dublin	Dublin
Longfield, Colonel John	Longueville	Mallow	Cork
Moore, George	Kippure Lodge	Blessington	Wicklow
Montgomery, Arthur H.	Bessmount Park	Monaghan	Monaghan
Maxwell, Somerset R.	Farnham	Cavan	Cavan
Montgomery, Major	Bessmount Park	Monaghan	Monaghan
Magill, William	-	Hillsborough	Down
Montgomery, Alexander	Bessmount Park	Monaghan	Monaghan
Montgomery, Robert	38, Upper Sackville-st.	Dublin	Dublin
Moore, Robert M.	Storm-hill	Aughnacloy	Tyrone
MacNeale, Robert	Ballymascanlan	Dundalk	Louth
MacNeale, Malcolm	Ballymascanlan	Dundalk	Louth
Moore, James	Strandfield	Dundalk	Louth
Mayne, John	Platanus, Leeson-street	Dublin	Dublin
Manning, Nathaniel	Drakestown	Ardee	Louth
Moore, John	Blessington-street	Dublin	Dublin
Morris, Abraham	Dunkettle	Cork	Cork
Monsell, John Samuel	Dunboe	Coleraine	Derry
Nixon, Alexander	Holfybrook	Lisniskea	Fermanagh
Nixon, Humphry Stewart	Nixon Lodge	Bellemullett	Mayo
Nettles, Richard Neville	Netterville Hall	Killenardrish	Cork
Neynoe, Edward Loftus	Castle Neynoe	Collooney	Sligo
Nixon, George A.	Dunbar Cottage	Enniskillen	Fermanagh
Nixon, James	4, Mountjoy-square	Dublin	Dublin
Nixon, Thomas	Dunbar House	Enniskillen	Fermanagh
Nugent, John	Mountjoy-street	Dublin	Dublin
Nugent, Oliver	Bobsgrove	Mount Nugent	Cavan
Nunn, John Nickson	-	Enniscorthy	Wexford
Ormsby, John	Castle Dargan	Sligo	Sligo
O'Hara, Rev. James	O'Harabrook	Ballymoney	Antrim
O'Callaghan, Rev. ——	—	—	—
Pratt, Colonel J.	Cabra	Kingscourt	Cavan
Pim, John	Newpark	Kildare	Kildare
Perceval, Col. Alex., M.P.	Temple House	Ballymote	Sligo
Plunkett, Hon. Charles	Upper Gardiner-street	Dublin	Dublin
Prior, Thomas Young	Roebuck	Dublin	Dublin
Palliser, Sir Hugh	Castle Palliser	-	Wexford
Percival, Westby	Knight's Brook	Trim	Meath
Ponsonby, William	Killcooley Abbey	Johnstown	Tipperary
Porter, Henry John	Tanderagee Castle	Tanderagee	Armagh
Preston, Sir William G.	Gloucester-street	Dublin	Dublin
Quinn, William Henry	-	Newry	Down
Radcliffe, Rev. Stephen	Lisnadill	Armagh	Armagh
Ryder, John	Ballinahinch	Newtown Mt. Kennedy	Wicklow
Rich, Sir George	Cavendish-row	Dublin	Dublin
Richardson, Edward	North Frederick-street	Dublin	Dublin
Richardson, Henry	Rossfad	Enniskillen	Fermanagh
Reed, Thomas	Baggot-street	Dublin	Dublin
Reed, William H., M.D.	Baggot-street	Dublin	Dublin
Rynd, Robert	Rynd Field	Enfield	Meath
Rye, J. Torson	Rye Court	Crookstown	Cork
Saunders, Lieut.-Gen.	Golden Fort	Baltinglass	Wicklow
Sankey, Robert Jones	Merrion-square	Dublin	Dublin

NAME.	RESIDENCE	POST-TOWN.	COUNTY.
Sandys, Robert	Dargle Cottage	Bray	Wicklow
Swan, Joseph	33, Merrion-street	Dublin	Dublin
Sheehan, Remmy Henry	27, Parliament-street	Dublin	Dublin
Stewart, Mervyn	Mervyn House	Ballygawley	Tyrone
St. George, Stepney	Headfort Castle	Westport	Mayo
Sweeny, Welbore Ellis	Mountjoy-square	Dublin	Dublin
Schoales, Adam	- - - - -	Derry	Derry
Stewart, Sir H. Bart., M.P.	Ballygawley House	Ballygawley	Tyrone
Stuart, Hon. A. G.	Lisdhu	Dungannon	Tyrone
St. George, Sir Rd., Bart.	Woodstock	Johnstown	Kilkenny
Stock, Lucius	Killincarrick	Delgany	Wicklow
Stewart, Thomas	6, Leinster-street	Dublin	Dublin
Sparrow, Joseph	Hollymount	Wicklow	Wicklow
Synnott, Marcus	Ballymoyre Lodge	Ballymoyre	Armagh
Semple, J., jun.	Marlborough-street	Dublin	Dublin
Saurin, Mark Anthony	Palace	Dromore	Down
Schoales, John, jun.	Fitzwilliam-square	Dublin	Dublin
Smith, Robert	31, Fitzwilliam-street	Dublin	Dublin
Smith, Edward John	North Frederick-street	Dublin	Dublin
Smythe, W. B.	Barbavilla	Drumcrea	Westmeath
Stack, Rev. William G.	- - - - -	Omagh	Tyrone
Staples, Edmond	Durrow House	Castle Durrow	Queen's County
Stratford, Hon. Chas. H.	Stratford Lodge	Baltinglass	Wicklow
Speer, Richard Donovan	Granite-field	Blackrock	Dublin
St. George, Acheson	- - - - -	Armagh	Armagh
Swan, Percival	Dorset-street	Dublin	Dublin
Swan, Edmond L.	Lombardstown House	Abbeyleix	Queen's County
Thompson, John	- - - - -	Cavan	Cavan
Tottenham, Charles, jun.	Upper Merrion-street	Dublin	Dublin
Tuthill, Rev. J. B.	Glebe	Ballyshannon	Donegal
Tipping, Francis	- - - - -	Dundalk	Louth
Thompson, David P.	- - - - -	Tralee	Kerry
Trench, John Eyre	- - - - -	Carlow	Carlow
Vesey, Colonel	Lucan House	Lucan	Dublin
Verner, Edward, M.D.	Peter-street	Dublin	Dublin
Ward, William R.	Baggot-street	Dublin	Dublin
Warren, Alderman Samuel	Mespil	Dublin	Dublin
Wingfield, Hon. Col. E.	Cork Abbey	Bray	Wicklow
Westby, Edward	High Park	Baltinglass	Wicklow
Whelan, Sir Thomas	Lower Fitzwilliam-street	Dublin	Dublin
Wilson, William, M.D.	Littleton Lodge	Stillorgan	Dublin
Waring, Lucas	- - - - -	Lisburn	Antrim
Waring, Thomas	- - - - -	Newry	Down
Woods, George	Milverton	Balbriggan	Dublin
Young, John, M.P.	Baileboro' Castle	Bailieboro'	Cavan
Young, Rev. George H.	Ballywillwill	Castlewellan	Antrim

ANTRIM.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	James Watson, Esq.	Brook Hill	Lisburn
Deputy Grand Master	George Macartney, Esq.	Lisanoure Castle	Dervock
Grand Chaplain	Rev. —— Thompson.	—	—
Grand Treasurer	H. T. Higginson, Esq.	- - - - -	Lisburn
Grand Secretary	Charles Leslie, Esq.	Leslie Hall	Ballymoney
Assistant Grand Secretary	E. M'Naghten, Esq.	Merrion Avenue	Booterstown

DISTRICT.	District Masters.	No. of Lodges in each District.	DISTRICT.	District Masters.	No. of Lodges in each District.
Glenavy	Edward Bell	11	Aghalee	William Ferris	6
Belfast	William Clawson	32	Ballymena	William Duffin	19
Lisburn	Thomas Mussen	24	Upper Dunluce	Rev. J. O'Hara	7
Ballinderry	John M'Coy	12	Braide	James Thompson	5
Antrim	Henry Grant	9	Six-mile-water	Rev. H. Johnston	14
Drumra	John Harbison	10	Middle Dunluce	John S. Moore	9
Denaghy	Thomas Sinclair	10	Lower Dunluce	Rev. John Reid	9
Aboghill	John Blackwood	7	Clough	James M'Henry	10
Rasharkin	James Arthur	9	Larne	—— Hume	—
Portglenone	William Hogg	8	Killead	—— Molyneaux	—

435

ARMAGH.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master - -	Visct. Mandeville, M. P.	Tanderagee Castle -	Tanderagee
Deputy Grand Master -	Lt. Col. W. Verner, M.P.	Church-hill - - -	Moy
Grand Chaplain - -	Rev. James Blacker -	- - - - - -	Keady
Grand Treasurer - -	Thomas Atkinson, esq. -	Crowhill - - -	Loughgall
Grand Secretary - -	James Verner, esq. -	Holles-street - -	Dublin
Assistant Grand Secretary	Stewart Blacker, esq. -	Middle Gardiner-street -	Dublin

DISTRICT.	District Masters.	RESIDENCE.	POST-TOWN.	Numbers of Lodges.
1. Portadown -	Mr. J. Hamilton	Portadown -	- - -	- - 7, 8, 9, 10, 13, 18, 19, 20, 25, 31, 35, 40, 56, 58, 78, 80, 81, 89, 99, 107, 172, 417, 516, 948, 1301
2. Rich-hill -	Mr. Hen. Pillow	- - Care of Mr. T. Moor, Market-street.	Armagh -	- - 11, 47, 54, 79, 95, 114, 133, 936, 1292, 1461, 1651, 1652
3. Loughgall -	Edw. Obre, esq. -	Clantilue - -	Loughgall -	- - 2, 5, 14, 21, 28, 36, 48, 52, 53, 64, 66, 84, 85, 97, 98, 101, 104, 106, 118, 122, 161, 162, 166, 228, 428, 670, 700, 812, 817, 1434
4. Tanderagee -	Robt. Hardy, esq.	Cooley-hill -	Tanderagee -	- - 32, 53, 60, 61, 74, 76, 102, 105, 108, 110, 115, 116, 122, 127, 139, 209, 253, 254, 305, 308, 309, 318, 710, 717, 739, 1241, 1514
5. Armagh -	Mr. E. Anderson	- - Care of Mr. T. Moor.	Armagh -	- - 86, 109, 174, 190, 345, 347, 353, 619, 670, 1037, 1038, 1033, 1249, 1406, 1405
6. Lurgan - -	Jos. Wilson, esq.	Lurgan - -	- - -	- - 12, 15, 16, 17, 22, 23, 24, 26, 27, 41, 43, 44, 46, 48, 57, 63, 82, 91, 103, 120, 123, 204, 230, 252, 352, 371, 372, 388, 416, 556, 732, 754, 1558, 1654
7. Kilileagh -	Mr. Wm. Gordon	Tynan - -	- - -	- - 6, 29, 289, 297, 299, 311, 390, 426, 430, 768, 775, 1268, 1282, 1411, 1413, 1494
8. Keady - -	Mr. Rt. Maxwell	Orange-hill -	Keady - -	- - 37, 88, 219, 229, 298, 972, 1236, 1428
9. Newtown-Hamilton.	Mr. Nevin M'Connel.	- - Newtown-Hamilton.	- - -	- - 117, 153, 363, 687, 1157, 1158, 1159, 1160
10. Charlemont -	Mr. Jas. Vogan -	- - Polnagh, near Kilileagh.	- - -	- - 51, 59, 94, 99, 119, 132, 150, 203, 222, 294, 312, 510, 620, 665, 743, 788, 814, 958, 976, 1181, 1211, 1237, 1238, 1303, 1330, 1406, 1481, 1556
Markethill - -	Mr. E. M'Sweeney	Markethill -	- - -	- - 59, 99, 119, 132, 222, 294, 303, 312, 510, 620, 665, 743, 788, 814, 958, 976, 1181, 1211, 1237, 1238, 1303, 1330, 1406, 1481, 1556

CAVAN.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	Richard Bell, esq.	Drumheel	Rosscarbin
Deputy Grand Master	George T. B. Booth, esq.	Drumcarbin	Cavan
Grand Chaplain	Rev. G. B. Moffatt	Drumlane	Killeshandra
Grand Treasurer	William Pollock, esq.	-	Ballina
Grand Secretary	Francis Marguerin, esq.	Ballyhaise	Cavan
Assistant Grand Secretary	Edw. Cottingham, esq.	Belle Field	Dublin

DISTRICT.	District Masters.	RESIDENCE.	POST-TOWN.	Numbers of Lodges.
Cavan	John Wilson, esq.	Ballinaugh	Crossdoney	177, 223, 261, 604, 605, 611, 613, 641, 1132, 1282, 1474, 1580, 1621, 1622, 1623, 1624, 1625, 1628
Killeshandra	Rich. Young, esq.	Lakefield	Killeshandra	307, 308, 331, 344, 394, 1521, 1579, 1758, 1759
Belturbet	Mr. Hen. Prouse	Belturbet	Belturbet	212, 348, 606, 607, 612, 615, 1125, 1127
Ballyconnel	Mr. Wm. Taylor	Ballyconnel	Ballyconnel	393, 399, 425, 1553
Cootehill	Mr. Wm. Clarke	Cootehill	Cootehill	262, 267, 343, 451, 593, 1316, 1518, 1724, 1729, 1730
Arvagh	Wm. Pollock, esq.	Ballinaugh	Crossdoney	378, 418, 609, 639, 720, 1129, 1156, 1552, 1691
Ballimaccue	Mr. Wm. Stafford	Gradam	Ballyjamesduff	413, 435, 444, 535, 608, 882, 1371, 1450
Bailieboro'	Mr. Wm. Beckett	Aughnahu	Bailieboro'	56, 179, 248, 251, 282, 311, 577, 614, 845, 1128, 1280, 1313, 1401, 1448

CARLOW.

No County Grand Lodge.

Lodges: No. 149, attached to County Wicklow; No. 846, attached to County Wexford; No. 1005.

CORK.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	Robert Hedges Eyre, esq.	Macroom Castle	Macroom
Deputy Grand Master	Joseph Leycester, esq.	-	Cork
Grand Chaplain	Rev. H. Johnston	Magourney Glebe	Macroom
Grand Secretary	Robert Nettles, esq.	Netterville Hall	Killevardrish
Grand Treasurer	Richard H. Beecher, esq.	Hollybrook	Skibbereen
Assistant Grand Secretary	Richard Maunsell, esq.	-	Dublin

This County is not divided into Districts.

Numbers of Lodges: 540, 655, 658, 798, 886, 983, 1002, 1029, 1063, 1084, 1102, 1131, 1141, 1432, 1530, 1533, 1534, 1570, 1649, 1677, 1728.

DONEGAL.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	Sir E. Hayes, bart., M. P.	Drumboe Castle	Stranorlar
Deputy Grand Master	Robt. Montgomery, esq.	Convoy House	Convoy
Grand Chaplain	Rev. E. Ellison	Killymara Glebe	Donegal
Grand Treasurer	William Wray, esq.	Oak Park	Letterkenny
Grand Secretary	Daniel Todd, esq.	Castle	Buncrana
Assistant Grand Secretary	John Beers, esq.	—	—

DISTRICT.	District Master.	RESIDENCE.	POST TOWN.	Numbers of Lodges.
1. Lifford - -	Mr. W. M'Intosh	Nassau-hall -	Strabane -	- - 334, 346, 774, 992, 1007, 1190, 1319, 1441, 1499.
2. Ballintra -	Mr. S. Crawford	Ballintra - -	Ballyshannon -	- - 466, 733, 832, 1146, 1174, 1439, 1452, 1471, 1498, 1618, 1627.
3. Donegal -	Mr. A. Holmes -	Donegal - -	Donegal -	757, 1013.
4. Ennishowen -	Mr. G. Devonport	Malin - -	Carn - -	1320.

DOWN.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master - -	N. D. Cromelin, esq. -	Carrowden - - -	Donaghadee
Deputy Grand Master -	John Ellis, esq. - -	- - - - -	Newry
Grand Chaplain - -	Rev. Holt Waring -	Waringstown - -	Banbridge
Grand Treasurer - -	Alexander Lindsay, esq.	Mullaghmore - -	Rathfriland
Grand Secretary - -	Robert H. Dolling, esq.	Maralin Glebe - -	Moira
Assistant Grand Secretary	Henry Murphy, esq. -	Baggot-street - -	Dublin

DISTRICT.	District Master.	RESIDENCE.	POST TOWN.	Numbers of Lodges.
1. Lower Iveagh -	R. H. Dolling, esq.	Maralin Glebe -	Moira - -	- - 14, 39, 62, 65, 67, 70, 71, 75, 83, 100, 113, 125, 130, 144, 235, 237, 258, 287, 288, 319, 345, 442, 477, 529, 530, 554, 570, 602, 616, 667, 730, 752, 792, 793, 828, 834, 851, 933, 982, 1030, 1181, 1193, 1302, 1426, 1427, 1443, 1482, 1559, 1586, 1604, 1608, 1770.
2. Lecale - -	Wm. Beers, esq.	- - Brook-cottage, Newcastle.	Castlewellan -	- - 313, 356, 358, 359, 360, 430, 431, 432, 548, 549, 673, 1014, 1073, 1215, 1446, 1463, 1464, 1465, 1563, 1590, 1591, 1606, 1680, 1699, 1700, 1703, 1825.
3. Rathfriland -	A. Lindsay, esq.	Mullaghmore -	Rathfriland -	- - 140, 153, 300, 326, 436, 569, 574, 575, 726, 746, 765, 827, 847, 976, 1183, 1286, 1455, 1456.
4. Ards - -	R. Nicholson, esq.	Ballow - -	Bangor - -	- - 552, 836, 1051, 1052, 1054, 1055, 1056, 1057, 1077, 1310, 1481, 1769.
5. Saintfield -	- - Mr. Hugh Taylor, jun.	Kilmore - -	Downpatrick -	- - 11, 547, 550, 551, 620, 659, 660, 703, 706, 783, 808, 1313, 1454, 1464, 1541, 1543, 1545, 1607, 1609, 1646, 1661, 1662, 1663, 1676, 1678, 1679, 1683, 1744.
6. Mourne - -	Mr. Thos. Boyd	Kilkeel - -	- - -	- - 342, 343, 357, 424, 1034, 1035, 1453, 1556, 1587, 1589, 1702.

The County Grand Secretary reports that he can get no returns from the two following Districts:

7. Banbridge -	Mr. A. Morton -	Banbridge.	—	—
8. Newry - -	John Ellis, esq. -	Newry.	—	—

CITY OF DUBLIN.

Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	Post Town.
Grand Master	Jos. Pasley, esq.	-	Dublin
Deputy Grand Master	Allan Ellison, esq.	15, Inns'-quay	Dublin
Grand Chaplain	Rev. C. Boyton	Trinity College	Dublin
Grand Treasurer	Wm. B. Rogerson, esq.	18, Dame-street	Dublin
Grand Secretary	Jno. J. Butler, esq.	Gardiner-street	Dublin
Assistant Grand Secretary	Joseph A. Newell, esq.	76, Marlborough-street	Dublin

Numbers of Lodges, 440, 505, 566, 780, 1619, 1640, 1660, 1672, 1679, 1699, 1704, 1708, 1738, 1741, 1743.

COUNTY OF DUBLIN.—No Grand Lodge in this County.—Numbers of Lodges, 599, 800.

FERMANAGH.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	Earl of Enniskillen	Florence Court	Enniskillen
Deputy Grand Master	Edward Archdall, esq.	-	Enniskillen
Grand Chaplain	Rev. James Tuthill.		
Grand Treasurer	Henry Richardson, esq.	Rossfad	Enniskillen
Grand Secretary	William D'Arcy, esq.	Necarn Castle	Irvinestown
Assistant Grand Secretary	Thomas Long, esq.	Mary-street	Dublin.

No Returns whatever from this county.

KILDARE.—No Grand Lodge in this County.—Number of Lodge, 811.

KING'S COUNTY.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	Post Town.
Grand Master	Guy Atkinson, esq.	Cangort	Shinrone
Deputy Grand Master	Robert Baker, esq.	Bellmount	Cloghan
Grand Chaplain	Rev. Wm. B. Fry	Dunkerrin Glebe	Moneygall
Grand Treasurer	Ben. F. White, esq.		
Grand Secretary	John Ryall, esq.	Kilmain	Parsonstown
Assistant Grand Secretary	P. F. Drought, esq.	-	Dublin.

Numbers of Lodges, 302, 580, 1809.

LEITRIM.—No Returns.—Twenty-nine Lodges in this County.

LIMERICK.—No County Grand Lodge.—Numbers of Lodges, 1060, 1627, 1659.

LONGFORD.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	Post Town.
Grand Master	Wm. L. Galbraith, esq.	Curregrahan	Edgeworthstown
Deputy Grand Master	Rich. Armstrong, esq.	Cloubart	Longford
Grand Chaplain	Rev. —— Parkinson	Killowe	Longford
Grand Treasurer	B. C. Slator, esq.	-	Colehill
Grand Secretary	Wm. Coates, esq.	Rockspring	Longford.

Numbers of Lodges, 596, 597, 925, 1530, 1595, 1596, 1614, 1615.

COUNTY OF LONDONDERRY.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	Rev. John Graham	Magilligan Glebe	Newtownlimavady
Deputy Grand Master	Robert Forrester, esq.	Clover Hill	Maghera
Grand Chaplain	Rev. Thomas Lindsay	- - - -	Moneymore
Grand Treasurer	John Cochran, esq.	- - - -	Coleraine
Grand Secretary	Henry Richardson, esq.	Somerset	Coleraine
Assistant Grand Secretary	William Graham, esq.	- - - -	Dublin.

DISTRICT.	District Master.	RESIDENCE.	Post Town.	Numbers of Lodges.
1. Castledawson	Mr. David Henderson.	Maghera	- - -	96, 97, 115, 121, 131, 169, 209, 304, 306, 400, 401, 476, 678, 679, 681, 682.
2. Coleraine	John Cochran, esq.	Coleraine	- - -	87, 256, 316, 411, 431, 579, 735, 742, 909, 930, 1022.
3. Magherafelt	Mr. G. Lenox	Magherafelt	- - -	268, 269, 270, 376, 711, 1015, 1024.
4. Garvagh	Wm. S. Smith, esq.	Glebe-hill	Garvagh	202, 271, 273, 350, 358, 359, 360, 373, 374, 380, 642, 643, 646, 647, 648.
5. Kilrea	Mr. Chas. Stewart	Kilrea	- - -	159, 161, 175, 290, 365, 635.
6. Newtownlimavady.	Mr. Jas. Sandford	Newtownlimavady	- - -	255, 259, 260, 265, 414, 565, 644, 645, 650, 656, 657.
7. Ballyronan	Mr. Jas. Sandes	Ballyronan	Magherafelt	120, 292, 322, 480, 482, 485, 695, 951.
8. Macosquin	Henry Richardson, esq.	Somerset	Coleraine	4, 212, 696, 1018, 1019, 1020, 1021, 1037.
9. Tamlaught O'Crilly.	Mr. Francis M'Cullough.	Cleady, near Portglenone.	- - -	228, 229, 230, 935, 1177, 1178.

CITY OF LONDONDERRY.—Numbers of Lodges, 433, 816, 1087, 1496, 1688.

LOUTH.—No Grand Lodge in this County.—Numbers of Lodges, 175, 556, 741.

MAYO.—No Grand Lodge in this County.—Numbers of Lodges, 807, 1023, 1264, 1266, 1502.

MEATH.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	Post Town.
Grand Master	Hon. Randall Plunkett	Dunsany Castle	Dunshaughlin
Deputy Grand Master	Henry Smith, esq.	Annesbrook	Drogheda
Grand Chaplain	Rev. C. Boyton	- - -	Letterkenny
Grand Treasurer	Gustavus Lambert, esq.	Beauparc	Slane
Grand Secretary	W. B. Wade, esq.	Clonabreny	Crossakeel
Assistant Grand Secretary	Hen. Murphy, esq.	Baggot-street	Dublin.

Numbers of Lodges, 702, 721, 802, 824.

MONAGHAN.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	Tho. C. Stuart Corry, esq.	Rockcorry-castle	Cootehill
Deputy Grand Master	James Woodwright, esq.	Gola-house	Monaghan
Grand Chaplain	Rev. H. Lucas	Kilmanin-glebe	Monaghan
Grand Treasurer	Thomas Johnson, esq.	Fort Johnston	Glasslough
Grand Secretary	Henry Johnson, esq.	Race-course	Monaghan
Assistant Grand Secretary	John J. Butler, esq.	Gardiner-street	Dublin

DISTRICT.	District Master.	RESIDENCE.	POST-TOWN.	Number of Lodges.
Monaghan	Mr. Thomas Hamilton.	Monaghan		185, 267, 272, 341, 367, 368, 370, 500, 582, 584, 585, 587, 588, 589, 590, 763, 777, 809, 1138, 1199, 1203, 1245, 1285, 1287.
Castleblaney	Mr. Samuel Gray	Ballibay	Ballibay	211, 301, 437, 509, 572, 573, 585, 601, 629, 662, 689, 949, 953, 976, 987, 1194, 1497, 1652, 1654, 1655, 1656, 1658, 1659.
Dartry	Mr. Benj. Cooper	Tanderagee	Clones	193, 249, 264, 266, 278, 279, 283, 499, 519, 718, 760, 789, 1639, 1805.
Clones	Captain Jason Hassard.	Cara-house	Clones	263, 284, 365, 813, 1635, others not returned.
Treugh	No returns.	—	—	—
Drum	Alexander Lewis	Drum	Cootehill	280, 333, 571, 723, 932, 1281, 1496, 1555, 1569.

QUEEN'S COUNTY.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	Chidley Coote, esq.	Huntington	Portarlington
Deputy Grand Master	Vacant.	—	—
Grand Chaplain	Rev. Hunt Johnston		Stradbally
Grand Treasurer	Barker Thacker, esq.	Ballymellish	Borris-in-Ossory
Grand Secretary	—	—	—
Assistant Grand Secretary	Henry Murphy, esq.	Baggot-street	Dublin

Numbers of Lodges, 781, 821, 881, 903, 1540, 1548, 1573, 1575.

ROSCOMMON.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST-TOWN.
Grand Master	Henry Fry, esq.	Fry-brook	Boyle
Deputy Grand Master	Edward Fry, esq.	Fry-brook	Boyle
Grand Chaplain	Rev. F. Irwin		Castlerea
Grand Treasurer	Henry Fry, sen., esq.	Richmond-street	Dublin
Grand Secretary	Robert Fry, esq.	Richmond-street	Dublin
Assistant Grand Secretary	—	—	—

Number of Lodges, 1810.

SLIGO.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	Colonel John Irwin	Tanragee	Collooney
Deputy Grand Master	Jeremiah Jones, esq.	-	Sligo
Grand Chaplain	Rev. John Stack	-	Sligo
Grand Treasurer	James Beatty, esq.	—	—
Grand Secretary	Cooper Armstrong, esq.	-	Sligo
Assistant Grand Secretary	Thomas Fenton, esq.	Russell-place	Dublin

No returns from this county.

TIPPERARY.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	Hon. Chas. J. K. Monck	Belville	Templemore
Deputy Grand Master	William H. Birch, esq.	Brickgrove	Roscrea
Grand Chaplain	Rev. Samuel Ferguson.	—	—
Grand Treasurer	Theo. B. Wellington, esq.	Richmond-place	Templemore
Grand Secretary	John Kennedy, esq.	Spafield	Borris-in-Ossory
Assistant Grand Secretary	Hugh R. Baker, esq.	Sir John's-quay	Dublin

Numbers of Lodges, 365, 778, 896.

TRINITY COLLEGE GRAND DISTRICT.

Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	James C. Lowry, esq.	Rockdale	Cookstown
Deputy Grand Master	James Lowry, esq.	Fitzwilliam-place	Dublin
Grand Chaplain	Rev. S. Thompson	-	Lucan
Grand Treasurer	Sir Drury J. Dickinson	North Great George's st.	Dublin
Grand Secretary	William Swan, esq.	Dorset-street	Dublin
Assistant Grand Secretary	Charles C. Beresford, esq.	Termon	Dungannon.

This Lodge does not sit under a warrant.

TYRONE.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	Joseph Greer, esq.	Desertcreight	Cookstown
Deputy Grand Master	James Lowry, esq.	Rockdale	Cookstown
Grand Chaplain	Rev. R. Murray	-	Ballygawley
Grand Treasurer	Hon. A. G. Stuart	Lisdhu	Dungannon
Grand Secretary	James C. Lowry, esq.	Rockdale	Cookstown
Assistant-Grand Secretary	—	—	—

DISTRICT.	District Masters.	RESIDENCE.	POST TOWN.	Numbers of Lodges.
1. Killyman	Jackson Lloyd, esq.	Moy	-	- - 3, 33, 90, 92, 93, 157, 163, 178, 183, 206, 296, 338, 364, 375, 429, 708, 755, 856, 1012, 1220, 1250, 1283, 1477, 1611.
2. Stewartstown	Mr. W. Galway	Stewartstown	-	- - 126, 142, 158, 160, 171, 180, 181, 194, 214, 216, 218, 271, 274, 275, 512, 627.

DISTRICTS.	District Masters.	RESIDENCE.	POST TOWN.	Numbers of Lodges.
3. Cookstown -	J.M'Cormack,esq.	Cookstown -	- - -	- - 111, 199, 270, 277, 304, 459, 469, 511, 524, 661, 686, 1192.
4. Castlecaulfield	Mr. Samuel King	Dungannon -	- - -	- - 30, 38, 273, 324, 748, 1229.
5. Pomeroy -	T. Irwin, esq. -	Dungannon -	- - -	- - 69, 202, 293, 294, 295, 325, 370, 628, 1011.
6. Annahoe -	J. Auketell, esq.	Aughnacloy -	- - -	- - 96, 156, 168, 186, 196, 197, 202, 286, 323, 336, 542, 675, 676, 677, 682, 734, 737, 857, 889, 897, 908, 1031, 1191, 1204, 1650.
7. Sixmilecross -	H. Irwin, esq. -	Omagh - -	- - -	- - 165, 406, 457, 490, 796, 833, 934, 1019, 1275, 1277, 1291, 1293, 1295.
8. Fintona - -	S. Vesey, esq. -	Fintona - -	- - -	- - 45, 208, 209, 383, 385, 386, 408, 409, 411, 463, 669, 831, 1248, 1252, 1302.
9. Ardstraw -	A. Crawford, esq.	Newtownstewart	- - -	- - 5, 39, 205, 288, 340, 462, 502, 508, 516, 606, 759, 1114, 1120.
10. Coagh - -	Mr. Alex. Gray	Coagh - -	- - -	- - 188, 198, 217, 794, 797, 1436.
11. Omagh -	M. Stewart, esq.	Omagh - -	- - -	- - 200, 226, 339, 380, 468, 673, 674, 731, 747, 826, 848, 850, 852, 853, 937, 1016, 1109, 1486, 1487, 1489, 1833.
12. Killen - -	Mr. J. Semple -	Castlederg -	- - -	- - 379, 381, 758, 773, 1272, 1488, 1490.
13. Benburb -	W. Harpur, esq.	Moy - -	- - -	- - 1, 4, 49, 50, 220, 460, 1139, 1201, 1202, 1261, 1414.
14. Strabane -	Sir J. Burgoyne	Strabane - -	- - -	- - 250, 251, 287, 334, 377, 503, 507, 533, 553, 577, 750.

WATERFORD.

No Grand Lodge in this County.

Numbers of Lodges, 884, 924.

WESTMEATH.

County Grand Officers.

Rank of Officer.	N A M E.	RESIDENCE.	POST TOWN.
Grand Master - -	Colonel G. S. Rochfort -	—	—
Deputy-Grand Master -	Captain Barlow - -	- - - - -	Moate, G.
Grand Chaplain - -	Rev. —— Cavendish -	—	—
Grand Treasurer - -	—	—	—
Grand Secretary - -	S. G. D'Arcy Irvine, esq.	—	—
Assistant-Grand Secretary	—	—	—

Number of Lodge, 1289.

WEXFORD.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	POST TOWN.
Grand Master	Robert William Phaire, esq.	Killoughran	Enniscorthy
Dep^{y} Grand Mas^{r}	Wm. Graham		Newtownbarry
Grand Chaplain	Rev. Edw. Brett	Ballynahallen	Enniscorthy
Grand Treasurer	Rich. Huson, esq.	Ballyoriel	Enniscorthy
Grand Secretary	Ephraim Hinson, esq.	Rossdroit	Enniscorthy
Assistant Grand Secretary.	William R. Ward	113, Baggot-street	Dublin

Numbers of Lodges, 709, 819, 820, 840, 842, 843, 844, 846, 1003, 1004, 1090, 1160, 1178, 1240, 1265.

WICKLOW.

County Grand Officers.

Rank of Officer.	NAME.	RESIDENCE.	Post Town.
Grand Master	Wm. Jones Westby, esq.	High Park	Baltinglass
Deputy Grand Master	Thomas Mills King, esq.	Kingston	Rathdrum
Grand Chaplain	Ven. Archdeacon Magee		Wicklow
Grand Treasurer	Abra. A. Nickson, esq.	Munny	Tullow
Grand Secretary	Michael Fenton, esq.	Ballinclea	Baltinglass
Assistant Grand Secretary	Rev. H. H. J. Westby	York-street	Dublin

DISTRICT.	District Master.	RESIDENCE.	Post Town.	Numbers of Lodges.
Shilelagh	Abra. A. Nickson	Munny	Tullow	801, 1666, 1694, 1739.
Ovoca	Edward Sherwood	Redcross	Arklow	860, 942, 980, 1165, 1243.
Talbotstown	Rev. H. H. J. Westby.	High Park	Baltinglass	149, 902, 1089, 1123, 1163, 1771.
Newtownmountkennedy.	Right Hon. Earl of Rathdown.	Charleville	Bray	862, 945, 1020, 1707.

Grand Master's Lodge, 1500.

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1	William M'Cudden	Benburb	Tyrone	Dyan.	
2	- - -	Loughgall	Armagh.		
3	Joseph Black	Killyman	Tyrone	Moy	Moy.
4	George Ewings	Benburb	Tyrone	Dyan.	
	Edward Campbell	Macosquen	Derry	Rengrosh.	
5	William Johnston	Ardstraw	Tyrone	Ardstraw	Strabane.
		Loughgall	Armagh.		
6	- - - -	Kilileagh	Armagh.		
			Down.		
7	- - - -	Portadown	Armagh.		
	William Seeds	Belfast	Antrim	Belfast	Belfast.
8	- - - -	Portadown	Armagh.		
9	- - - -	Portadown	Armagh.		
10	- - - -	Portadown	Armagh.		
11	Andrew Woods	Saintfield	Down	Barnamerghery	Saintfield.
	Joseph Hewitt	Richhill	Armagh	Richhill.	
12	- - - -	Lurgan	Armagh.		
13	- - - -	Portadown	Armagh.		
14	William Pennington	Lower Iveagh	Down	Ballylough	Warington.
		Loughgall	Armagh.		
15	- - - -	Lurgan	Armagh	Lurgan	Lurgan.
16	John Barris	Lurgan	Armagh	Lurgan	Lurgan.
17	- - - -	Lurgan	Armagh.		
18	- - - -	Portadown	Armagh.		
19	- - - -	Portadown	Armagh.		
20	- - - -	Portadown	Armagh.		
		Banbridge	Down.		
21	- - - -	Loughgall	Armagh.		
		Banbridge	Down.		
22	- - - -	Lurgan	Armagh.		
		Larne	Antrim.		
23	- - - -	Lurgan	Armagh.		
24	- - - -	Lurgan	Armagh.		
25	- - - -	Portadown	Armagh.		
		Banbridge	Down.		
26	- - - -	Lurgan	Armagh.		
	Andrew Moreton	Banbridge	Down	Banbridge	Banbridge.
27	- - - -	Lurgan	Armagh.		
		Banbridge	Down.		
28	- - - -	Loughgall	Armagh.		
29	- - - -	Kilileagh	Armagh.		
30	James Cuddy	Castlecaulfield	Tyrone	Cullenfad	Dungannon.
31	- - - -	Portadown	Armagh.		
32	- - - -	Tanderagee	Armagh.		
33	Richard Lloyd	Killyman	Tyrone	Tamnamore	Moy.

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
34	- - - -	Fintona	Tyrone.		
35	- - - -	Portadown	Armagh.		
36	- - - -	Loughgall	Armagh.		
37	James Leslie	Keady	Armagh	Roan.	
		Newry	Down.		
38	Matthew Dickson	Castlecaulfield	Tyrone	Dristema	Dungannon.
39	William Greer	Lower Iveagh	Down	Moira	Moira.
39	Robert Charlton	Ardstraw	Tyrone	Ardstraw	Strabane.
40	- - - -	Portadown	Armagh.		
41	- - - -	Lurgan	Armagh.		
42	- - - -	Aughalee	Antrim.		
43	- - - -	Lurgan	Armagh.		
44	- - - -	Lurgan	Armagh.		
45	John M'Feetors	Fintona	Tyrone	Fintona.	
46	- - - -	Lurgan	Armagh.		
47	John Beck	Richhill	Armagh	Hamiltonsbawn.	
	Thomas Summers	Glasslough	Monaghan	Glasslough.	
48	- - - -	Loughgall	Armagh.		
		Lurgan	Armagh.		
49	William Harper	Benburb	Tyrone	Moy.	
50	Robert Miller	Benburb	Tyrone	Benburb.	
51	William Harper	Charlemont	Armagh.		
52	- - - -	Loughgall	Armagh.		
53	- - - -	Loughgall	Armagh.		
		Tanderagee	Armagh.		
54	Thomas Allen	Richhill	Armagh	Shewish.	
		Belfast	Antrim.		
55	- - - -	Larne	Antrim.		
56	- - - -	Portadown	Armagh		
	James Ray	Bailieboro'	Cavan	- - -	Bailieboro'.
57	- - - -	Lurgan	Armagh.		
58	- - - -	Portadown	Armagh.		
59	Samuel Vint	Markethill	Armagh	Kilcon	Markethill.
60	- - - -	Tanderagee	Armagh.		
61	- - - -	Tanderagee	Armagh.		
62	Samuel Moore	Lower Iveagh	Down	Gahonsbridge	Waringstown.
63	- - - -	Lurgan	Armagh.	Maralin.	
64	- - - -	Loughgall	Armagh.		
65	John Doak	Lower Iveagh	Down	Ballykelly	Waringstown.
66	- - - -	Loughgall	Armagh.		
67	John M'Alister	Lower Iveagh	Down	Waringstown	Waringstown.
68	- - - -	Ballinderry	Antrim.		
69	William Wallace	Pomeroy	Tyrone	Castlecaulfield	Dungannon.
		Larne	Antrim.		
70	Thomas Dowey	Lower Iveagh	Down	Moira	Moira.

71	Samuel Irwin	Lower Iveagh	Down	Maralin	Moira.	114	William Hutchinson	Richhill	Armagh	Hockley.			
72	- - - -	Ballinderry	Antrim.			115	- - - -	Tanderagee	Armagh.				
73	- - - -	Glenavy	Antrim.				Barclay Kennedy	Castledawson	Derry.				
74	- - - -	Tanderagee	Armagh.			116	- - - -	Tanderagee	Armagh.				
75	James Beatty	Lower Iveagh	Down	Donacleney Bridge	Waringstown.	117	- - - -	Newtn. Hamil.	Armagh.				
76	- - - -	Tanderagee	Armagh.					Newtn. Hamil.	Armagh.				
77	- - - -	Aughadowey	Derry.			118	- - - -	Loughgall	Armagh.				
78	- - - -	Portadown	Armagh.			119	William Johnston	Markethill	Armagh	Markethill	Markethill.		
79	James Donaldson	Richhill	Armagh	Clanroot.		119	- - - -	Charlemont	Armagh.				
80	- - - -	Portadown	Armagh.			120	- - - -	Lurgan	Armagh.				
81	- - - -	Portadown	Armagh.				Matthew Johnston	Ballyronan	Derry.				
82	- - - -	Lurgan	Armagh.					Banbridge	Down.				
83	John Waring	Lower Iveagh	Down	Clare of Waringstn.	Waringstown.	121	Thomas Hamilton	Castledawson	Derry.				
84	- - - -	Loughgall	Armagh.					Lisburn	Antrim.				
85	- - - -	Loughgall	Armagh.			122	- - - -	Loughgall	Armagh.				
86	- - - -	Armagh	Armagh.			123	- - - -	Lurgan	Armagh.				
		Ballinderry	Antrim.					Banbridge	Down.				
87	Robert Weir	Coleraine	Derry	Coleraine.		124	- - - -	Glenary	Antrim.				
88	Hans Smith	Keady	Armagh	Crosskeys.		125	John Smith	Lower Iveagh	Down	Black Scull	Banbridge.		
89	- - - -	Portadown	Armagh.			126	George Wilson	Stewartstown	Tyrone	Dunaghy	Stewartstown.		
90	John Watt	Killyman	Tyrone	Moy	Moy.	127	- - - -	Tanderagee	Armagh.				
91	- - - -	Lurgan	Armagh.			128	- - - -	Lisburn	Antrim.				
92	Thomas Hide	Killyman	Tyrone	Drumcrow	Moy.	129							
93	Abraham Heazleton	Killyman	Tyrone	Bovain	Moy.	130	Nathaniel M'Keon	Lower Iveagh	Down	Maze	Hillsboro'.		
94	William Clarke	Charlemont	Armagh.			131	- - - -	Castledawson	Derry.				
95	James Hughes	Richhill	Armagh	Ballylaney.		132	David Edwards	Markethill	Armagh	Mullabrack	Markethill.		
96	Robert Gilkinson	Annahoe	Tyrone	Clenanesse	Aughnacloy.		- - - -	Charlemont	Armagh.				
	Andrew M'Sweeny	Castledawson	Derry.			133	William Fullerton	Richhill	Armagh	Mullalelish.			
97	- - - -	Loughgall	Armagh.			134	- - - -	Sixmilewater	Antrim.				
	James Ellis	Castledawson	Derry.			135	- - - -	Derryaghy	Antrim.				
98	- - - -	Loughgall	Armagh.			136	- - - -	Ballinderry	Antrim.				
99	- - - -	Portadown	Armagh.			137	- - - -	Derryaghy	Antrim.				
	Matthew M'Elroy	Markethill	Armagh	Devarnagh	Markethill.			Banbridge	Down.				
100	Henry Livingston	Lower Iveagh	Down	Clare	Waringstown.	138	- - - -	Derryaghy	Antrim.				
101	- - - -	Loughgall	Armagh.			139	- - - -	Tanderagee	Armagh.				
102	- - - -	Tanderagee	Armagh.			140	James Rean	Rathfriland	Down	Ballyward	Rathfriland.		
103	- - - -	Lurgan	Armagh.			141	- - - -	Lisburn	Antrim.				
104	- - - -	Loughgall	Armagh.			142	Robert Newel	Stewartstown	Tyrone	Stewartstown	Stewartstown.		
105	- - - -	Tanderagee	Armagh.			143	- - - -	Ballinderry	Antrim.				
106	- - - -	Loughgall	Armagh.			144	James Craig	Lower Iveagh	Down	Hillsboro'	Hillsboro'.		
107	- - - -	Portadown	Armagh.			145	- - - -	Derryaghy	Antrim.				
108	- - - -	Tanderagee	Armagh.			146	Edward M'Court	Derryaghy	Antrim.				
109	- - - -	Armagh	Armagh.			147	- - - -	Ballinderry	Antrim.				
110	- - - -	Tanderagee	Armagh.			148	- - - -	Ballinderry	Antrim.				
111	William Sloane	Cookstown	Tyrone	Gowshills	Cookstown.	149	- - - -	Ballinderry	Antrim.				
		Lisburn	Antrim.				Edward M'Norgan	Talbotstown	- - -	Tullow.			
112	- - - -	Banbridge	Down.			150	James Vogan	Charlemont	Armagh.				
113	Isaac Ledgett	Lower Iveagh	Down	Dromore	Dromore.	151	Lesly Boys	Treugh	Monaghan.				

continued

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
152	- - - -	Lisburn -	Antrim.		
153	William Bell -	Rathfriland -	Down - -	Rathfriland -	Rathfriland.
		Newtn. Hamil	Armagh.		
154	- - - -	Belfast - -	Antrim.		
155	John Thompson -	Glasslough -	Monaghan -	Glasslough	
156	Robert Rea - -	Annahoe -	Tyrone - -	Aughnacloy -	Aughnacloy.
157	James Williamson -	Killyman -	Tyrone - -	Ballinakelly -	Moy.
158	James Arbuthnot -	Stewartstown	Tyrone - -	Coole - -	Stewartstown.
159	Alexander Stewart	Kilrea - -	Derry.		
160	John Nethercoat -	Stewartstown	Tyrone - -	Stewartstown	Stewartstown.
161	- - - -	Loughgall -	Armagh.		
	Richard Gordon -	Kilrea - -	Derry - -	Kilrea.	
162	- - - -	Loughgall -	Armagh.		
163	Alexander M'Lean	Killyman -	Tyrone - -	Bush - -	Dungannon.
164	- - - -	Lisburn -	Antrim.		
165	John Kyle - -	Sixmilecross -	Tyrone - -	Brackey -	Omagh.
166	- - - -	Loughgall -	Armagh.		
167	- - - -	Tanderagee -	Armagh.		
168	Robert Coote -	Annahoe -	Tyrone - -	Killyfaddy -	Aughnacloy.
169	Jonathan Mullan -	Castledawson	Derry		
170	- - -	Derryaghy -	Antrim.		
171	James Mussen -	Stewartstown	Tyrone - -	Stewartstown	Stewartstown.
172	- - - -	Portadown -	Armagh.		
173	- - - -	NewtownButler	Fermanagh.		
174	- - - -	Armagh -	Armagh.		
175	John Hunter -	Kilrea - -	Derry - -	Kilrea.	
	Robert MacNeale -	Dundalk -	Louth - -	Ballymascanlon	Dundalk.
176	- - - -	Ahoghill -	Antrim.		
177	James Morrow -	Cavan - -	Cavan - -	- - -	Cavan.
178	Arthur Sloan -	Killyman -	Tyrone - -	Dungannon -	Dungannon.
179	Robert Argue -	Bailieboro' -	Cavan - -	- - -	Bailieboro'
180	William Richardson	Stewartstown	Tyrone - -	Arboe - -	Stewartstown.
181	David G. Mathews	Stewartstown	Tyrone - -	Tamlaghmore	Stewartstown.
182	- - - -	Belfast - -	Antrim.		
183	James Butler -	Killyman -	Tyrone - -	Newmills -	Dungannon.
184	- - - -	Newtown Butler	Fermanagh.		
185	William Baird -	Monaghan -	Monaghan -	Fermadown -	Monaghan.
186	George Kirkpatrick	Annahoe -	Tyrone - -	Ballygawley -	Ballygawley.
187	- - - -	Lisburn -	Antrim.		
188	Matthew George -	Coagh - -	Tyrone - -	Coagh - -	Coagh.
189	- - - -	Fintona -	Tyrone.		
190	- - - -	Armagh -	Armagh.		
191	- - - -	Ballinderry -	Antrim.		
192	- - - -	Aughalee -	Antrim.		
193	John Burke -	Dartry - -	Monaghan -	Drumanan -	Newbliss.
194	Richard Purvis -	Stewartstown	Tyrone - -	Arboe - -	Stewartstown.
195	William Wildman -	Pomeroy -	Tyrone - -	- - -	Dungannon.
196	Henry Barrett -	Annahoe -	Tyrone - -	Ballygawley -	Ballygawley.
197	George Burton -	Annahoe -	Tyrone - -	Aughnacloy -	Aughnacloy.
198	Hugh M'Connell -	Coagh - -	Tyrone - -	Curglasson -	Coagh.
199	Benjamin Hunter -	Cookstown -	Tyrone - -	Gorticar -	Cookstown.
200	John M'Farland -	Omagh - -	Tyrone - -	Fecarry -	Omagh.
201	- - - -	Antrim - -	Antrim.		
	Thomas Potter -	Annahoe -	Tyrone - -	Aughnacloy -	Aughnacloy.
202	William Wildman -	Pomeroy -	Tyrone - -	Crossdernot -	Cookstown.
	James Gormley -	Garvagh -	Derry - -	Ballygawley.	
203	- - - -	Charlemont -	Armagh.		
204	- - - -	Lurgan - -	Armagh.		
205	John Moorhead -	Ardstraw -	Tyrone - -	Ardstraw -	Strabane.
		Portglenone -	Antrim.		
206	Thomas Rogers -	Killyman -	Tyrone - -	Drumcrow -	Dungannon.
		Lisburn -	Antrim.		
207	Robert Atthill -	Lisburn -	Antrim.		
208	- - - -	Fintona -	Tyrone - -	Trillick -	Trillick.
209	Daniel M'Conokey	Castledawson	Derry.		
		Tanderagee -	Armagh.		
210	- - - -	Newry - -	Down.		
211	James Gault -	Castleblaney -	Monaghan -	Balibay -	Ballibay.
212	Fisher Robinson -	Macosquen -	Derry - -	Kelleogal.	
	James Parker -	Belturbet -	Cavan - -	- - -	Belturbet.
213	- - - -	Maguiresbridge	Fermanagh.		
214	James Kidd - -	Stewartstown	Tyrone - -	Drumbanaway	Stewartstown.
215	- - - -	Brookboro' -	Fermanagh.		
216	Hugh Beatty -	Stewartstown	Tyrone - -	Stewartstown	Stewartstown.
217	William Crawford	Coagh - -	Tyrone - -	Enniskillen -	Coagh.
		Banbridge -	Down.		
218	Thomas Stewart -	Stewartstown	Tyrone - -	Newmills -	Dungannon.
219	John Kennedy -	Keady - -	Armagh -	Aughnagurgan.	
220	Thomas Edwards -	Benburb -	Tyrone - -	Dyan.	
221	- - - -	- - - -	Antrim.		
222	Robert Black -	Markethill -	Armagh -	Lattery -	Markethill.
222	- - - -	Charlemont -	Armagh.		
223	George Dodd -	Cavan - -	Cavan - -	- - -	Cavan.
224	- - - -	Glenary -	Antrim.		
225	- - - -	Newry - -	Down.		
226	Daniel Wilson -	Omagh - -	Tyrone - -	Omagh - -	Omagh.
227	- - - -	Aughalee -	Antrim.		
228	- - - -	Loughgall -	Armagh.		
	William Mulholland	Tamlaght O'Cril.	Derry.		
229	Francis Mitchel -	Keady - -	Armagh -	Drumhillery.	

	Robert Stewart -	Tamlaght O'Cril.	Derry.			
230	- - - -	Lurgan - -	Armagh.			
231	- - - -	Ahoghill -	Antrim.			
232	- - - -	Newry - -	Down.			
233	- - - -	Newry - -	Down.			
234	- - - -	Newry - -	Down.			
235	William English -	Lower Iveagh	Down - -	Ballylough -	Waringstown.	
236	John Orr - -	Tamlaght O'Cril.	Derry.			
237	George Lownsdale	Lower Iveagh	Down - -	Kilmore -	Lurgan.	
238	- - - -	Belfast - -	Antrim.			
239	- - - -	Glenary -	Antrim.			
240	- - - -	Clough - -	Antrim.			
241	- - - -	Belfast - -	Antrim			
242	Thomas Wilkinson	Pomeroy -	Tyrone - -	- - -	Dungannon.	
243	- - - -	Belfast - -	Antrim.			
244	- - - -	Lisburn -	Antrim.			
245	- - - -	Belfast - -	Antrim.			
246	- - - -	Belfast - -	Antrim.			
247	- - - -	Belfast - -	Antrim.			
248	James Thompson -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.	
249	Joseph Martin -	Dartry - -	Monaghan -	Caravan -	Newbliss.	
250	Daniel Cook -	Strabane -	Tyrone - -	Strabane -	Strabane.	
251	Richard Guynn -	Strabane -	Tyrone - -	Strabane -	Strabane.	
	Alexander Beck -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.	
252	- - - -	Lurgan -	Armagh.			
253	- - - -	Tanderagee -	Armagh.			
254	- - - -	Tanderagee -	Armagh.			
	—— Vicars - -	N. T. Limavady	Derry.			
255	James Boyd -	N. T. Limavady	Derry - -	N. T. Limavady.		
		Banbridge -	Down.			
256	Samuel Pollock -	Coleraine -	Derry - -	Loghan.		
257	- - - -	Banbridge -	Down.			
258	James Rowan -	Lower Iveagh	Down - -	Maralin -	Maralin Moira.	
259	Samuel Carrothers	N. T. Limavady	Derry - -	N. T. Limavady.		
260	Daniel M'Loughlen	N. T. Limavady	Derry - -	Bevoreg.		
261	George Humphrey	Cavan - -	Cavan - -	- - -	Cavan.	
262	John Allen - -	Cootehill -	Cavan - -	- - -	Cootehill.	
263	Jason Hassard -	Clones - -	Monaghan -	Cura - -	Clones.	
264	Richard Hanna -	Dartry - -	Monaghan -	Duhatt - -	Newbliss.	
265	Joseph Henry -	N. T. Limavady	Derry - -	Lisnagril.		
266	Tomas Dixon -	Dartry - -	Monaghan -	Drumate -	Newbliss.	
267	Michael Nicholl -	Monaghan -	Monaghan -	Mullendavatt -	Monaghan.	
268	- - - -	Magherafelt -	Derry.			
269	- - - -	Magherafelt -	Derry.			
270	William Cluff -	Cookstown -	Tyrone - -	Tattykeel -	Cookstown.	
		Magherafelt -	Derry.			
		Aughalee -	Antrim.			
271	Thomas Martin -	Stewartstown	Tyrone - -	Dromore -	Stewartstown.	
	James Johnson -	Garvagh -	Derry.			
272	Joseph Hamilton -	Monaghan -	Monaghan -	Iruglough -	Monaghan.	
273	John Dickson -	Castlecaulfield	Tyrone - -	Aughnacloy -	Dungannon.	
	Thomas Alexander	Garvagh -	Derry - -	Monedeg.		
274	William Neill -	Stewartstown	Tyrone - -	Sandholes -	Stewartstown.	
275	John M'Cord -	Stewartstown	Tyrone - -	Aghrim -	Stewartstown.	
276	- - - -	- - - -	Cavan.			
277	Robert Bell -	Cookstown -	Tyrone - -	Cookstown -	Cookstown.	
278	John Williamson -	Dartry - -	Monaghan -	Drumbarrow -	Newbliss.	
279	David Agnew -	Dartry - -	Monaghan -	Latrow - -	Newbliss.	
280	William Pritchard	Drum - -	Monaghan -	Drummurchin	Cootehill.	
281	- - - -	- - - -	Cavan.			
282	James M'Donald -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.	
283	William Richey -	Dartry - -	Monaghan -	Cashlin - -	Newbliss.	
284	John Walsh - -	Clones - -	Monaghan -	Clones - -	Clones.	
285	- - - -	Newtn. Butler	Fermanagh.			
286	John Jameson -	Annahoe -	Tyrone - -	Fivemiletown	Fivemiletown.	
287	Thomas Chambers	Lower Iveagh	Down - -	Balleny -	Dromore.	
287	Thomas Cummins	Strabane -	Tyrone - -	Strabane -	Strabane.	
288	John Hamilton -	Lower Iveagh	Down - -	Hillsboro' -	Hillsboro'.	
288	Adam Park - -	Ardstraw -	Tyrone - -	Ardstraw -	Strabane.	
289	- - - -	Kilileagh -	Armagh.			
	James Craig -	Banbridge -	Down - -	Tullyhannon -	Banbridge.	
290	Joseph Mulligan -	Kilrea - -	Derry - -	Kilrea.		
291	- - - -	Larne - -	Antrim.			
292	James Browne -	Ballyronan -	Derry.			
293	John Montgomery	Pomeroy -	Tyrone - -	Pomeroy -	Dungannon.	
294	Thomas M'Elroy -	Markethill -	Armagh -	Crankey -	Markethill.	
294	Robert M'Menamy	Pomeroy -	Tyrone - -	Anahavill -	Cookstown.	
295	Robert Summervill	Pomeroy -	Tyrone - -	Ballycall -	Cookstown.	
296	Robert Reid -	Killyman -	Tyrone - -	Eglish - -	Moy.	
297	- - - -	Kilileagh -	Armagh.			
298	Robert Maxwell -	Keady - -	Armagh -	Orange Hill.		
299	- - - -	Kilileagh -	Armagh.			
300	Thomas Murphy -	Rathfriland -	Down - -	Ballyroney -	Rathfriland.	
301	John Miller -	Castleblaney -	Monaghan -	Castleblaney -	Castleblaney.	
302	James Walker -	Shinrone -	King's County	Shinrone -	Shinrone.	
		Newry - -	Down.			
303	James M'Kenley -	Markethill -	Armagh -	Tullyhappy -	Markethill.	
304	James M'Cormack	Cookstown -	Tyrone - -	Tattykeel -	Cookstown.	
305	- - - -	Tanderagee -	Armagh.			
306	- - - -	- - - -	Antrim.			
307	Sandy Berry -	Killeshandra -	Cavan - -	- - -	Killeshandra.	
308	- - - -	Tanderagee -	Armagh.			
309	- - - -	Tanderagee -	Armagh.			
			Leitrim.			
310	- - - -	- - - -	Derry.			
311	- - - -	Kilileagh -	Armagh.			

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
	James Parr - -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.
312	Thomas Singleton	Markethill -	Armagh -	Drumlack -	Markethill.
312	- - - -	Charlemont -	Armagh.		
313	Henry Wardlow -	Lecale - -	Down - -	Clough - -	Clough.
314	- - - -	Derrighy -	Antrim.		
315	- - - -	Lisbellan -	Fermanagh.		
316	William M'Grotty	Coleraine -	Derry - -	Coleraine.	
317	- - - -	Lisburn -	Antrim.		
318	- - - -	Tanderagee -	Armagh.		
319	John Cull - -	Lower Iveagh	Down - -	Clare - -	Waringstown.
320	- - - -	Tempo - -	Fermanagh.		
321	- - - -	Tempo - -	Fermanagh.		
322	Archibald Booker -	Ballyronan -	Derry.		
323	Arthur Brown -	Annahoe -	Tyrone -	Aughnacloy -	Aughnacloy.
324	David Turner -	Castlecaulfield	Tyrone -	Castlecaulfield	Dungannon.
325	Arthur M'Cullagh	Pomeroy -	Tyrone -	Sandholes -	Cookstown.
326	Thomas M'Gretney	Rathfriland -	Down - -	- - -	Rathfriland.
327	- - - -	Derryaghy -	Antrim.		
328	- - - -	Lisburn -	Antrim.		
		Glenary -	Antrim.		
329	- - - -	Maguire's-B. -	Fermanagh.		
330	- - - -	Brookboro' -	Fermanagh.		
331	William Blakely -	Killeshandra -	Cavan - -	- - -	Killeshandra.
332	- - - -	- - -	Leitrim.		
333	John Crossan -	Drum - -	Monaghan -	Drum - -	Cootehill.
334	William M'Intosh -	Lifford - -	Donegal -	Lifford - -	Strabane.
334	Marching Warrant.				
335	- - - -	Portglenone -	Antrim.		
336	Henry Crosslie -	Annahoe -	Tyrone -	Annahoe -	Aughnacloy.
337	- - - -	Belfast - -	Antrim.		
338	Benjamin Cross -	Killyman -	Tyrone -	Kinego -	Moy.
		Clough - -	Antrim.		
339	William Baxter -	Omagh - -	Tyrone -	Rosnamuck -	Omagh.
340	Robert Porter -	Ardstraw -	Tyrone -	Ardstraw -	Strabane.
341	William Moore -	Monaghan	Monaghan -	Renagh -	Monaghan.
342	Henry Robinson -	Mourne -	Down - -	Analong -	Kilkeel.
343	John Campbell -	Mourne -	Down - -	Ballymartin -	Kilkeel.
	George Graham -	Cootehill -	Cavan - -	- - -	Cootehill.
344	John Trimble -	Killeshandra	Cavan - -	- - -	Killeshandra.
345	Isaac M'Garry -	Lower Iveagh	Down - -	Freestone quarry	Moira.
		Armagh -	Armagh.		
346	James B. Marshall	Lifford - -	Donegal -	Manor Cunninghm.	N. T. Cunning.
347	- - - -	Armagh -	Armagh.		
		Enniskillen -	Fermanagh.		
348	Robert Moore -	Belturbet -	Cavan - -	- - -	Belturbet.
349	- - - -	Kinawley -	Fermanagh.		
350	Archibald M'Master	Garvagh -	Derry.		
351	James Bery - -	Lower Iveagh	Down.		
352	William Allen -	Lurgan -	Armagh.		
353	- - - -	Armagh -	Armagh.		
354	- - - -	Lisburn -	Antrim.		
355	- - - -	- - -	Tyrone.		
356	David M'Cullough	Lecale - -	Down - -	Castlewellan -	Castlewellan
357	John Hyland -	Mourne -	Down - -	Newcastle -	Newcastle.
358	Hugh Clealand -	Lecale - -	Down - -	Crossgar -	Crossgar.
359	William Nevin -	Lecale - -	Down - -	Ballymoate -	Crossgar.
360	Richard Carson -	Lecale - -	Down - -	Rathmullan -	Ardglass.
361	- - - -	Ballinderry -	Antrim.		
362	Wiliam Geddis -	Glenawley -	Fermanagh -	Florence Ct. Oldgt.	Florence Court.
363	- - - -	N. T. Hamil.	Armagh.		
364	John Buddly -	Killyman -	Tyrone - -	Dungannon -	Moy.
			Tipperary.		
365	- - - -	- - -	Leitrim.		
	Joseph Thetford -	Clones - -	Monaghan.		
366	Daniel Campbell -	Kilrea - -	Derry - -	Kilrea.	
			Leitrim.		
367	Samuel Graham -	Monaghan -	Monaghan -	Monaghan -	Monaghan.
368	Henry J. Johnston	Monaghan -	Monaghan -	Monaghan -	Monaghan.
369	Robert Wilson -	Treugh -	Monaghan.		
370	Hugh Lapsley -	Pomeroy -	Tyrone - -	Mulnagore -	Dungannon.
371	- - - -	Lurgan - -	Armagh.		
372	- - - -	Lurgan - -	Armagh.		
373	- - - -	- - -	Derry.		
374	- - - -	- - -	Derry.		
375	Samuel Reid -	Killyman -	Tyrone - -	Eglish - -	Moy.
376	- - - -	Magherafelt -	Derry.		
377	Andrew Robinson -	Strabane -	Tyrone - -	Killeen -	Strabane.
378	Joseph Hall - -	Arvagh - -	Cavan - -	- - -	Arvagh.
379	John Semple -	Killen - -	Tyrone - -	Castlederg -	Castlederg.
380	John Irvine - -	Omagh - -	Tyrone - -	Kirlish - -	Omagh.
381	George Barclay -	Killen - -	Tyrone - -	Aughgarin -	Castlederg.
382					
383	John Richey -	Fintona -	Tyrone - -	Drumskinny.	
384	- - - -	Kinawbeg -	Fermanagh.		
385	John Clarke -	Fintona -	Tyrone - -	Ferney.	
386	Hugh Johnston -	Fintona -	Tyrone - -	Glengeen.	
387	- - - -	Tempo - -	Fermanagh.		
388	- - - -	Lurgan - -	Armagh.		
389	- - - -	Sixmilewater -	Antrim.		
390	- - - -	Kilileagh -	Armagh.		

391	- - - -	Newtn. Butler	Fermanagh.		
392	- - - -	Sixmilewater -	Antrim.		
393	John Tubman -	Ballyconnel -	Cavan.		
394	Richard Matchet -	Killeshandra -	Cavan - -	- - - -	Ballyconnel.
395	- - - -	- - -	Leitrim -	- - -	Killeshandra.
396	- - - -	- - -	Leitrim.		
397	- - - -	- - -	Leitrim.		
398	- - - -	- - -	Leitrim.		
399	Robert Jones -	Ballyconnel -	Cavan.		
400	Hugh Phillips -	Castledawson	Derry - -	- - -	Ballyconnel.
401	Robert Sheore -	Castledawson	Derry.		
402	- - - -	Aughalee -	Antrim.		
403	- - - -	Aughalee -	Antrim.		
404	- - - -	- - -	Leitrim.		
405	- - - -	Brookboro' -	Fermanagh.		
406	James Patrick -	Sixmilecross -	Tyrone - -	Sixmilecross.	
407	- - - -	Banbridge -	Down - -	- - -	Omagh.
408	Irvine Blakeley -	Fintona -	Tyrone - -	Garvaghey.	
409	John Armstrong -	Fintona -	Tyrone - -	Cavan.	
410	Robin Elliott -	Glenawley -	Fermanagh -	Marlebank.	
411	Robert Crawford -	Fintona -	Tyrone - -	Lisnaerceive -	Florencecourt.
	James M'Laughlin	Coleraine -	Derry - -	Burnside.	
412	- - - -	- - -	Tyrone.		
413	Thomas Stradford	Ballimaccue -	Cavan.		
414	Joseph Stewart -	N.T. Limavady	Derry - -	- - -	Ballyjamesduff.
415	Marching Warrant.				
416	- - - -	Lurgan -	Armagh.		
		Banbridge -	Down.		
417	- - - -	Portadown -	Armagh.		
418	James Forbes -	Arvagh -	Cavan.		
419	- - - -	- - -	Westmeath -	- - -	Arvagh.
420	- - - -	- - -	Derry.		
421	- - - -	- - -	Armagh.		
422	- - - -	Banbridge -	Down.		
423	- - - -	Banbridge -	Down.		
424	David Wilson -	Mourne -	Down - -	Derryoyne.	
425	Charles Carson -	Ballyconnel -	Cavan - -	- - -	Kilkeel.
426	- - - -	Kilileagh -	Armagh -	- - -	Ballyconnel.
427	- - - -	Banbridge -	Down.		
428	- - - -	Loughgall -	Armagh.		
429	Thomas Joyce -	Killyman -	Tyrone - -	Moy.	
430	Thomas Edgar -	Lecale - -	Down - -	Inch - -	Moy.
431	Matthew Skillen -	Lecale - -	Down - -	Downpatrick	Downpatrick.
	Arthur Mooney -	Coleraine -	Derry - -	Coleraine -	Downpatrick.
432	John Brown - -	Lecale - -	Down - -	Ballyloane.	
433	Sam. J. Crookshank	CityLondonder.	Londonderry	Londonderry	Downpatrick.
434	William Byers -	Ballimaccue -	Dublin.		
435	- - - -	- - -	Cavan - -	- - -	Ballyjamesduff.

436	James Hollingsworth	Rathfriland -	Down - -	Cavan - -	Rathfriland.
437	David Tennant -	Castleblaney	Monaghan -	Brackley -	Castleblaney.
438	- - - -	Brookboro' -	Fermanagh.		
439	- - - -	Brookboro' -	Fermanagh.		
440	Joseph Harris -	Dublin - -	Dublin - -	Jones',38, Ex.-st.	Dublin.
441	- - - -	Brookboro' -	Fermanagh.		
442	James Berry -	Lower Iveagh	Down - -	Maralin -	Maralin Moira.
443	- - - -	Enniskillen -	Fermanagh.		
444	Andrew B. Bell -	Ballimaccue -	Cavan - -	- - -	Ballyjamesduff.
445	- - - -	Churchhill -	Fermanagh.		
446	- - - -	Churchhill -	Fermanagh.		
447	- - - -	Rosscor -	Fermanagh.		
448	- - - -	Enniskillen -	Fermanagh.		
449	- - - -	Enniskillen -	Fermanagh.		
450	- - - -	Enniskillen -	Fermanagh.		
451	Moses Brown -	Cootehill -	Cavan - -	- - -	Cootehill.
452	- - - -	- - -	Derry.		
453	- - - -	Clough - -	Antrim.		
454	- - - -	- - -	Donegal.		
455	- - - -	Aughalee -	Antrim.		
456	- - - -	Aughalee -	Antrim.		
457	Henry Perry -	Sixmilecross -	Tyrone -	Seskinore -	Fintona.
458	- - - -	- - -	Antrim.		
459	Thomas Black -	Cookstown -	Tyrone - -	Olitor - -	Cookstown.
460	John George -	Benburb -	Tyrone - -	Carrowbeg.	
461	- - - -	- - -	Tyrone.		
462	Robert Barnwell -	Ardstraw -	Tyrone - -	Ardstraw -	Strabane.
463	Gerrard Irvine -	Fintona -	Tyrone - -	Figlish.	
	Edward Tyrrell -	Carberry -	Kildare -	- - -	Edenderry.
464	- - - -	- - -	Sligo.		
465	- - - -	- - -	Sligo.		
466	John O'Neill -	Ballintra -	Donegal -	Ballyshannon	Ballyshannon.
467	- - - -	NewtownButler	Fermanagh.		
468	James Ramsey -	Omagh - -	Tyrone - -	Collaghy -	Omagh.
469	James Maneely -	Cookstown -	Tyrone - -	Cookstown -	Cookstown.
470	Hugh Bracken -	Glenawley -	Fermanagh.	Killybracken -	Florence Court.
471	- - - -	Glenara -	Antrim.		
472	- - - -	Ballymena -	Antrim.		
473	- - - -	Ballymena -	Antrim.		
474	- - - -	Ballymena -	Antrim.		
475					
476	James Wrudley -	Castledawson	Derry.		
477	William Ferguson	Lower Iveagh	Down - -	Waringstown	Waringstown.
			Leitrim.		
478	John Robinson -	Manorhamilton	Leitrim.		
479	- - - -	- - -	Derry.		
480	Joseph Orr - -	Ballyronan -	Derry.		
481	- - - -	- - -	Down.		

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
482	Thomas Taylor	Ballyronan	Derry.		
483					
484					
485	John Marks	Ballyronan	Derry.		
	W. H. Carey	Collon	Louth.		
486	- - - -	Belfast	Antrim.		
487	- - - -	Braide	Antrim.		
488	- - - -	Belfast	Antrim.		
489	- - - -	Braide	Antrim.		
490	- - - -	- - -	Tyrone.		
491	James Forbes	Sixmilecross	Tyrone	Edenderry	Omagh.
492	- - - -	- - -	Antrim.		
493	- - - -	- - -	Antrim.		
494	- - - -	Enniskillen	Fermanagh.		
495	- - - -	- - -	Derry.		
496	- - - -	- - -	Derry		
497	- - - -	- - -	Antrim.		
498	- - - -	Derryaghy	Antrim.		
499	Thomas Lister	Dartry	Monaghan	Dundrennan	Newbliss.
500	Edward Smith	Monaghan	Monaghan	Rafeenan	Monaghan.
501	- - - -	- - -	Tyrone.		
502	Thomas M'Bride	Ardstraw	Tyrone	Ardstraw	Strabane.
503	Robert Maxwell	Strabane	Tyrone	Strabane	Strabane.
504	John O'Hara	Aboghill	Antrim.		
505	Samuel Wilson	Dublin	Dublin	Jones, 38, Exch.-st.	Dublin.
506	Marching Warrant.				
507	Stephen Lowry	Strabane	Tyrone	Culleon	Strabane.
508	John Summervill	Ardstraw	Tyrone	Ardstraw	Strabane.
509	Robert Gault	Castleblaney	Monaghan	Castleblaney	Castleblaney.
510	- - - -	Charlemont	Armagh.		
	Samuel M'Cullough	Markethill	Armagh	Enogh	Markethill.
511	Edward Mulholland	Cookstown	Tyrone	Cookstown	Cookstown.
512	John Cowper	Stewartstown	Tyrone	Anahone	Stewardstown.
513	- - - -	- - -	Antrim.		
514	- - - -	- - -	Derry.		
515	- - - -	- - -	Antrim.		
516	- - - -	Portadown	Armagh.		
516	James Marshall	Ardstraw	Tyrone	Ardstraw	Strabane.
517	- - - -	- - -	Antrim.		
518	- - - -	Banbridge	Down.		
519	Joseph Corry	Dartry	Monaghan	Rockcorry	Newbliss.
		Banbridge	Down.		
520	- - - -	- - -	Antrim.		
521	- - - -	Drumra	Antrim.		
522	J. Grey Porter Atthill	Lisnarrie	Fermanagh	Ardes	Resh.
523	- - - -	Drumma	Antrim.		
524	John M'Kee	Cookstown	Tyrone	Tullybay	Cookstown.
525	- - - -	Ballinamallard	Fermanagh.		
526	- - - -	Ballinamallard	Fermanagh.		
527	- - - -	Enniskillen	Fermanagh.		
528	- - - -	- - -	Dublin.		
529	William Orr	Lower Iveagh	Down	Ballykelly	Dromore
530	Robert Wright	Lower Iveagh	Down	Clare	Warringstown.
531	- - - -	- - -	Antrim.		
532	- - - -	- - -	Antrim.		
533	John Anketell	Strabane	Tyrone	Ronisky	Strabane.
534	Andrew Walker	Middle Dunluce	Antrim.		
535	David Stafford	Ballimaccue	Cavan	- - -	Ballyjamesd.
536	- - - -	- - -	Antrim.		
537	- - - -	Drumra	Antrim.		
538	- - - -	- - -	Tipperary.		
539	- - - -	- - -	Tipperary.		
540	Robert Deane	Cork	Cork	Cork	Cork.
541	- - - -	- - -	Antrim.		
542	Joseph Scott	Annahoe	Tyrone	Minsterburn	Aughnacloy.
543	- - - -	- - -	Antrim.		
544	- - - -	Glenary	Antrim.		
545	- - - -	- - -	Leitrim.		
546					
547	James M'Namara	Saintfield	Down	Ballinahinch	Ballinahinch.
548	John Lightbody	Lecale	Down	Kilmore	Downpatrick.
549	James Robinson	Lecale	Down	Killyleagh	Killyleagh.
550	John Massy	Saintfield	Down	Saintfield	Saintfield.
551	William M'Mullen	Saintfield	Down	Cohard	Saintfield.
552	Mathew M'Meehan	Ards	Down	Kircubbin	Donaghadee.
553	Thomas Ellis	Strabane	Tyrone	Fanney	Strabane.
554	John Moffit	Lower Iveagh	Down	Moira	Moira.
555	- - - -	- - -	Antrim.		
556					
	William Bowers	Collon	Louth	Collon	Collon.
557	- - - -	Lisburn	Antrim.		
558	- - - -	- - -	Fermanagh.		
559	- - - -	Collon	Louth.		
560	- - - -	- - -	Tyrone.		
561	Rev. Richard Davis	Macroom	Cork	Macroom	Macroom.
562	- - - -	- - -	Sligo.		
563	Rev. A. J. Preston	Rathangan	Kildare	Kilmeague	Rathangan.
564	Marching Warrants.				
565	George Connolly	N. T. Limavady	Derry	N. T. Limavady	
566	Michael Coates	Dublin	Dublin	Jones, 38, Exch.-st.	Dublin.

567	Marching Warrants.				
568	Marching Warrants.				
569	Archibald Bruce	Rathfriland	Down	Kilkinamurry	Rathfriland.
570	William Hamilton	Lower Iveagh	Down	Garvaghy	Dromore.
571	Richard Stewart	Clones	Monaghan	Violet Hill	Cootehill.
572	James Gray	Castleblaney	Monaghan	Castleblaney	Castleblaney.
573	Samuel Gray	Castleblaney	Monaghan	Ballibay	Ballibay.
574	William White	Rathfriland	Down	Drummiscamph	Rathfriland.
575	Andrew Graham	Rathfriland	Down	Teerkilly	Rathfriland.
576	Robert Scott	Rathfriland	Down	Tullygally	Rathfriland.
577	James Allen	Strabane	Tyrone	Eadymore	Strabane.
578	- - - -	- - -	Leitrim	Portstewart	Colerain.
579	Samuel London	Coleraine	Derry	Parsonstown	Parsonstown.
580	John Melsop	Parsonstown	King's County.		
581	William M'Neece	Treugh	Monaghan	Annyalt	Monaghan.
582	William M'Cormick	Monaghan	Monaghan.		
583	Samuel M'Coy	Treugh	Monaghan.		
584	- - - -	- - -	Monaghan	Roslea	Clones.
585	William Nixon	Monaghan	Monaghan.		
586	- - - -	- - -	Leitrim	Shanro	Monaghan.
587	Joseph Whitset	Monaghan	Monaghan	Urcher	Monaghan.
588	Robert Moorhead	Monaghan	Monaghan	Coghan	Monaghan.
589	James Wiley	Monaghan	Monaghan	Crosses	Monaghan.
590	William Mullan	Monaghan	Monaghan	- - -	Ballymena.
591	Thomas M'Clurkan	Ballymena	Antrim.		
592	- - - -	- - -	Antrim	- - -	Cootehill.
593	Hugh M'Faddin	Cootehill	Cavan.		
594	- - - -	- - -	Antrim.		
595	- - - -	- - -	Antrim	Rockspring	Longford.
596	William Coates	- - -	Longford	Rena.	
597	Cope Corry	- - -	Longford.		
598	- - -	Belfast	Antrim	Balbriggan	Balbriggan.
599	George A. Hamilton	Balbriggan	Dublin	Rossmuckwinna	Florence Crt.
600	William Nixon	Glenawly	Fermanagh	Castleblaney	Castleblaney.
601	Isaac Crozier	Castleblaney	Monaghan	Tullynore	Hillsboro'.
602	William Spratt	Lower Iveagh	Down.		
603	- - - -	- - -	Fermanagh	- - -	Cavan.
604	Joseph Johnstone	Cavan	Cavan	Ardstraw	Cavan.
605	William Johnston	Cavan	Cavan	- - -	Strabane.
606	Robert Kennedy	Ardstraw	Tyrone	- - -	Belturbet.
607	Adam Lucas	Belturbet	Cavan	- - -	Ballyjamesd.
608	William Byers	Ballimacue	Cavan	- - -	Arvagh.
609	Francis Story	Arvagh	Cavan.		
610	- - - -	- - -	Antrim	- - -	Cavan.
611	Robert Woods	Cavan	Cavan	- - -	Belturbet.
612	Richard Best	Belturbet	Cavan	- - -	Crossdoney.
613	Andrew Carmichael	Cavan	Cavan	- - -	Ballieboro'.
614	William Wilson	Ballieboro'	Cavan	- - -	Belturbet.
615	David Elliot	Belturbet	Cavan	Lisnacurran	Hillsboro'.
616	Robert Stanfield	Lower Iveagh	Down.		
617	- - - -	Ahoghill	Antrim.		
618	- - - -	Glenary	Antrim.		
619	- - - -	Armagh	Armagh.		
620	Robert Lockard	Markethill	Armagh	Drumhonry	Markethill.
620	William Tate	Saintfield	Down	Spa	Ballinahinch.
		Charlemont	Armagh.		
621	- - - -	- - -	Derry.		
622	- - - -	- - -	Fermanagh.		
623	- - - -	- - -	Fermanagh.		
624	- - - -	- - -	Fermanagh		
625	William Teel	Glenawley	Fermanagh	Deer Park	Florencecourt.
626	- - - -	- - -	Fermanagh.		
627	William Cook	Stewartstown	Tyrone	Desertcreight	Cookstown.
628	Vance Richardson	Pomeroy	Tyrone	Castlecaulfield	Dungannon.
629	David Gamble	Castleblaney	Monaghan	Castleblaney	Castleblaney.
630	- - - -	- - -	Armagh.		
631	- - - -	Belfast	Antrim.		
632	- - - -	- - -	Antrim.		
633	- - - -	Belfast	Antrim.		
634	- - - -	- - -	Monaghan.		
635	- - - -	Kilrea	Derry.		
636	- - - -	- - -	Fermanagh.		
637	- - - -	- - -	Antrim.		
638					
639	William Story	Arvagh	Cavan	-	Arvagh.
640	- - - -	- - -	Fermanagh.		
641	Thomas Renny	Cavan	Cavan	-	Cavan.
642	James Kilpatrick	Garvagh	Derry.		
643	John Fry	Garvagh	Derry.		
644	Joseph White	N. T. Limavady	Derry	N. T. Limavady	N. T. Limavad.
645	John M'Clenaghan	N. T. Limavady	Derry	Camlish.	
646	William Taylor	Garvagh	Derry.		
647	Alexander Smith	Garvagh	Derry.		
648	John M'Neill	Garvagh	Derry.		
649	- - - -	- - -	Derry.		
650	Robert M'Alister	N. T. Limavady	Derry	Largey.	
651	- - - -	- - -	Antrim.		
652	- - - -	- - -	Antrim		
653	- - - -	Ahoghill	Antrim.		
654	- - - -	Ahoghill	Antrim.		
655	Richard Williams	Bandon	Cork	Bandon	Bandon.
656	Thomas M'Cullagh	N. T. Limavady	Derry	Ballykelly.	
657	James Hopkins	N. T. Limavady	Derry	Carriene.	
658	Abraham Sloane	Bandon	Cork	Bandon	Bandon.
659	James Martin	Saintfield	Down	Ballinahinch	Ballinahinch.
660	John Magee	Saintfield	Down	Glassdrummond	Ballinahinch.

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
661	- - - -	- - -	Tyrone.		
662	James Short -	Castleblaney -	Monaghan -	Clontibret -	Castleblaney.
663	- - - -	- - -	Fermanagh.		
664	Wm. Abercrombie	Clones - -	Monaghan.		
665	Philip Kelly -	Markethill -	Armagh -	Glanann -	Markethill.
665	- - - -	Charlemont -	Armagh.		
666	- - - -	Belfast - -	Antrim.		
667	William Law -	Lower Iveagh	Down - -	Ballyknock -	Hillsboro'.
668	- - - -	- - -	Antrim.		
669	Francis Alexander	Fintona -	Tyrone - -	Dromore.	
670	- - - -	Loughgall -	Armagh.		
		Armagh -	Armagh.		
671	- - - -	Belfast - -	Antrim.		
	John Wilson -	Treugh -	Monaghan.		
			Fermanagh.		
672	- - - -	Belfast - -	Antrim.		
673	H. L. O'Donnell -	Omagh -	Tyrone - -	Omagh - -	Omagh.
	Samuel Whitlaw -	Lecale - -	Down - -	Portaferry -	Portaferry.
674	Christopher Turner	Omagh - -	Tyrone - -	Drumquin -	Omagh.
			Antrim.		
675	Joseph Hall -	Annahoe -	Tyrone - -	Ballag - -	Aughnacloy.
676	Joseph Siggett -	Annahoe -	Tyrone - -	Drumcork -	Aughnacloy.
677	James Dornett -	Annahoe -	Tyrone - -	Crilly - -	Aughnacloy.
678	James M'Cleery -	Castledawson	Derry.		
			Leitrim.		
679	James Scott -	Castledawson	Derry.		
			Fermanagh.		
			Leitrim.		
680	- - - -	- - -	Fermanagh.		
681	- - - -	Castledawson	Derry.		
682	James Curliss -	Annahoe -	Tyrone -	Clogher -	Clogher.
	George Gleor -	Castledawson	Derry.		
683	- - - -	Banbridge -	Down.		
684	- - - -	- - -	Antrim.		
685	- - - -	- - -	Monaghan.		
686	Robert Winter -	Cookstown -	Tyrone - -	Ochless -	Cookstown.
687	- - - -	Newtn. Hamil.	Armagh.		
			Fermanagh.		
688	- - - -	Belfast - -	Antrim.		
689	William Tontton -	Castleblaney -	Monaghan -	Aughernotton	Castleblaney.
		Belfast - -	Antrim.		
690	- - - -	- - -	Fermanagh.		
691	- - - -	- - -	Antrim.		
692	- - - -	- - -	Antrim.		
693	- - - -	- - -	Antrim.		
694	- - - -	- - -	Antrim.		
695	Thomas Sandes -	Ballyronan -	Derry.		
696	- - - -	Drumna -	Antrim.		
	William O'Brien -	Macosquen -	Londonderry -	Killeere.	
697	- - - -	Aboghill -	Antrim.		
698	Daniel Campbell -	Lower Dunluce	Antrim.		
699	William Tremain -	City of Dublin	Dublin - -	Dublin - -	Dublin.
700	- - - -	Loughgall -	Armagh.		
701					
702	Matthew Small -	Saintfield -	Down - -	Magheranoek	Saintfield.
702	Lord Langford -	Summerhill -	Meath - -	Summerhill -	Summerhill.
703	Matthew Small -	Saintfield -	Down - -	Magheranock	Saintfield.
704	- - - -	- - -	Antrim.		
705	- - - -	- - -	Antrim.		
706	John Crockard -	Saintfield -	Down - -	Ballygowan -	Saintfield.
707	- - - -	- - -	Antrim.		
708	Samuel Kerth -	Killyman -	Tyrone -	Mageshel -	Moy.
709	John Beauman, jun.	Wexford -	Wexford -	Gorey - -	Gorey.
710	- - - -	Tanderagee -	Armagh.		
711	James Lennox -	Magheraifelt -	Derry.		
712	- - - -	Lisburn -	Antrim.		
713	- - - -	Antrim - -	Antrim.		
714	- - - -	Drumra -	Antrim.		
715	- - - -	- - -	Antrim.		
716	- - - -	Lisburn -	Antrim.		
717	- - - -	Tanderagee -	Armagh.		
718	Thomas Dixon -	Dartry - -	Monaghan -	Corrygarry -	Newbliss.
719	- - - -	- - -	Antrim.		
720	Crawford Woods -	Arvagh -	Cavan - -	- - -	Arvagh.
721	Hon. R E. Plunkett	The Boyne -	Meath - -	Trim - -	Trim.
722	- - - -	- - -	Antrim.		
723	William Crawford -	Drum - -	Monaghan -	Carn - -	Cootehill.
724	- - - -	Banbridge	Down.		
725	- - - -	- - -	Monaghan.		
726	Robert M'Cee -	Rathfriland -	Down - -	Rathfriland -	Rathfriland.
727	- - - -	Banbridge -	Down.		
728	Rev. J. M'D. Johnston	Sixmilewater -	Antrim -	Doagh - -	Castledawson.
729	- - - -	- - -	Fermanagh.		
730	John Robinson -	Lower Iveagh	Down - -	Drumlough -	Dromore.
731	John M'Grew -	Omagh - -	Tyrone - -	Riverstown -	Omagh.
732	- - - -	Lurgan -	Armagh.		
733	Samuel Crawford -	Ballintra -	Donegal -	Ballintra -	Ballyshannon.
734	Joseph Stewart -	Annahoe -	Tyrone -	Skelgay -	Clogher.
735	John Hunter -	Coleraine -	Derry - -	Coleraine -	Coleraine.
736	- - - -	- - -	Fermanagh.		

737	George Birnie	Annahoe	Tyrone	Fivemiletown	Fivemiletown.
738	- - - -	- - -	Fermanagh.		
739	- - - -	Tanderagee	Armagh.		
740	George W. Patten	Tanderagee	Armagh	Tanderagee	Tanderagee.
741	James N. Frood	Dundalk	Louth	Dundalk	Dundalk.
742	Hugh Eaton	Coleraine	Derry	Ballysally.	
743	John Maxwell	Markethill	Armagh	Mullaghmore	Markethill.
743	- - - -	Charlemont	Armagh.		
744	- - - -	- - -	Fermanagh.		
745	- - - -	- - -	Leitrim.		
746	Andrew Donaldson	Rathfriland	Down	Lisnure	Rathfriland.
747	William Donaldson	Omagh	Tyrone	Recarson	Omagh.
748	Matthew Gillespie	Castlecaulfield	Tyrone	Legain	Dungannon.
749	- - - -	- - -	Antrim.		
750	John Brown	Strabane	Tyrone	Baltinbury	Strabane.
751	- - - -	- - -	Monaghan.		
752	Henry Keane	Lower Iveagh	Down	Hilsborough	Hilsborough.
753	- - - -	- - -	Fermanagh.		
754	- - - -	Lurgan	Armagh.		
755	John Kerr	Killyman	Tyrone	Drummond	Moy.
756	- - - -	Lisburn	Antrim.		
757	Acheson Holmes	Donegal	Donegal	Donegal	Donegal.
758	Jasper Rutledge	Killen	Tyrone	Artbarron.	Castlederg.
759	Thomas Cummings	Ardstraw	Tyrone	Ardstraw	Strabane.
760	Samuel Lindsay	Dartry	Monaghan	Kilnaharvey	Newbliss.
761	- - - -	- - -	Tyrone.		
762	William Filgate	Ardee	Louth	Lisrunny	Ardee.
763	Thomas Stewart	Monaghan	Monaghan	Drumbear	Monaghan.
764	- - - -	- - -	Leitrim.		
765	John Allen	Rathfriland	Down	Rathfriland	Rathfriland.
766	- - - -	Lisburn	Antrim.		
767	Samuel Vesey	Omagh	Tyrone	Omagh	Omagh.
768	- - - -	Kilileagh	Armagh.		
769	George Walsh	Treugh	Monaghan.		
770	- - - -	Lisburn	Antrim.		
771	- - - -	Derryaghy	Antrim.		
772	- - - -	- - -	Antrim.		
773	Andrew M'Cormack	Killen	Tyrone	Dartons	Castlederg.
774	John Lowry	Lifford	Donegal	Raphoe	Raphoe.
775	- - - -	Kilileagh	Armagh.		
			Monaghan.		
776	- - - -	- - -	Monaghan.		
777	Robert Storey	Monaghan	Monaghan	Aughagan	Monaghan.
778	George Audley	Clonmel	Tipperary	Clonmel	Clonmel.
779	Robert Dixon	Omagh	Tyrone.		
780	Hector Melville	Dublin	Dublin	Jones', 38, Exch.-st.	Dublin.
781	Thomas Ryan	Maryborough	Queen's Co.	Maryborough	Maryborough.
782	- - - -	Mountrath	Queen's Co.		
783	John Duff	Saintfield	Down	Moneyrea	Saintfield.
784	- - - -	- - -	Sligo.		
785	- - - -	- - -	Antrim.		
786	- - - -	- - -	Sligo.		
787	James M'Keown	Middle Dunluce	Antrim	Cluntue.	
788	John Milligan	Markethill	Armagh	Red Rock	Markethill.
788	- - - -	Charlemont	Armagh.		
789	Robert Woods	Dartry	Monaghan	Tettigar	Newbliss.
790	- - - -	- - -	Monaghan.		
791	Alex. M'Allum	Dunluce	Antrim.		
792	Mercer Halliday	Lower Iveagh	Down	Ballygowan	Hillsborough.
793	Mathew Palmer	Lower Iveagh	Down	Hillsborough	Hillsborough.
794	Richard Hamilton	Coagh	Tyrone	Coagh	Coagh.
795	- - - -	- - -	Sligo.		
796	John Scott	Sixmilecross	Tyrone	Beragh	Omagh.
797	John M'Elsoy	Coagh	Tyrone	Littlebridge	Coagh.
798	William Anstis	Bandon	Cork	Bandon	Bandon.
799	William Hoy	Lower Dunluce	Antrim.		
800	Thomas Prior	Dundrum	Dublin	Dundrum.	
801	Henry Morton	Shilelagh	Wicklow	Tinahely.	
802	William B. Wade	Crossakeel	Meath.		
803	John M'Henry	Lower Dunluce	Antrim.		
804	Rev. James O'Hara	Ballimoney	Antrim.		
805	Robert Gilliam	Lower Dunluce	Antrim.		
806	William Ponsonby	Kilcooley	Tipperary	Kilcooley	Johnstown.
807	J. M'Adams	Turlough	Mayo.		
808	John Lyons	Saintfield	Down	Comberbridge	Ballinahinch.
809	Thomas Crookshank	Monaghan	Monaghan	Anahegh	Monaghan.
810	- - - -	- - -	Antrim.		
811	Anthony G. Lefroy	Athy	Kildare.		
812	- - - -	Loughgall	Armagh.		
813	John Moorehead	Clones	Monaghan	Clones	Clones.
814	William Gray	Markethill	Armagh	Enogh	Markethill.
814	- - - -	Charlemont	Armagh.		
815	Samuel M'Coy	Treugh	Monaghan.		
816	Adam Schoales	City Londonder.	Londonderry	Londonderry.	
817	- - - -	Loughgall	Armagh.		
818	- - - -	- - -	Fermanagh.		
819	William Graham	Enniscorthy	Wexford	Newtonbarry	Newtonbarry.
820	Grand Master's Lodge	- - -	Wexford	Enniscorthy.	
821	- - - -	Maryborough	Queen's Co.		
822	- - - -	Banbridge	Down.		
823	- - - -	Banbridge	Down.		
824	Henry Blackburne	The Boyne	Meath	Navan	Navan.
825	- - - -	- - -	Fermanagh.		
826	Claudius Hamilton	Omagh	Tyrone	Drumquin	Omagh.
827	Andrew M'Ilery	Rathfriland	Down	Shanaghan	Rathfriland.
828	Samuel Wethers	Lower Iveagh	Down	Stoneybatter	Moira.

(*continued*)

No.	Master's Name.	District.	County.	Place of Meeting	Post Town.
829	- - -	- - -	Fermanagh.		
830	- - - -	- - -	Longford.		
831	William Orr -	Fintona -	Tyrone - -	Sionee.	
832	James Brown -	Ballintra -	Donegal -	Ballyshannon	Ballyshannon.
833	Charles C. Beresford	Sixmilecross -	Tyrone - -	Termon Glebe	Ballygawley.
834	Thomas Bell -	Lower Iveagh	Down - -	Dromore -	Dromore.
835	Andrew Moffett -	Glenawley -	Cavan - -	Largy - -	Florencecourt.
836	John Herin - -	Ards - -	Down - -	Donaghadee -	Donaghadee.
837	- - - -	Derryaghy -	Antrim.		
838	John Maxwell -	Lower Iveagh	Down - -	Whitehill -	Banbridge.
839					
840	Richard Donovan -	Wexford -	Wexford -	Ferns - -	Camolin.
841	Henry Richardson	Lisnarrick -	Fermanagh.		
842	Thos. Hollingsworth	Gorey - -	Wexford -	Monamolin -	Enniscorthy.
843	John Colley - -	Gorey - -	Wexford -	Ballycannoe -	Camolin.
844	William Lewis -	Enniscorthy -	Wexford -	Clohannon -	N. T. Barry.
845	John Barn - -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.
846	Rev. G. Benson -	Enniscorthy -	Carlow.		
847	David Allen -	Rathfriland -	Down - -	Shanaghan -	Rathfriland.
848	John Eskin - -	Omagh - -	Tyrone - -	Kilbuck -	Omagh.
849	- - - -	- - -	Donegal.		
850	Robert Young -	Omagh - -	Tyrone - -	Omagh - -	Omagh.
851	Thomas Douglass	Lower Iveagh	Down - -	Mount Ida -	Dromore.
852	Andrew Osbor -	Omagh - -	Tyrone - -	Gilleygoley -	Omagh.
853	Thomas Irvine -	Omagh - -	Tyrone - -	Drumscraw -	Omagh.
854	- - - -	- - -	Fermanagh.		
855	- - - -	- - -	Fermanagh.		
856	John Black - -	Killyman -	Tyrone - -	Drumesple -	Moy.
857	William Watson -	Annahoe -	Tyrone - -	Aughnacloy -	Aughnacloy.
858					
859	Marching Warrant.				
860	Thomas Mills King	Ovoca - -	Wicklow -	Rathdrum.	
861	- - - -	Rathfriland -	Down.		
862	Earl of Rathdowne	N T. Mt. Ken.	Wicklow -	Enniskerry.	
863	- - - -	- - -	Leitrim.		
864					
865					
866					
867					
868					
869					
870	- - - -	- - -	Sligo.		
871					
872	- - - -	- - -	Fermanagh.		
873					
874	- - - -	- - -	Fermanagh.		
875					
876	- - - -	- - -	Fermanagh.		
877	- - - -	- - -	Fermanagh.		
878	Marching Warrant.				
879					
880	Samuel Camlan -	Rathfriland -	Down - -	Limamagherall	Rathfriland.
881	Jonathan Chetwoode	Mountmellick	Queen's Co.		
882	James Lord - -	Ballimaccue -	Cavan - -	- - -	Ballyjamesduff.
883					
884	Richard E. Ffrench	City Waterford	Waterford -	Waterford -	Waterford.
885	- - - -	- - -	Fermanagh.		
886	Joseph Farmar -	Cork - -	Cork - -	Cork - -	Cork.
887					
888	- - - -	- - -	Fermanagh.		
889	Addrew Lendrum	Annahoe -	Tyrone - -	Fivemiletown	Fivemiletown.
890	- - - -	- - -	Fermanagh.		
891	- - - -	- - -	Fermanagh.		
892	C. J. C. Jones -	Enniskillen -	Fermanagh -	Gransha -	Enniskillen.
893	- - - -	- - -	Fermanagh.		
894	- - - -	- - -	Fermanagh.		
895	- - - -	- - -	Fermanagh.		
896	- - - -	- - -	Fermanagh.		
897	Joseph Marshall -	Annahoe -	Tyrone - -	Carnteel -	Aughnacloy.
898					
899					
900					
901	- - - -	Pettigo -	Fermanagh.		
902	John Parr - -	Talbotstown -	Wicklow -	Donard -	Donard.
903	Chidley Coote -	Maryboro' -	Queen's Co.		
904	George Macartney	Ballymoney -	Antrim.		
905					
906	- - - -	Lisnarick -	Fermanagh.		
907	- - - -	Enniskillen -	Fermanagh.		
908	John Mulligan -	Annahoe -	Tyrone - -	Eskermore -	Aughnacloy.
909	James Paul - -	Coleraine -	Derry - -	Coleraine -	Coleraine.
910	- - - -	Portglenone -	Antrim.		
911	- - - -	Resharkin -	Antrim.		
912	- - - -	Learne - -	Antrim.		
913	Robert Leslie -	Dunluce -	Antrim.		
914	Henry Gaddas -	Glenawly -	Fermanagh.		
915	- - - -	Learne - -	Antrim.		
916	- - - -	Belfast - -	Antrim.		
917	- - - -	Learne - -	Antrim.		
918	- - - -	Glenawly -	Fermanagh.		

919	- - - -	Larne - -	Antrim.			
920	- - - -	Lisnarick -	Antrim.			
921	Simon Armstrong	Enniskillen -	Fermanagh.			
922	James M'Ilhatton -	Ballymoney -	Antrim - -	Tournagrove.		
923	James Smith -	Ballymoney -	Antrim - -	Ballybregah.		
924	John Noble - -	City Waterford	Waterford -	Waterford -	Waterford.	
925	Freke L. Crofton -	- - -	Longford -	Abbyshule.		
926						
927						
928						
929	- - - -	Carney - -	Sligo.			
930	William Kennedy -	Coleraine -	Derry - -	Coleraine -	Coleraine.	
931	- - - -	Church-hill -	Fermanagh.			
932	William Moncreef	Drum - -	Monaghan -	Drumgage -	Cootehill.	
933	Thomas Berry -	Lower Iveagh	Down - -	Dromore -	Dromore.	
934	Samuel Robinson -	Sixmilecross -	Tyrone - -	Donaghane -	Omagh.	
935	William M'Cay -	Tamlat. O'Crilly	Derry.			
936	Henry Pillow -	Richhill -	Armagh -	Rockmacrany.		
937	Joseph Armstrong	Omagh - -	Tyrone - -	Craney - -	Omagh.	
938	- - - -	Banbridge -	Down.			
939						
940	John Draney -	Lower Iveagh	Down - -	Moygannon -	Waringstown.	
941						
942	William Sherwood	Ovoca - -	Wicklow -	Arklow.		
943	Hugh Crawford -	Newry - -	Down.			
944						
945	- - - -	Castleblaney -	Monaghan.			
946						
947						
948	- - - -	Portadown -	Armagh.			
949	Robert Bradford -	Castleblaney -	Monaghan -	Ballibay -	Ballibay.	
950	- - - -	Reshankin -	Antrim.			
951	James Grilben -	Ballyroman -	Derry.			
952						
953	David Keenan -	Castleblaney -	Monaghan -	Corley - -	Ballibay.	
954	Alexander M'Dowell	M. Dunluce -	Antrim - -	Dervock -	Dervock.	
955						
956						
957						
958	Robert Kernaghan	Markethill -	Armagh -	Keadybeg -	Markethill.	
959	- - - -	Charlemont -	Armagh.			
960						
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970	- - - -	Portglenone -	Antrim.			
971						
972	Samuel Barren -	Keady - -	Armagh -	Drungrena -	Keady.	
973	- - - -	Castleblaney -	Monaghan.			
974						
975						
976	George Lockard -	Markethill -	Armagh -	Kilmaccue -	Markethill.	
976		Charlemont -	Armagh.			
	William Gault -	Castleblaney -	Monaghan -	Ballibay -	Ballibay.	
977						
978	- - - -	Newtownbutler	Fermanagh.			
979	- - - -	Churchhill -	Fermanagh.			
980	Robert Hudson -	Ovoca - -	Wicklow -	Arklow.		
981						
982	William Cowan -	Lower Iveagh	Down - -	Carnew -	Dromara.	
983	Thomas Healey -	Cork - -	Cork - -	Cork - -	Cork.	
984						
985						
986	- - - -	Derryaghy -	Antrim.			
987	James Truland -	Castleblaney -	Monaghan -	Letterbane -	Castleblaney.	
988						
989	- - - -	Dublin - -	Dublin.			
990	- - - -	Pettigo - -	Fermanagh.			
991	- - - -	Enniskillen -	Fermanagh.			
992	Alexander Porter -	Lifford - -	Donegal -	St. Johnstone	N. T. Cungm.	
993	- - - -	Pettigo - -	Fermanagh.			
994	- - - -	Enniskillen -	Fermanagh.			
995	- - - -	Enniskillen -	Fermanagh.			
996	Richard Downey -	Glenawley -	Fermanagh -	Gortoreal.	Florence-court.	
997	- - - -	Maguiresbridge	Fermanagh.			
998	- - - -	Roscor - -	Fermanagh.			
999	- - - -	Enniskillen -	Fermanagh.			
1000						
1001	- - - -	Larne - -	Antrim.			
1002	John Wright -	Bandon -	Cork - -	Bandon -	Bandon.	
1003	Alexander Cummins	Wexford -	Wexford -	Wexford -	Wexford.	
1004	Geo. Ogle Scanlan	Wexford -	Wexford -	Wexford -	Wexford.	
1005	John Ryan - -	Carlow - -	Carlow.			
1006						
1007	Andrew Gamble -	Lifford - -	Donegal -	Castlefin -	Castlefin.	
1008						
1009						
1010	- - - -	Brookboro' -	Fermanagh.			

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1011	John Watson	Pomeroy	Tyrone	Skey	Dungannon.
1012	Philip Kelly	Killyman	Tyrone	Eglish	Moy.
1013	Hugh Scott	Donegal	Donegal	Mount Charles	Donegal.
1014	James Gamble	Lecale	Down	Dundrum	Dundrum.
1015	- - - -	Magherafelt	Derry.		
1016	James Shautleton	Omagh	Tyrone	Comnon	Omagh.
1017					
1018	Hugh Watt	Macosquen	Derry	Ardverrap.	
1019	James Mitchell	Sixmilecross	Tyrone	Augharonan	Omagh
	James Lees	Macosquen	Derry	Articlave.	
1020	John Wray	Macosquen	Derry	Ballywooddock.	
	Jas. Lamb Audouin	N. T. Mt. Ken.	Wicklow.		
1021	Matthew Davis	Macosquen	Derry	Killeagree.	
1022	James Finlay	Colercune	Derry	Glenmanus.	
1023	Rev. George Giles	Foxford	Mayo.		
1024	- - - -	Magherafelt	Derry.		
1025	- - - -	Larne	Antrim.		
1026					
1027					
1028					
1029	Chambre Corker	Innishannon	Cork	Innishannon.	
1030	Thomas Campbell	Lower Iveagh	Down	Kinallen	Dromara.
1031	David Anderson	Annahoe	Tyrone	Augher	Aughnacloy.
1032					
1033	- - - -	Armagh	Armagh.		
1034	James Mathers	Mourne	Down	Kilkeel	Kilkeel.
1035	Hugh Campbell	Mourne	Down	Kilkeel	Kilkeel.
1036					
1037	- - - -	Armagh	Armagh.		
	John Morrison	Macosquen	Derry	Gorticarn.	
1038	- - - -	Armagh	Armagh.		
1039					
1040					
1041					
1042					
1043					
1044					
1045					
1046	- - - -	Ballycaston	Antrim.		
1047					
1048					
1049					
1050	- - - -	Ballymote	Sligo.		
1051	James Birch	Ards	Down	Carradore	Donaghadee.
1052	James Piper	Ards	Down	Ballyfrench	Donaghadee.

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1053					
1054	James Boale	Ards	Down	Newtownards	Newtownards.
1055	Thomas Drennan	Ards	Down	Comber	Comber.
1056	Robert Wright	Ards	Down	Donaghadee	Donaghadee.
1057	James Smylie	Ards	Down	Bangor	Bangor.
1058	- - - -	Antrim	Antrim.		
1059	- - - -	Antrim	Antrim.		
1060	- - - -	Rathkeale	Limerick	Rathkeale	Rathkeale.
1061					
1062					
1063	Rev. Somers Payne	Bandon	Cork	Bandon	Bandon.
1064	- - - -	Antrim	Antrim.		
1065	- - - -	Antrim	Antrim.		
1066					
1067					
1068	- - - -	Belfast	Antrim.		
1069					
1070	- - - -	Killead	Antrim.		
1071	- - - -	Portglenone	Antrim.		
1072	- - - -	Resharkin	Antrim.		
1073	John Nesbitt	Lecale	Down	Wovelgrange	Dundrum.
1074					
1075					
1076					
1077	James Mahoud	Ards	Down	Porovogie	Donaghadee.
1078	- - - -	Sixmilewater	Antrim.		
1079					
1080					
1081					
1082					
1083					
1084	John W. Mellifont	Cork	Cork	Cork	Cork.
1085	- - - -	Collon	Louth.		
1086	- - - -	Manorhamilton	Leitrim.		
1087	John Rolston	Londonderry	Londonderry	Drumahoe.	
1088					
1089					
1090	Robt. Wm. Phaire	Enniscorthy	Wexford	Killoughram	Enniscorthy.
1091					
1092					
1093					
1094					
1095					
1096	- - - -	Clough	Antrim.		
1097	- - - -	Clough	Antrim.		

1098	- - - -	Clough - -	Antrim.			
1099	- - - -	Ballinderry -	Antrim.			
1100						
1101	- - - -	Cloughmills -	Antrim.			
1102	Robert Hedges Eyre	Macroom -	Cork - -	Macroom -	Macroom.	
1103	- - - -	Sixmilewater -	Antrim.			
1104	- - - -	Antrim - -	Antrim.			
1105	- - - -	Antrim - -	Antrim.			
1106	- - - -	Antrim - -	Antrim.			
1107	- - - -	Cloughmills -	Antrim.			
1108	- - - -	Clough - -	Antrim.			
1109	Charles M'Laughlin	Omagh - -	Tyrone - -	Gortin - -	Gortin.	
1110						
1111						
1112	- - - -	Ballymena -	Antrim.			
1113	Alexander Stuart -	Ballymoney -	Antrim.			
1114	John Hunter -	Ardstraw -	Tyrone - -	Ardstraw -	Strabane.	
1115	Marching Warrant.					
1116	- - - -	Antrim - -	Antrim.			
1117	- - - -	Antrim - -	Antrim.			
1118	- - - -	Sixmilewater -	Antrim.			
1119	- - - -	Sixmilewater -	Antrim.			
1120	John Magee - -	Ardstraw -	Tyrone - -	Ardstraw -	Strabane.	
1121	- - - -	Clough - -	Antrim.			
1122	- - - -	Sixmilewater -	Antrim.			
1123	W. P. Hingginbotham	Talbotstown -	Wicklow -	Baltinglass.		
1124	- - - -	Antrim - -	Antrim.			
1125	David Griffith -	Belturbet -	Cavan - -	- - -	Belturbet.	
1126	- - - -	Antrim - -	Antrim.			
1127	William Guman -	Belturbet -	Cavan - -	- - -	Belturbet.	
1128	Joseph Parker -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.	
1129	William Magee -	Arvagh - -	Cavan - -	- - -	Arvagh.	
1130						
1131	Rev. J. C. Mongan	Macroom -	Cork - -	Millstreet.		
1132	James M'Dowell -	Cavan - -	Cavan - -	- - -	Cavan.	
1133						
1134						
1135						
1136						
1137						
1138	Alexander Frazer -	Monaghan -	Monaghan -	Urcher - -	Ballibay.	
1139	Robert Beavers -	Benburb -	Tyrone - -	Knocknacloy.		
1140	Nathaniel Graham	Treugh - -	Monaghan.			
1141	Richard Dowden -	Bandon -	Cork - -	Bandon -	Bandon.	
1142						
1143						
1144	- - - -	Bailieboro' -	Cavan.			
1145	- - - -	Moate - -	Westmeath.			

1146	Robert Dixon -	Ballintra -	Donegal -	Ballintra -	Ballyshannon.
1147					
1148					
1149					
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1154					
1155	- - - -	Newtownbarry	Wexford.		
1156	Arthur Johnston -	Arvagh -	Cavan - -	- - -	Arvagh.
1157	- - - -	N. T. Hamilton	Armagh.		
1158	- - - -	N. T. Hamilton	Armagh.		
1159	- - - -	N. T. Hamilton	Armagh.		
1160	William Harley -	Wexford -	Wexford -	Cornwall -	Wexford.
		N. T. Hamilton	Armagh.		
1161					
1162					
1163	Rev. H. H. J. Westby	Talbotstown -	Wicklow -	Kiltegan.	
1164					
1165	Robert Ruskell -	Ovoca - -	Wicklow -	Newbridge.	
1166					
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1171					
1172					
1173					
1174	Patrick Wark -	Ballintra -	Donegal -	Beghey -	Ballyshannon.
1175					
1176					
1177	Thomas M'Cay -	Tamlaght O'Cril.	Derry.		
1178	Richard Huson -	Enniscorthy -	Wexford -	Enniscorthy -	Enniscorthy.
	John Kyle - -	Tamlaght O'Cril.	Derry.		
1179	- - - -	Ballinderry -	Antrim.		
1180	- - - -	Ballinderry -	Antrim.		
1181	Carlisle Gray -	Markethill -	Armagh -	Cladymore -	Markethill.
1181	James Gibson -	Lower Iveagh	Down - -	Lapokes -	Dromore.
		Charlemont -	Armagh.		
1182					
1183	William Strain -	Rathfriland -	Down - -	Ballinagappog	Rathfriland.
1184	- - - -	- - -	Antrim.		
1185	- - - -	- - -	Antrim.		
1186	- - - -	- - -	Antrim.		
1187					
1188	- - - -	- - -	Antrim.		
1189	- - - -	- - -	Antrim.		

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1190	John M'Kean	Lifford	Donegal	St. Johnstone	Strabane.
1191	George Pettigrew	Annahoe	Tyrone	Crilly	Aughnacloy.
1192					
1193	William M'Neight	Lower Iveagh	Down	Skeagh	Dromore.
1194	Alexander Dawson	Castleblaney	Monaghan	Clontibret	Castleblaney.
1195	- - - -	Drumra	Antrim.		
1196					
1197	- - - -	Belfast	Antrim.		
1198	William Skelton	Monaghan	Monaghan	- - -	Monaghan.
1199	George Armstrong	Monaghan	Monaghan	Kilnaclay	Monaghan.
1200	- - - -	Derryaghy	Antrim.		
1201	James Lucas	Benburb	Tyrone	Drumshallog.	
1202	Thomas Miller	Benburb	Tyrone	Carrowbeg.	
1203	Alexander Presho	Monaghan	Monaghan	Bullockbrane	Clones.
1204	Robert Lendrum	Annahoe	Tyrone	Fivemiletown	Fivemiletown.
1205					
1206					
1207					
1208					
1209					
1210					
1211	John Martin	Markethill	Armagh	Drumahee	Markethill.
1211	- - - -	Charlemont	Armagh.		
1212					
1213					
1214					
1215	William Casement	Lecale	Down	Ardglass	Ardglass.
1216	Henry L. Brabason	Dundalk	Louth.		
1217					
1218					
1219					
1220	Jackson Richardson	Killyman	Tyrone	Tamnamore	Moy.
1221					
1222					
1223					
1224					
1225					
1226					
1227					
1228					
1229	James Brown	Castlecaulfield	Tyrone	Aughnacloy	Aughnacloy.
1230					
1231					
1232					
1233					
1234					
1235					
1236	John Ewart	Keady	Armagh	Keady.	
1237	James Anderson	Markethill	Armagh	Cumagh	Markethill.
1237	- - - -	Charlemont	Armagh.		
1238	Robert Coulter	Markethill	Armagh	Markethill	Markethill.
1238	- - - -	Markethill	Armagh.		
1239					
1240	John Glascott, jun.	Gorey	Wexford	Camolin	Camolin.
1241	- - - -	Tanderagee	Armagh.		
1242					
1243	- - - -	Wicklow	Wicklow.		
1244					
1245	Thomas Turner	Monaghan	Monaghan	Monaghan	Monaghan.
1246					
1247					
1248	Joseph Alexander	Fintona	Tyrone	Trillick.	
1249	- - - -	Armagh	Armagh.		
1250	Thomas Mills	Killyman	Tyrone	Moy	Moy.
1251					
1252	Hugh Robinson	Fintona	Tyrone	Castletown.	
1253					
1254					
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1258					
1259					
1260					
1261	James M'Cleary	Benburb	Tyrone	Crieve.	
1262					
1263					
1264	Rev. J. G. Huston	Ballina	Mayo.		
1265	George Preston	Enniscorthy	Wexford	Enniscorthy	Enniscorthy.
1266	Ferdinand Langston	Castlebar	Mayo.		
1267	William Bingham	Erris	Mayo	Binghamstown	Crossmolina.
1268	- - - -	Killileagh	Armagh.		
1269					
1270					
1271					
1272	James Bradin	Killen	Tyrone	Belway	Castlederg.
1273					
1274					
1275	Samuel M'Farland	Sixmilecross.	Tyrone	Ballyhallaghan	Omagh.
1276					

1277	James M'Clelland -	Sixmilecross -	Tyrone -	Clogfinn -	Omagh.
1278					
1279					
1280	Patrick Maxwell -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.
1281	George Patterson -	Drum - -	Monaghan -	Courtrain -	Cootehill.
1282	Richard Bell -	Cavan - -	Cavan - -	Drumheel.	
1282	- - - -	Killileagh -	Armagh.		
1283	Wm. M'Clelland -	Killyman -	Tyrone -	Kinego -	Moy.
1284					
1285	Robert Leary -	Monaghan -	Monaghan -	Lisarley -	Monaghan.
1286	John Dick - -	Rathfriland -	Down - -	Benran -	Rathfriland.
1287	William Henry -	Monaghan -	Monaghan -	Feragh -	Monaghan.
1288					
1289	Edward Mahon -	Tyrellspass -	Westmeath.		
1290					
1291	Daniel Young -	Sixmilecross -	Tyrone -	Tullyfarm -	Omagh.
1292	John Calvin - -	Richhill -	Armagh -	Mullalelish.	
1293	Samuel Orr - -	Sixmilecross -	Tyrone -	Gortentaragh	Omagh.
1294					
1295	Wm. M'Causland -	Sixmilecross -	Tyrone -	Buncian -	Omagh.
1296					
1297					
1298					
1299	- - - -	Ballinderry -	Antrim.		
1300					
1301	- - - -	Portadown -	Armagh.		
	Thomas Cluff -	Fintona -	Tyrone -	Fintona.	
1303	Robert Allen -	Markethill -	Armagh -	Markethill -	Markethill.
1303	- - - -	Charlemont -	Armagh.		
1304					
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1309					
1310	John Tolman -	Ards - -	Down - -	Kircubbin -	Donaghadee.
1311					
1312					
1313	James Anderson -	Saintfield -	Down - -	Ballygowan -	Saintfield.
1314					
1315					
1316	James Gardiner -	Cootehill -	Cavan - -	- - -	Cootehill.
1317					
1318					
1319	James Greer -	Lifford - -	Donegal -	Stranorlar -	Stranorlar.
1320	George Devonport	Ennishown -	Donegal -	Malin - -	Carn.
1321					
1322					
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1330	- - - -	Charlemont -	Armagh.		
	Samuel Stevenson -	Markethill -	Armagh -	Teneaokey -	Markethill.
1331					
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(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1370					
1371	Henry Strong -	Ballimaccue -	Cavan - -	- - -	Virginia.
1372					
1373					
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1390					
1391					
1392					
1393					
1394					
1395					
1396					
1397					
1398					
1399					
1400					
1401	Robert White -	Bailieboro' -	Cavan.		
1402					
1403					
1404					
1405	- - - -	Armagh -	Armagh.		
1406	William Fullarton -	Markethill -	Armagh -	Cairn - -	Markethill.
1406	- - - -	Markethill -	Armagh.		
1407					
1408					
1409					
1410					
1411	- - - -	Killileagh -	Armagh.		
1412	Marching Warrant.				
1413	- - - -	Killileagh -	Armagh.		

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1414	Robert M'Menamy	Benburb -	Tyrone - -	Garvagh.	
1415					
1416					
1417					
1418					
1419					
1420					
1421	- - - -	Drumra -	Antrim.		
1422					
1423					
1424					
1425					
1426	Thomas Stanfield -	Lower Iveagh	Down - -	Lisnacurran -	Hillsboro'.
1427	John Hughes -	Lower Iveagh	Down - -	Clare - -	Waringstown.
1428	John Shannon -	Keady - -	Armagh -	Temple Lodge.	
1429					
1430	- - - -	Lisburn -	Antrim.		
1431	- - - -	Lisburn -	Antrim.		
1432	William Jeffreys -	Cork - -	Cork - -	Cork - -	Cork.
1433					
1434	- - - -	Loughgall -	Armagh.		
1435					
1436	John Vance - -	Coagh - -	Tyrone - -	Artrea - -	Coagh.
1437					
1438					
1439	James Crawford -	Ballintra -	Donegal -	Ballymagearty	Ballyshannon.
1440					
1441	John Davis - -	Lifford - -	Donegal -	Manorcunningham	N.T.Cunningh.
1442					
1443	Robert M'Cartney	Lower Iveagh	Down - -	Islandderry -	Moira.
1444					
1445					
1446	Robert Galway -	Lecale - -	Down - -	Ballydonnell -	Ardglass.
1447					
1448	Joseph Nelson -	Bailieboro' -	Cavan - -	- - -	Bailieboro'.
1449					
1450	John Ferguson -	Ballimaccue -	Cavan - -	- - -	Ballyjamesduff.
1451					
1452	Lewis Lipsitt -	Ballintra -	Donegal -	Coshell -	Ballyshannon.
1453	James M'Neight -	Mourne -	Down - -	Ballymagerigh	Kilkeel.
1454	Richard Scandridge	Saintfield -	Down - -	Dunmore -	Ballinahinch.
1455	Francis Mateer -	Rathfriland -	Down - -	- - -	Rathfriland.
1456	Andrew Redmond	Rathfriland -	Down - -	Ballymakerenay	Rathfriland.
1457					
1458					

1459					
1460	Hamilton Palmer	Carberry	Kildare.		
1461	William M'Mahon	Richhill	Armagh	Drumnahuncheon.	
1462					
1463	Hugh Smith	Lecale	Down	Aughmafin	Ardglass.
1464	Robert Merrow	Lecale	Down	Ballyaloin	Ardglass.
1465	James Thompson	Saintfield	Down	Barnamerghery	Saintfield.
1466	James Gibson	Lecale	Down	Hillymount	Clough.
1467					
1468					
1469					
1470					
1471	William Corscoden	Ballintra	Donegal	Carricknaharna	Ballyshannon.
1472					
1473					
1474	William Ellis	Cavan	Cavan	- - -	Cavan.
1475					
1476					
1477	James Stothers	Killyman	Tyrone	Dungannon	Dungannon.
1478					
1479					
1480					
1481	Moses M'Kinley	Markethill	Armagh	Ballygorman	Markethill.
1481	James M'Cance	Ards	Down	Newtownards	Newtownards.
1482	James Mitchell	Lower Iveagh	Down	Tullyglush	Dromore.
1483					
1484					
1485					
1486	Andrew Verner	Omagh	Tyrone	Kibrail	Castlederg.
1487	James Moore	Omagh	Tyrone	Carrickamullen	Omagh.
1488	Audley Caldwell	Killen	Tyrone	Killen	Castlederg.
1489	Samuel Phillips	Omagh	Tyrone	Bromacatall	Omagh.
1490	Henry Caldwell	Killen	Tyrone	Listaird	Castlederg.
1491					
1492					
1493					
1494	- - - -	Killileagh	Armagh.		
	Alexander Davidson	Castleblaney	Monaghan.		
1495	James Stirling	C. Londonderry	Londonderry	Londonderry	Londonderry.
1496	William Madill	Drum	Monaghan.		
1497	David Crawford	Castleblaney	Monaghan	Bradox	Castleblaney.
1498	George Mackey	Ballintra	Donegal	Ballintra	Ballyshannon.
1499	John Miller	Lifford	Donegal	Corrigons	Derry.
1500					
1501	Marching Warrant.				
1502	Robert Eakins	Mullifanay	Mayo.		
1503					

1504					
1505					
1506					
1507					
1508					
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1510					
1511					
1512					
1513					
1514	- - - -	Tanderagee	Armagh.		
1515					
1516					
1517					
1518	Joseph Taylor	Cootehill	Cavan	- - -	Cootehill.
1519					
1520					
1521	James Berry	Killeshandra	Cavan	- - -	Killeshandra.
1522					
1523					
1524					
1525					
1526					
1527					
1528					
1529					
1530	John Moore	- - -	Longford	Hillhead	Longford.
	Rev. Wm. Neligan	Cork - -	Cork - -	Cork - -	Cork.
1531					
1532					
1533	John Webb	Cork - -	Cork - -	Ballincollig	Cork.
1534	Abraham Joyse	Dunmanway	Cork - -	Dunmanway	
1535					
1536					
1537					
1538					
1539					
1540	Robert Belton	Maryboro'	Queen's Co.		
1541	William Muckle	Saintfield	Down	Madreive	Saintfield.
1542					
1543	Alex. Thompson	Saintfield	Down	Priest's-Bridge	Saintfield.
1544					
1545	John Cooper	Saintfield	Down	Killenchy	Killenchy.
1546					
1547					
1548	Thomas Lane	Mountmellick	Queen's Co.	Mountmellick	Mountmellick.
1549					
1550					

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1551					
1552	William Hewitt	Arvagh	Cavan	- - -	Arvagh.
1553	——— Hassard	Ballyconnel	Cavan	- - -	Ballyconnel.
1554					
1555	Samuel Riley	Castleblaney	Monaghan.		
1556	Walter Synnot	Markethill	Armagh	Drumcrow	Markethill.
1556	- - - -	Charlemont	Armagh.		
1557					
1558	- - - -	Lurgan	Armagh.		
1559	William Irwin	Lower Iveagh	Down	Greenan	Dromore.
1560					
1561					
1562					
1563	Charles Boall	- - -	- - -	Ballee	Clough.
1564					
1565					
1566	William Annett	Mourne	Down	Ballymartin	Kilkeel.
1567					
1568					
1569	Marcus Dority	Drum	Monaghan	Drum	Cootehill.
1570	Peter Warner	Cork	Cork	Cork	Cork.
1571					
1572					
1573	Anthony S. White	Borris-in-Ossory	Queen's Co.		
1574					
1575	Richard Ely	Borris-in-Ossory	Queen's Co.		
1576					
1577					
1578					
1579	Robert Graham	Killeshandra	Cavan	- - -	Killeshandra.
1580	Thomas White	Cavan	Cavan	- - -	Redhills.
1581					
1582					
1583					
1584					
1585					
1586	John Cunningham	Lower Iveagh	Down	Balleeny	Dromore.
1587	John Coffee	Mourne	Down	Cranfield	Kilkeel.
1588					
1589	Patrick Shields	Mourne	Down	Carganagh	Kilkeel.
1590	David Huddleston	Lecale	Down	Downpatrick	Down.
1591	John Skillen	Lecale	Down	Inch	Down.
1592	Marching Warrant.				
1593	- - - -	Belfast	Antrim.		
1594					
1595	John Watson	- - -	Longford	Koom.	
1596	John Moore	- - -	Longford	Curry.	
1597					
1598					
1599					
1600					
1601					
1602	- - - -	Glenary	Antrim.		
1603					
1604	Joshua Harrison	Lower Iveagh	Down	Cabra	Hillsboro'.
1605					
1606	David Ferguson	Lower Iveagh	Down	Ballykeel	Down.
1607	Andrew Martin	Saintfield	Down	Listorder	Saintfield.
1608	William Stewart	Lower Iveagh	Down	Dromara	Dromara.
1609	James Woods	Saintfield	Down	Comber	Comber.
1610					
1611	Richard Courtney	Killyman	Tyrone	Cullnagor	Moy.
1612					
1613					
1614					
1615	Robert Cox	- - -	Longford	Ratharney.	
1616	Lewis Irwin	- - -	Longford	Granard.	
1617					
1618	Timothy Wray	Ballintra	Donegal	Clarn	Ballyshannon.
1619	George Caulfield	Dublin	Dublin	Jones', 38, Exchange-street	Dublin.
1620					
1621	Thomas Hewitt	Cavan	Cavan	- - -	Cavan.
1622	Henry Montgomery	Cavan	Cavan	- - -	Cavan.
1623	Richard Humphreys	Cavan	Cavan	- - -	Cavan.
1624	James Hislop	Cavan	Cavan	- - -	Cavan.
1625	John Lockington	Cavan	Cavan	- - -	Cavan.
1626	John Francis West	Lisreyan	Longford	- - -	Rathowen.
1627	Ralph Hill	Limerick	Limerick.		
1627	James Jennings	Ballintra	Donegal	Rossnaleagh	Ballyshannon.
1628	Arthur Patterson	Cavan	Cavan.		
1629					
1630					
1631					
1632					
1633					
1634					
1635	James M'Cracken	Clones	Monaghan	Derabrack	Clones.
1636	- - - -	Clones	Monaghan.		
1637	- - - -	Clones	Monaghan.		

1638	- - - -	Clones - -	Monaghan.		
1639	John M'Dowell -	Dartry - -	Monaghan -	Drumliney -	Newbliss.
1640	William Sturgeon	Dublin - -	Dublin - -	48, Up. Sackville-street.	Dublin.
1641					
1642					
1643					
1644					
1645					
1646	John Vincent -	Saintfield -	Down - -	Ardmullan -	Killinchy.
1647					
1648					
1649	John Brady - -	Bandon -	Cork - -	Bandon -	Bandon.
1650	John Anketel -	Annahoe -	Tyrone -	Aughnacloy -	Aughnacloy.
1651	Samuel Stewart -	Richhill -	Armagh -	Richhill.	
1652	John M'Quade -	Richhill -	Armagh -	Long Kesh.	
	John Graham -	Castleblaney -	Monaghan -	Ballibay -	Ballibay.
1653	- - - -	Castleblaney -	Monaghan.		
1654	- - - -	Lurgan -	Armagh.		
	William Smith -	Castleblaney -	Monaghan -	Castleblaney -	Castleblaney.
1655	Joseph Rutherford	Castleblaney -	Monaghan -	Cadach -	Castleblaney.
1656	James Drain -	Castleblaney -	Monaghan -	Carrickaclain	Castleblaney.
1657	Robert Evans -	Dungannon -	Tyrone -	Dungannon -	Dungannon.
1658	William Lowry -	Castleblaney -	Monaghan -	Cashell -	Castleblaney.
1659	William Bell -	Adare - -	Limerick.		
1659	David M'Gloughan	Castleblaney -	Limerick -	Castleblaney -	Castleblaney.
1660	William C. Evans -	Dublin - -	Dublin - -	Grafton-street	Dublin.
1661	David Hanna -	Saintfield -	Down - -	Drumreagh -	Saintfield.
1662	Thomas M'Keown	Saintfield -	Down - -	Ballymurphy -	Ballinahinch.
1663	Samuel Mack -	Saintfield -	Down - -	Ballymakern -	Ballinahinch.
1664					
1665					
1666	Abram A. Nickson	Shilelagh -	Wicklow -	Coolkenno.	
1667					
1668					
1669					
1670					
1671					
1672	Patrick W. D'Arcy	Dublin - -	Dublin - -	Grafton-street	Dublin.
1673					
1674					
1675					
1676	William M'Clure -	Saintfield -	Down - -	Lisowen -	Saintfield.
1677	John Parks - -	Fermoy -	Cork - -	Fermoy -	Fermoy.
1678	John Gardner -	Saintfield -	Down - -	Glassdrummond	Saintfield.
1679	James Scott -	Saintfield -	Down - -	Legagowan -	Saintfield.
		Dublin - -	Dublin - -	Werburgh-street	Dublin.
1680	John Law - -	Lecale - -	Down - -	Maghera -	Castlewellan.
1681					
1682					
1683	John Kee - -	Saintfield -	Down - -	Clanteugh -	Ballinahinch.
1684					
1685					
1686					
1687	- - - -	Belfast - -	Antrim.		
1688	James Acheson -	Londonderry	Londonderry	Londonderry	Londonderry.
1689	- - - -	Drumra -	Antrim.		
1690	- - - -	Dublin - -	Dublin - -	- - -	Dublin.
1691	James Sheridan -	Arvagh -	Cavan - -	- - -	Arvagh.
1692					
1693					
1694	Charles Coates -	Shilelagh -	Wicklow -	Kilpipe.	
1695	- - - -	Drumra -	Antrim.		
1696					
1697					
1698					
1699	John Hagan -	Lecale - -	Down - -	Clara - -	Castlewellan.
1700	James Steel - -	Lecale - -	Down - -	Clarkhill -	Castlewellan.
1701					
1702	James M'Neight -	Mourne -	Down - -	Aughnaovry -	Kilkeel.
1703	Samuel Rea -	Lecale - -	Down - -	Creevycarnorman	Castlewellan.
1704					
1705					
1706					
1707	John Booth, junior	Nt.Mt.Kennedy	Wicklow -	Wicklow.	
1708	- - - -	Dublin - -	Dublin - -	Jones', 38, Exchange-street.	Dublin.
1709					
1710					
1711					
1712					
1713					
1714					
1715					
1716					
1717					
1718					
1719					
1720					
1721					
1722					
1723					
1724	Thomas M'Dowell	Cootehill -	Cavan - -	- - -	Cootehill.
1725					
1726					
1727					

(continued)

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1728	William Penrose -	Cork - -	Cork - -	Kilcrea.	
1729	Samuel Hall -	Cootehill -	Cavan - -	- - -	Cootehill.
1730	Joseph Reilly -	Cootehill -	Cavan - -	- - -	Cootehill.
1731					
1732					
1733					
1734					
1735					
1736					
1737					
1738	Robert Love -	Dublin - -	Dublin - -	Jones', 38, Exch.-street.	Dublin.
1739	Richard Bookey -	Shilelagh -	Wicklow -	Carnew.	
1740	Marching Warrant.				
1741	R. H. Leadbeater -	Dublin - -	Dublin - -	Jones', 38, Exch.-street.	Dublin.
1742					
1743	- - - -	Dublin - -	Dublin - -	Jones', 38, Exch.-street.	Dublin.
1744	Malcolm Gamble -	Saintfield -	Down - -	Ballykeel.	Killinchy.
1745					
1746					
1747					
1748					
1749					
1750					
1751					
1752					
1753					
1754	Grey Taylor -	Glenawley -	Fermanagh.		
1755					
1756					
1757					
1758	John Best - -	Killeshandra -	Cavan - -	- - -	Killeshandra.
1759	George Stuart -	Killeshandra -	Cavan - -	- - -	Killeshandra.
1760					
1761					
1762					
1763					
1764					
1765					
1766					
1767					
1768					
1769	James Maharg -	Ards - -	Down - -	Bangor - -	Bangor.

No.	Master's Name.	District.	County.	Place of Meeting.	Post Town.
1770	William Bateman -	Lower Iveagh	Down - -	Feeny - -	Moira.
1771	Michael Fenton -	Talbotstown -	Wicklow -	Imaal.	
1772					
1773					
1774					
1775					
1776					
1777					
1778					
1779					
1780	Marching Warrant.				
1781	Marching Warrant.				
1782					
1783					
1784					
1785					
1786					
1787					
1788					
1789					
1790					
1791					
1792					
1793					
1794					
1795					
1796					
1797					
1798	Thomas Gordon -	Glenawley -	Fermanagh -	Edenmore -	Florencecourt.
1799					
1800					
1801					
1802					
1803	- - - -	Dublin - -	Dublin - -	Jones', 38, Exch.-street.	Dublin.
1804					
1805	William Little -	Dartry - -	Monaghan -	Anlore - -	Clones.
1806					
1807					
1808					
1809					
1810	Edward H. Fry -	Boyle - -	Roscommon -	Abbeytown -	Boyle.
1811					
1812					
1813					

1814						1828				
1815						1829	Robert Crozier -	Glenawley -	Fermanagh -	Mecken -	Florencecourt.
1816						1830				
1817						1831				
1818						1832				
1819						1833	Thomas Fergny -	Omagh - -	Tyrone - -	Calkel - -	Omagh.
1820						1834				
1821						1835				
1822						1836				
1823						1837				
1824						1838				
1825	William King -	Lecale - -	Down - -	Ballyloughlan	Castlewellan.	1839				
1826						1840				
1827						1841	Rev. Henry Collins	Newtownbutler	Fermanagh.		

RITUAL OF THE ORANGE INTRODUCTION.

The applicant shall be introduced between his two Sponsors: namely, the Brethren who proposed and seconded his admission, carrying the Bible in his hands, with the Book of Rules and Regulations placed thereon.—Two Brothers shall precede him.—On his entering the room, a Chaplain, if present, or in his absence a Brother appointed by the Master, shall say the whole or part of what follows:—

"O Lord God of our Fathers, art not Thou God in Heaven? And rulest not Thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" 2 Chron. xx. 5.

"Who is like unto Thee O Lord among the Gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth thy people which Thou hast redeemed; Thou hast guided them in thy strength unto thy holy habitation." Exodus xiv. 11, 13.

"Lord, Thou wilt ordain peace for us; for Thou hast wrought all our works in us. O Lord our God other Lords have had dominion over us: but by Thee only will we make mention of thy name." Isaiah xxiv. 12, 13.

"Wherefore, glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." Ibid. xxiv. 15.

[*During the reading of these the Candidate shall stand at the foot of the table, the Brethren all standing also in their places, and strictly silent.*]

The Master shall then say—

Friend, what dost thou desire in this Meeting of true Orange-men?

And the Candidate shall answer—

Of my own free will and accord I desire admission into your Loyal Institution.

Master—Who will vouch for this Friend that he is a true Protestant and loyal subject?

[*The Sponsors shall bow to the Master and signify the same, each mentioning his own name.*]

Master—What do you carry in your hand?
Candidate—The word of God.
Master—Under the assurance of these worthy Brothers, we will trust that you also carry it in your heart. What is that other book?
Candidate—The book of your Rules and Regulations.
Master—Under the like assurance, we will further trust that you will study them well, and that you will obey them in all lawful matters. Therefore we gladly receive you into this Order. Orange-men bring to me your friend.

[*The Candidate shall then be brought by his Sponsors before the Master; the two Brothers standing at each side of the centre of the table; during this, the Chaplain or Brother appointed shall say:*]—

"Many shall be purified and made wise, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty days. But go thou thy way, until the end be; for thou shalt rest and stand in thy lot all the end of thy days." Daniel xii. 10, 12, 13.

[*The Candidate shall then kneel on his right knee; and the Master shall invest him with the decoration of the Order—an Orange Sash. Then the Chaplain or Brother appointed shall say:*]—

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done. They shall lift up their voice; they shall sing for the majesty of the Lord; they shall cry aloud from the sea." Isaiah xxiv. 13, 14.

"Then the mountain of the house of the Lord shall be established in the top of the mountains; and it shall be exalted above the hills, and the people shall flow unto it." Micah iv. 1.

"And this shall be for a token upon thine hand, and for a frontlet between thine eyes; for by strength of hand the Lord brought us forth out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." Exodus xiii. 16, 10.

Then the Master shall say:

We receive thee, dear Brother, into the religious and loyal Institution of Orange-men; trusting that thou wilt abide a devoted servant of God and true believer in his Son Jesus Christ, a faithful subject of our King and supporter of our Constitution. Keep thou firm in the Protestant Church, holding steadily her pure doctrines and observing her ordinances. Make thyself the friend of all pious and peaceable men; avoiding strife and seeking benevolence; slow to take offence and offering none, thereby so far as in thee lieth, turning the injustice of our adversaries into their own reproof and confusion. In the name of the Brotherhood I bid thee welcome; and pray that thou mayest long continue among them, a worthy Orangeman, namely:—fearing God—honouring the King—and maintaining the Law.

[*Then the Master shall communicate, or cause to be communicated, unto the new Member the Signs and Pass-words of the Brotherhood, and the Chaplain or Brother appointed shall say:*]—

"Glory to God in the highest; and on earth peace, good-will towards men." St. Luke ii. 14.

[*After which the Brother shall make obeisance to the Master, and all present shall take their seats; the Certificate of the new Brother being first duly signed and registered.*]

RITUAL of the Introduction to the PURPLE ORDER.

When a Brother is to be introduced, the Tyler shall first enter the room, after him two Purplemen, then the two sponsors of the Brother, each bearing a Purple rod, decorated at its top with Orange ribands, and between them the Brother himself, carrying in both hands the Bible, with the book of the Orange Rules and Regulations placed thereon. On entering the room, the Chaplain, or, in his absence, a Brother oppointed by the Master, shall say,—

"We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep HIM in perfect peace whose mind is stayed on Thee; because he trusted in Thee. Trust ye in the Lord for ever; for in the Lord Jehovah there is everlasting strength." Isaiah xxvi. 1, 2, 3, 4.

"And thou, o Tower of the Flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first dominion." Mich. iv. 8.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. For they shall feed and lie down, and none shall make them afraid." Zephaniah iii. 13.

"And the remnant of Jacob shall be in the midst of many people: as a dew from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men." Micah v. 7.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and at that time thy people shall be delivered, every one that shall be found written in THE BOOK. But shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel xii. 1, 4.

[*During the reading of these verses the Brother shall stand at the foot of the table, the brethren all standing also, and strictly silent.*]

The Master shall then say,—

Brother, what dost thou desire in this meeting of true Purplemen?

The Brother shall answer.—Of my own free will and accord I desire advancement into the Purple Order of our loyal institution.

Master.—Who will vouch for this Brother that he deserves such advancement, and that he is qualified to receive it according to our rules and regulations?

[*The Sponsors shall bow to the Master and signify the same, each saying, I,* N. M. *vouch for all these things.*]

Master.—What do you carry in your hands?

Brother.—The Word of God.

Master.—Under the assurance of these faithful Purplemen, we believe that you have also carried it in your heart. What is that other book?

Brother.—The book of our rules and regulations.

Master.—Under the like assurance, we trust that you have hitherto obeyed them in all lawful matters. Therefore we gladly advance you into this order. Purplemen bring to me our Brother.

[*He then shall be brought by his two Sponsors before the Master, the Tyler retiring to the door, and the two Brothers standing one at each side of the centre of the table; during this the Chaplain or Brother appointed shall say:*]—

"In that day shall THE BRANCH of the Lord be beautiful and glorious: and the fruit of the earth shall be excellent for them that are escaped out of Israel. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all THE GLORY shall be a defence." Isaiah iv. 2, 5.

[*The Brother shall then kneel on his right knee, and the Master shall invest him with a Purple sash, and such other decorations as may be convenient; then the Chaplain, or Brother appointed, shall say*]—

"Behold the stone which I laid before Joshua. Upon one stone shall be seven eyes; behold I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day." Zech. iii. 9.

"For they shall rejoice, and shall see the plummet in the hands of Zerubabel with those seven. They are the eyes of the Lord which run to and fro through the whole earth." Ibid. iv. 10.

"In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bells before the altar." Ibid. xiv. 30.

"These things saith he, that holdeth the seven stars in his right hand; who walketh in the midst of the seven golden candlesticks." Revelations ii. 1.

Then the Master shall say,—

Brother, thou hast been weighed in the balance and not found wanting. Therefore it has been judged right that thou shouldest be advanced into the Purple Order of our institution: in the which dignity we trust that thy better means of serving this religious and loyal brotherhood will be duly employed. And as thine opportunities will now be advanced with thy station among us, so likewise would their neglect cause our more special injury. For this cause, Brother, increase in thy diligence; be instant in season and out of season; for the higher we stand the more we should take heed lest we fall. In the name of the Purple Brethren I bid thee heartily welcome: nothing doubting, but that thou wilt continue with great earnestness to fear God—honour the King—and maintain the law.

[*Then the Master shall communicate, or cause to be communicated, unto the new Purpleman the signs and passwords of the order.*] *And the Chaplain, or Brother appointed, shall say—*

"Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night, that calleth for the waters of the sea, and poureth them out upon the face of the earth. THE LORD is his name." Amos v. 8.

"He that hath an ear let him hear what the Spirit saith unto the Churches." Revelations ii. 29.

[*After which the brethren shall make obeisance to the Master, and take their seats, the certificate of the new Purpleman being first duly signed and registered.*]

Appendix, No. 4.

[In the original is a DEVICE, which consists of the figure of King William on horseback, with the motto of "Glorious and Immortal Memory," over his head, and the year "1690" on the pedestal whereon it is placed. The shield is supported by two female figures, in front of each of which two scrolls are placed, the one bearing the motto, "King and Constitution," the other that of "No surrender." On the shield is represented the Holy Bible, with the leaves containing St. John xiii. 34, and 1 Peter ii. 17, open to view, with a tree bearing fruit. the stem of which is placed therein, and the root striking beneath. The motto at the bottom of the shield is, "Sic sita in æternum florebit," and underneath is placed a drawing of the Rose, Shamrock and Thistle, with this motto appended, "Quis separabit."]

GRAND ORANGE LODGE OF IRELAND,

WHEREAS a Select Committee of the House of Commons has been appointed to enquire into the origin, nature, tendency and objects of the Orange Institution: And whereas for the full clearance of the aspersions thrown upon our religious and loyal body, it may be necessary to disclose and reveal the secret system now practised by us, Now we the Grand Orange Lodge of Ireland, by virtue of the authority vested in us by the original and fundamental laws, ordinances and constitutions of our society, do hereby give full leave and license to such of our brethren as may be summoned before the aforesaid Committee to lay open and disclose without any reservation all and several the secret signs, pass words and method of initiation of the various orders belonging to the Orange Institution, as also all books and documents connected with our society, and all such information as may be required.

G. O. L.

Riband, colour Orange & Blue.

Grand Orange Lodge of Ireland.

Signed by order, and given under our Great Seal, this 3d day of April 1835.

Rathdowne,
Deputy Grand Master, Ireland.

Appendix, No. 5.

ORANGE INSTITUTION.

Day of _____ 18____

County of _____

**District of* _____

By Virtue of this Authority,

Our well beloved Brother ORANGE-MAN *of the* **Purple Order** *(and each of his Successors) is permitted to hold a* LODGE, No. *in the County and District above specified, to consist of* TRUE ORANGEMEN, *and to act as* MASTER *and perform the requisites thereof.*

Given under our Great Seal.

Co. Seal.

Great Seal.

countersigned by

_____

County Grand Master.

(Copy.) ERNEST, *Grand Master.*
(Copy.) ENNISKILLEN, *Deputy G^d Master.*
(Copy.) HENRY MAXWELL, *Grand Secretary.*
(Copy.) W^m SWAN, *Deputy G^d Secretary.*
(Copy.) ALEX^R PERCEVAL, *Grand Treasurer.*
(Copy.) HUGH R. BAKER, *Deputy G^d Treasurer.*

I am authorized to state, on the part of the Grand Orange Lodge of Ireland, that a marching warrant *only* differs from this, * in the district being filled up thus: "District of —— Regiment."

Henry Maxwell, Grand Sec.

Appendix, No. 6.

EXTRACTS from Books of Proceedings of Committee of Grand Orange Lodge.

28 November 1828.

Resolved, That we deem it essential, for the preservation of our Protestant constitutions, that we should co-operate with the committee of the Brunswick Club in procuring and obtaining signatures to petitions to be presented to His Majesty and both Houses of Parliament against further concessions to persons professing the Popish or Roman Catholic religion.

Resolved, That Nathaniel Sneyd, W. R. Ward, James King, John Helton, Major Alexander, Rev. Henry Cottingham and John Patterson be appointed to confer with the Brunswick Club, or a deputation thereof, for the purpose of carrying the foregoing Resolution into effect, and that our secretary shall forthwith forward a copy of these Resolutions to the secretary of the Brunswick Club.

Copy of Letter to Secretary of Brunswick Club, 29 November 1828.

My dear Sir;—I have the pleasure to enclose Resolutions unanimously adopted at a very numerous meeting of the committee of the Grand Orange Lodge of Ireland yesterday. I should hope that they will be met with a corresponding feeling by the Brunswick Club. Both societies profess the same object; and both, I trust, will go hand in hand in carrying those professions into excution. Requesting an immediate reply, believe me

Very faithfully your's,

Hugh Eccles, Esq.
Ass. Sec. Brunswick Club.

Jno Patterson, D. G. S.

Brunswick Constitutional Club of Ireland, 29 Nov. 1828.

My dear Sir;—I have received your letter conveying the Resolutions of the committee of the Grand Orange Lodge of Ireland; and having laid the same before the committee of this club, I am directed to transmit to you the Resolution entered into by them upon that subject. I request you will be pleased to communicate with me as to the arrangement of time and place for the proposed meeting.

Very faithfully your's,

John Patterson, Esq.
D. G. S. of the Orangemen of Ireland.

Hugh Eccles, Ass. Sec.

Report of the Sub-Committee.

We beg leave to state, that on Tuesday, the 2d day of December instant, we met a deputation of the Brunswick Club at their house in Moleswort-street, when the general petitions prepared and adopted by that club were read to us; but not considering we had authority to agree thereto, we beg to submit copies of said petitions for your consideration.

We recommend, in unison with the opinion of the deputation of the Brunswick Club, that there shall be petitions from every county, city, barony and parish in Ireland against Roman Catholic Emancipation, and that secretaries of counties, districts and lodges, be directed to co-operate with the officers of the different Brunswick Clubs in procuring signatures. All which we submit as our Report this 5th December 1828.

Resolved unanimously, That we highly approve of the Resolutions passed at the meeting of the committee on Friday, 28th November, and that the recommendation of the sub-committee be adopted. That we adopt the petitions submitted by the deputation of the Brunswick Club, and that we recommend all our brethren to sign same.

23 October 1829.

Moved by J. H. Jeboult,
Seconded by G. H. Moore } Passed.

That J. Patterson, T. Burke and W. Richardson be appointed to prepare an address to the Duke of Cumberland on the subject of the colonies.

Moved by J. Patterson,
Seconded by T. T. Burke, } Passed.

That in consequence of the non-attendance of the members constituting the colonization committee, the following brethren be added: H. E. Prior, J. H. Jeboult, John Helton, G. H. Moore, T. T. Burke.

Moved by W. R. Ward,
Seconded by Edward Macnaght, } Passed.

That the Address prepared to The King be postponed to the next day of meeting.

Moved by W. Richardson,
Seconded by E. H. Prior, } Passed.

That a book be kept under appropriate headings for the purpose of entering therein the names, address and recommendations of all Protestants wishing to find an asylum in the colonies.

Adjourned to Friday, 30 Oct. 1829.

By order, *Jno Patterson*, D. G. S.

31 October 1829.

That the rules submitted by the D. G. S. for the government of the colonies be adopted, and that publicity be given to same.

Moved by J. Butler,
Seconded by J. H. Jeboult, } Passed.

That the address to The King on the subject of the colonies be adopted, and forwarded to the trustees for signature.

17 December 1829.

Moved by Rev. C. Boyton, seconded by E. Cottingham,

That T. B. White's suggestions be adopted as the resolution of this committee:

That the next dormant No. be issued to the 66th regiment, and the Quebec Brethren be directed to send in a correct return, in order that new warrants be issued.

Moved by Rev. C. Boyton, seconded by Francis Kierman,

April 22d, 1830.

That this Committee do recommend to the Grand Orange Lodge, at its meeting on the 5th May, to establish a law, that all warrants in future be signed alone by the Grand Master, His Royal Highness the Duke of Cumberland, by the senior D. G. M. of Ireland, the Grand Secretary of Ireland, and countersigned by the County Grand Master.

Thos. Nixon, A. G. I.

W. Brownrigg, Chairman.

April 29th, 1830.

Resolved, That this Committee do recommend to the meeting of the grand lodge, at its meeting on the 5th May, to re-model the Grand Orange Lodge of Ireland with its laws and regulations, and to render them as similar as may be found expedient to those of the old institution.

Proposed by Mr. Boyton,
Seconded by Mr. T. Nixon, } Passed.

Proposed by Rev. E. Allen,
Seconded by J. H. Jeboult, } Passed. May 1st, 1830.

Resolved, That the committee recommend to the grand lodge at its meeting on the 5th of May, to establish a law, that all warrants in future be signed alone by the grand master, any of the deputy grand masters, and grand secretary of Ireland, to be countersigned by the county grand master, and that on filling and issuing each warrant, the D. T. and D. S. do affix their names to some convenient part of it, merely certifying the filling and issuing of and receiving payment for said warrant, each to keep a separate book in which to register the same.

Moved by W. R. Ward, and
Seconded by H. R. Baker, } Passed. October 14th, 1830.

That a case be laid before Mr. Edward Pennefather, with respect to the legality of Orange processions.

Moved by P. Swan, and
Seconded by H. R. Baker, } Passed.

That on the secretary's receiving the opinion of counsel, he be authorized to convene a special meeting.

N. D. Cromellan Chr.

October 21st, 1830.

The case as laid before Mr. Serjeant Pennefather, with his opinion thereon, having been read,

Moved by Wm. Jas. Alexander, and
Seconded by Rev. C. Boyton, } Passed.

That a case be laid before Commissioner Holmes, as to the legality of Orange processions, and that the secretary be empowered to summon a special meeting of the committee when he receives same.

491

Proceedings of the last day having been read, 26th October 1830.

The case as laid before Mr. Holmes, with his opinion thereon, having been read,

Moved by H. R. Baker, and
Seconded by Perceval Swan, } Passed.

That the substance of the opinion of Messrs. Pennefather and Holmes be transmitted to the county grand lodges, and that a committee be appointed to arrange same.

Committee: Robert Smith, Thomas Reed, Thomas Burke.

Moved by William Swan, and
Seconded by J. H. Jeboult, } Passed

That Brother George Nixon be empowered to read the opinion of Messrs. Pennefather and Holmes to the grand lodges of Fermanagh, Monaghan and Cavan, as a deputation from this committee, but that he do not permit copies of same to be taken.

The following letter was afterwards submitted to the committee, and approved of:

Committee Rooms, 39, Westmorland-street,
26th October 1830.

Sir and Brother;

The grand secretary of the county Antrim having applied to this committee to have the opinion of counsel taken as to the legality of an interruption of an Orange procession at Ballymona on the 12th July last by the police, and the taking from them their badges, flags, &c.

The committee forthwith caused a case to be laid before two eminent barristers, Mr. Serjeant Pennefather and Mr. Holmes, both of whom have given it as their opinion, that, under existing circumstances and the present state of the law, Orange processions are not only decidedly illegal, but dangerous, more particularly as the Proclamation of the 18th July 1829 not only referred to them, but contemplated such meetings, and that the police were fully justified in acting as they did at Ballymena.

The committee, to prevent the loss of life or liberty, feel it imperative on them to request you will make such opinions of counsel speedily and generally known to our Orange brethren only.

The committee are as anxious as their brethren for the usual display of Protestant feeling; still they feel called upon to recommend to the whole body at once voluntarily to give up all processions for the present, and publicly to make known their intention of doing so.

The committee exhort their brethren not to suffer themselves to be seduced in any way by Popish agitators, either to a commission of a breach of the peace, or into the signing of any petition for a repeal of the Union, which can only individually tend to dissolve British connexion, separate the Kingdoms, and to the total overthrow of Protestantism in Ireland, but to keep alive the spirit of Orangeism, to augment their numbers, be firm and united as true Orangemen ought to be, and ready at all times to assist the magistrates when called upon in the preservation of their religion, the laws and liberties of their country.

Signed by order,

W. R. Ward, D. G. S.

29th November 1830.

Moved by Percival Swan, and seconded by James King.

Resolved, That the deputy grand secretary do address the Grand Master of the county Down on the subject of a report which, it would appear from a letter addressed to a member of the grand lodge from London, to be at present current in that metropolis; viz.

That some Orangemen of Down had assembled with a party of Roman Catholics at Shanes Hill, between Portadown and Lurgan, had hoisted an orange and green flag, and entered into resolutions hostile to the interests of the institution, and request he will make particular inquiries into these circumstances, and report the result to this committee.

Moved by J. J. Butler, and
Seconded by P. Swan, } Passed.

That in consequence of a report that the Orangemen of Sligo are about to unite with the Papists to petition for a repeal of the Union, brother Thomas Fenton be requested to favour the committee with any information on the subject he may be in possession of, either by a personal attendance on Thursday next or by letter.

The following Resolutions were proposed by

Rev. Charles Boyton, and
Seconded by James King: } Passed. 30th December 1830.

Resolved, That having observed the following names, William S. Harrison, George Boyle, William Richardson, Robert Richardson, and —— Fitzpatrick, put forward in the public press as those members of this institution who have moved and seconded resolutions at public meetings, in favour of a repeal of the Union, we, the committee of the grand lodge of Ireland, deemed it our duty to inquire into the truth of the said statements.

Resolved, That the above names having been forwarded to the district of Dublin, with a view of ascertaining whether they were names of persons belonging to any of the lodges within the Dublin district; and it having been reported to us that the above-named persons were not members of any lodge within said district, and other necessary inquiries having been made, we feel authorized in peremptorily stating that said individuals are not members of the Orange institution.

Resolved, That having observed in the public prints a statement alleged to have been made by an individual named George Tickell, who was represented as taking an active part at an anti-union meeting, that he the said George Tickell was an Orangeman, and member of Lodge 497, and reference having been made through the county grand secretary to said lodge, we are enabled to state, that the said George Tickell is not and never was a member of said lodge, and that we consequently have no doubt that said George Tickell is no member of this institution.

Resolved, That the above are the only persons alleged to be Orangemen who have taken a part at anti-union meetings, who have been mentioned by name.

Resolved, That having learned, not indeed with surprise, but with great disgust, the assertion so recklessly put forward by the demagogues, that the loyal members of our institution joined in the late procession which took place in the City of Dublin in honour of Mr. O'Connell, we, the committee of the grand lodge of Ireland, deny with scorn the unworthy imputation. We deny that any of our members attended said procession or processions. We defy those who have made the assertion to mention the name of even one Orangeman who attended it; and we pledge ourselves, if they can do so with truth, to make a public admission of the fact.

Resolved, That the basis of this institution being loyalty to our King and attachment to the law, and having received authorized assurances that the law will be impartially administered, and its protection afforded to all classes of His Majesty's Irish subjects, we have no hesitation in advising our brethren in all parts of Ireland to come forward, and pass resolutions declaratory of their determination to uphold the law against demagogues and agitators, and put down thereby the attempt which is now making to carry a measure which, ultimately, must lead to the extinction of the Protestant name and race in Ireland.

Resolved, That the D. G. S. be ordered to desire the county secretaries to send their resolutions to this committee, and that as it is an object to publish the resolutions of all counties on the same day, that it is deemed expedient that no county should publish its resolutions till all the counties publish together.

Resolved, that the D. G. S. be directed to draw up a letter to the county secretaries, informing them of the above resolution.

Moved by W. R. Ward, and Seconded by H. R. Baker: } Passed. 6 January 1831.

Resolved, That on due consideration, we are of opinion, that it would not be desirable to wait until all counties should pass resolutions with respect to a junction with Papists, but that as each county pass resolutions, that same be forwarded to this committee for its approbation, and that, if approved of, then published without delay.

5th August 1831.

That this committee do adjourn until Tuesday next, at three o'clock, to take into consideration the propriety of passing resolutions concerning the dismissal of the yeoman who walked in procession on the 12th July last, and that the committee be specially summoned for that purpose.

1st September 1831.

That Major Brownrigg be expelled from this committee, in consequence of his conduct at the recent election in Dublin, and that his expulsion from the institution at large be recommended to the grand lodge of Ireland, and that a copy of this resolution be forwarded to the King's County grand lodge.

17th November 1831.

Your committee have received from America the most cheering accounts, and the lodges now sitting there under your warrants, emulate each other in evincing their gratitude for the interest taken by you in their welfare.

5th March 1832.

That no warrants in blank could be granted, as required by N. D. Crommelin, forwarding 300 reports of last G. L. meeting; also 100 books of rules and regulations; and that the rituals would be forwarded to John Cochran, Guilford.

5th May 1832.

That circulars be forwarded to the several masters of the Orange Lodges in Ireland, requesting them to procure petitions from their several lodges to both Houses of Parliament against the new Irish education system, also against the Irish Reform Bill, and to forward them without delay to the Right honourable the Earl of Roden, House of Lords, London, endorsed " Parliamentary Petition."

20th August 1832.

That upon reading the letter of the secretary of the Protestant Conservative Society of Ireland, that when that society shall have furnished the secretary of the Grand Orange Lodge of Ireland with the prospectus for the collection of the Protestant National Fund, together with extracts of Brother Boyton's speech at a meeting of the Conservative Society, explanatory of the application of the Brunswick Fund, the deputy grand secretary is requested

to

to transmit the same to the different Orange Lodges, or county grand secretaries, with a request to forward the collection of the Protestant Conservative Fund among the Orangemen of Ireland.

Geo. A. Hamilton.

13th February 1833.

That a sum of 10*l.* sterling be placed at the disposal of Brother M'Neale, for the purpose of defending an Orangeman, at present in the gaol of Dundalk.

Moved by James C. Lowry, and seconded by W. R. Ward,

That in consequence of the representation of a member of this institution, at the last grand lodge meeting, that he could procure funds from another quarter to enable this committee to send out deputations to re-organize the Orange Institution, and as such fund cannot be procured at present, we think it absolutely necessary that a subscription be immediately entered into to carry this very desirable object into effect, and that the members of this lodge, and our brethren throughout the country, be requested to subscribe for the above purpose.

Moved by J. J. Butler, and seconded by James Moore,

That a subscription to defray the expense of the deputation to the several lodges of the country be forthwith commenced, and that the brethren present do put down their names accordingly.

Moved by J. J. Butler, and seconded by C. C. Beresford,

That a committee, to consist of Brothers Beresford, Lowry, Murphy, Bourke and M'Neale be appointed to prepare a circular to our brethren at large, founded on the previous resolution, on the subject of the deputation.

Moved by J. C. Lowry, and seconded by J. J. Butler,

That any subscriptions that may be paid towards sending out the proposed deputation to re-organize the Orange Institution throughout the country, be refunded to the several subscribers in case such deputations be not sent out.

J. Lowry.

15th Feb. 1833.

Wm. Scott, 16th Comp. Royal Sappers and Miners.

That the Committee would most willingly forward all documents connected with the Orange system to any confidential person in Ballymena, as prudence would not permit that printed documents should be forwarded direct to our military brethren.

W. J.

Duke of Cumberland. 17th Feb. 1833.
Earl Roden.
Earl of Enniskillen.
Viscount Mandeville.

Had forwarded copies of the circular for obtaining subscriptions towards sending out the deputation as ordered by last grand lodge.

1st Jan. 1834.

Resolved, That warrant No. 1592 be granted to Joseph Meineigh, of the First Royals, on the recommendation of brother Adam Schoales, of Derry.

Resolved, That the memorial of the grand lodge of the city of Derry to be allowed to form a grand lodge, under the authority of the grand lodge of Ireland, be referred to the consideration of the grand lodge of Ireland at its next meeting.

N. D. Cromelin.

Jan. 7th, 1834.

Forwarding warrant 1592 to Joseph Meineigh, of the First Regiment of Foot. The application from the city of Derry to form a grand lodge, under the authority of the grand lodge of Ireland, would be laid before them at their next meeting; the grand officers of the city Derry lodge might or might not be masters or other officers of private lodges, the only qualification being that they be brethren of the Purple order.

12th Nov. 1834.

And lastly, we would beg to call the attention of the grand lodge, and through them return our heartfelt thanks and congratulations to our brethren through the various parts of Ireland who in the late meetings of 3,000 in Dublin, 5,000 at Bandon, 30,000 in Cavan and 75,000 at Hillsborough, by their strength of numbers, the rank, respectability and orderly conduct of their attendance, the manly and eloquent expressions of every christian and loyal sentiment, vindicated so nobly the character of our institution against the aspersion thrown on it as "the paltry remnant of an expiring faction." And we ardently hope that our brethren in the other parts of the kingdom who have not as yet come forward to do so, and not forget the hint given to us in our Sovereign's last most gracious declaration, "to speak out."

24th Dec. 1834.

That a document be prepared to be forwarded to the Orange electors of the city of Armagh, calling on them most strongly to support a Protestant candidate, and give their most determined opposition to the return to Parliament of Mr. Dobbin or any other person professing the same radical principles.

11th March 1835.

That lodge 1509 be permitted to initiate friend the Rev. Samuel O'Sullivan into the Orange Institution.

25th March 1835.

Present:

N. D. Cromelin, Chairman.

Rev. R. Handcock.	Hugh R. Baker.
Annesly Hughes.	Wm. R. Ward.
Sir D. J. Dickenson.	Allan Ellison.
James C. Lowry.	Wm. W. Childers.
Thos. Marshall.	John J. Butler.
Thos. J. Stoney.	John O. Jones.
James Jones.	William Swan.

That warrant No. 1537 be granted to brother Robert Moore for the 15th Light Dragoons.

Moved by W. Swan, and seconded by J. O. Jones,

That lodge 1575 be permitted to initiate Mr. Talbot, formerly a Roman Catholic.

Moved by James C. Lowry, seconded by Wm. Swan,

That a warrant, No. 1765, be granted to Robert Taylor for second battalion of the 1st Royals.

1st April 1835.

Present:

N. D. Cromelin, Chairman.

Rev. R. Handcock.	George W. Breton.
John Mayne.	Wm. W. Childers.
Isaac Butt.	Hugh R. Baker.
Wm. C. Espy.	Stewart Blacker.
H. Murphy.	Wm. Swan.

That warrant 1372 be granted to brother John N. King, for the 4th Dragoon Guards.

EXTRACTS from Book of Warrants.

155. John Lee, Glasslough, Militia Staff, Monaghan; Nov. 18, 1823.
1309. John Little, 25th Regt. of Foot; Oct. 4, 1823.
1406. Sergeant John McMullen, Militia Staff, Armagh; March 8, 1824.
1623. John Bushill, 1st Royals; July 28, 1824.
1639. Francis Kennedy, county Limerick Police, county Clare; Feb. 12, 1824.
1689. John Buchannan, Rifle Brigade; June 4, 1824.
1711. David Dowdall, 1st Royal Veteran Battalion; Feb. 20, 1824.
1712. John McMatty, 12th Royal Lancers; Feb. 20, 1824.
1723. Wm. Hanna, 2d or Queen's Regiment; May 15, 1824.
1725. John Aikin, 2d Royal Veteran Battalion. Derry; May 28, 1824.
1729. Henry Holden, 5th Dragoon Guards; June 16, 1824.
1733. Robt. Kerry, 4th Dragoon Guards; July 28, 1824.
1734. 2d Rifle Brigade; July 28, 1824.

Appendix No. 7.

REPORTS of Lieutenant-general *Mackenzie*, commanding at Armagh, to His Excellency the Lord-Lieutenant, relative to the Armagh Yeomanry Corps, in the year 1812.

Letter from Brigade-Major *Hill*, enclosing Memorial of several Officers of the Armagh Corps.

Sir, Armagh, July 7th, 1812.

I beg leave to transmit to you a memorial of the officers of the Armagh corps, respecting the misconduct of the men on the 2d instant, of which I had the honour of reporting on the 4th.

In fulfilling this duty, I feel it necessary to add, that I am apprehensive, that unless the prayer of the memorial be granted, the same spirit of bigotry and insubordination which in other corps has been only suppressed, will be rekindled, to the great prejudice of the yeomanry service in this district, as well as others.

I am requested to state, that the memorial not being signed by Captain Greer, of the 3d company, arose from his having left this for Dublin on the evening of the 2d, after the inspection, from whence he has not yet returned.

I have the honour to be, &c.

Sir E. B. Littlehales, Bart. *John Hill*, B. M. Y.

LETTER from Brigade-Major *Hill*, enclosing Memorial of Mr. *Greer*, late Captain of the 3d Armagh Corps of Yeomanry.

Sir, Armagh, Sept. 28th, 1812.

AT the request of Mr. Greer, late captain of the 3d Armagh corps, I beg leave to transmit a memorial from him to his Grace the Lord Lieutenant.

Were I permitted to add any thing in aid of the prayer of the memorial, I would beg leave to say, that the re-embodying the Armagh corps under the terms proposed, would be most grateful to the feelings and wishes of the most loyal and respectable part of the inhabitants of this city and the county at large that I have the honour of being acquainted with; and until the 4th of June, I can with great propriety say, that their discipline was very superior, and the attention of their officers at all times conspicuous.

I have the honour, &c.

Sir E. B. Littlehales, Bart. *John Hill*, B. Major, Armagh.

To His Grace Charles Duke of *Richmond*, Lord-Lieutenant General and General-Governor of Ireland.

The Memorial of Thomas Greer, late Captain of the 3d Armagh Corps of Yeomanry,

Sheweth,

THAT Memorialist embarked in the yeomanry service in the year 1796, when that service was first instituted, and when many respectable persons declined doing so.

That Memorialist, with a few other loyal men, through their personal influence, at that period produced the first offer of service from the city of Armagh of a body of men strongly attached to the constitution, to serve in a yeomanry corps, and your Memorialist's commission as lieutenant in said corps was accordingly dated in October 1796.

That in the year 1808, when Government was pleased to augment the yeomanry establishment in the city of Armagh, your Memorialist was appointed captain of the 3d company, and with great deference begs leave to observe, that until the 4th of June last, the conduct of the Armagh yeomanry was never censured, but, on the contrary, always considered exemplary, and in point of discipline superior to most other corps; and although their conduct on that day, and subsequently thereto, was highly culpable, and well merited the reprobation of your Grace, by ordering them to be disbanded, your Memorialist intreats your Grace to consider that their misconduct arose from an excess of zeal to the service, and a love of the constitution as by law established; and in reference to the memorial from the officers of the corps, dated the 4th of July, respectfully solicits, in behalf of them as well as himself, and in behalf of the loyal and well affected inhabitants of the city, that your Grace will be graciously pleased to allow the corps to be again re-embodied, under such modifications and restrictions as to your Grace's wisdom may seem meet, not doubting but by excluding those persons who are now known to have been the means of exciting their late improper and very unmilitary conduct, the corps would very soon be as effective as any other in this county, so remarkable for its loyalty.

Thomas Greer.

N. B.—It may be necessary to observe, that Captains Perry and M'Williams are both from home, one in Scotland, and the other in Tyrone; but, if necessary, the signatures of 500 persons of the first distinction and loyalty in the county can be had in recommendation of the measure prayed for in the Memorial.

Armagh, 28th September 1812.

Sir, Armagh, 16 June 1812.

IN obedience to the instructions conveyed to me in your letter of the 11th instant, I have now the honour to state for the information of the commander of the forces, that I directed an investigation to take place on the misconduct of the Armagh corps of Yeomanry, the particulars of which I communicated in my letter of the 6th instant; the accompanying Report from the officers of this corps, will convey to Sir John Hope a knowledge of the names of such individuals of it as were more particularly conspicuous in the disgraceful proceedings alluded to, and in resisting the commands of their officers; and I have only additionally to observe, that although it appears from the Report of the officers that 10 men alone have been named as particularly concerned in the unsoldier-like conduct manifested on the 4th of June, there were still a much greater number implicated in the disgraceful proceedings of that day.

I have the honour to be, &c.

(signed) *A. M'Kenzie*, Lieut.-Gen^l.

THE officers of the Armagh Yeomanry having met according to Lieutenant-general M'Kenzie's orders, beg leave to point out the following persons as men who were particularly concerned in promoting the late improper and unsoldier-like conduct on the 4th June instant: serjeant Robert Jackson, privates John Brown, George Wilton, George Ross, John Anderson, John Sims, John Bowling, —— Brooks, George Douglas and Divinas Robinson.

They further state (if required) they will be able to point out at the ensuing parade (which is fixed for the 2d of July next) with certainty a greater number of individuals who were concerned in this disgraceful transaction, their persons being more familiar than their names. They have likewise to add, with great deference, that no complaint was made by the corps of any grievances whatever prior to the 4th of June, the day on which this transaction happened.

(signed) *Geo. Perry*, Capt.
Wm. M'Williams, Capt. 2d Company.
Thomas Greer, Capt. 3d Company.
D. Walsh, Lieut.
Chas. M'Master, Lieut.

Armagh, 15 June 1812.

From Military Secretary to the Commander of the Forces: misconduct of Armagh corps.

Sir, Royal Hospital, 9 June 1812.

In transmitting to you to be laid before the lord lieutenant the accompanying letter, received from Lieut. General M'Kenzie, with its enclosure, stating strong circumstances of misconduct against the Armagh Yeomanry; I have the honour, at the same time, to signify Sir John Hope's wish, to be honoured with his Grace's commands upon the subject of this representation, if his Grace has any to convey to him upon the occasion.

I have the honour to be, &c.

Sir Edward B. Littlehales, Bart. *John Macdonald.*

Sir, Armagh, 7 June 1812.

I have the honour herewith to transmit a letter which I have this day received from the officers commanding the Armagh Yeomanry; in laying it before the commander of the forces, you will be so good as to state the necessity, in my opinion, of some step being immediately taken by Government which may apply strongly to the irregularity now reported on, and which may also have the effect of preventing the recurrence of any such improper proceedings amongst the corps of Yeomanry. I find that on several recent occasions, similar misconduct has taken place in various other corps, and always occasioned by the same cause which has produced the disgraceful step adopted by the Armagh corps. I have declined communicating with Government on this occasion, or of offering any opinion on the subject of this letter, conceiving it more regular that I should report the transaction without comment to the commander of the forces.

I have the honour to be, &c.

A. Mackenzie, Lieut.-Gen[l].

P. S.—Finding that the letter from the captains of the Armagh Yeomanry does not particularly state the nature of the irregularity alluded to, I beg leave to say, that the men of that corps, or a large portion of them, on their return from celebrating the King's birth-day, threw down their arms on the road, and refused every command or entreaty of their officers to take them up again. I happened accidentally to be passing by at the time, and on my addressing them, they were induced to take up their arms: the only cause they assigned for their conduct was, that one of the subalterns had signed the Catholic petition.

A. Mackenzie, Lieut.-Gen[l].

Sir, Armagh, 6 June 1812.

It is with extreme regret we feel it incumbent on us to state to you the cause of the very irregular and highly reprehensible conduct of part of the corps of Yeomanry which we have the honour to command, and which you witnessed on our private parade on returning from the field from celebrating the anniversary of our beloved Sovereign's birth-day.

About two months since a petition in favour of Catholic Emancipation was left at Mr. Kidd's (a merchant in this town), for the signatures of such Protestants as wished to be their friends on the occasion; Mr. Barnes, a lieutenant in the corps, a young man of much merit and an attentive officer, thought proper to sign it: business unfortunately prevented his attendance at parade from that period until the day above-mentioned, we say unfortunately, for had he appeared at any of the intermediate parades, we may suppose that something similar to that which took place on the 4th of June might have occurred, which would have given us an opportunity of then checking any irregularity, and finally have prevented their exposure in laying down their arms in so unsoldier-like a manner on such a day: the only pretext alleged for such misconduct was, lieut. Barnes having put his name to the petition, who they now in consequence refuse to serve under, or obey as an officer. We further beg leave to state, that we could not help remarking some few more active than others in the business, whom we consider party men, and promoters of mischief: as you were an eye-witness to the transaction, and an appeal made to you by the men, we will not presume to dictate or point out the best mode to be adopted, but wait with deference your decision.

We have the honour to be, &c.

Geo. Perry, Capt. 1st Company.
Wm. M'Williams, Capt. 2d Company.
Thomas Greer, Capt. 3d Company.

Lieut.-gen. Mackenzie, &c.

To His Grace Charles Duke of Richmond, Lord Lieutenant, General and General Governor of Ireland, &c. &c. &c.

The MEMORIAL of the Officers of the Armagh Yeomanry Corps,

Sheweth;

That, agreeable to your Grace's order of the 25th of June, Brigade Major Hill, at his inspection on the 2d instant, did make known to the corps your Grace's displeasure on account of their very culpable and unmilitary conduct on the King's birth-day, and dismissed the ten men pointed out to your Grace as most culpable.

But we lament to say that those men, together with almost the whole of the corps, behaved in a most turbulent, disorderly and unsoldier-like manner, by repeated huzzaing, and many other marks of insubordination. And although they were frequently cautioned by the brigade-major, that if they did not desist, he would be obliged to recommend to Government their total dismissal; yet it availed nothing, and the spirit of mutiny got so high, that it was deemed unsafe to take the arms from those ten men; but notice to give them up has been since regularly served. In their vociferations and desultory language they said "250 of them had taken an oath, and that Lieutenant Barnes could not be their officer, and that they would only part their arms with their lives;" and one of them was heard to express himself, that they would shoot him. Two magistrates, several officers of the line, and Northampton Militia, were present at this very mutinous conduct.

Your memorialists beg leave to observe, that few of the members of this corps are inhabitants of the city, but reside in various directions for a distance of nearly four miles from it; hence they are only dangerous in arms, but of little consequence as individuals.

Your memorialists, therefore, with the most profound respect, consider it a duty they owe their King, the service, the country and themselves, to submit to your Grace the propriety of disbanding these corps, and permitting them, the officers as at present established, to raise others that will be obedient to the laws, and in whom confidence may be reposed without prejudice to the rank which they now hold. And if it should meet your Grace's approbation, reserving to us a power of again enrolling any of the present corps that may come forward voluntarily, and that we know were not concerned, or such as may appear to have been led astray by the machinations of designing men; your memorialists beg leave to add, that should your Grace approve of this measure, they will exert themselves to the uttermost in carrying it into effect, and have no doubt but they will succeed in a short time in establishing an equally well disciplined and more effective body of men.

Geo. Perry, Captain, 1st Company.
Wm. M'Williams, Captain, 2d Company.
Hugh M'Master, 1st Lieut. 1st Company.
David Walsh, 1st Lieut. 2d Company.
Chas. M'Master, 2d Lieut. 1st Company.
And. Dickson, 2d Lieut. 3d Company.
Rob. Stephem, 3d Lieut. 3d Company.
Wm. Algeo, Lieut. & Adjt. Armagh Yeomanry.

The reason why all the officers of the corps have not signed this memorial, is their being absent in Dublin and elsewhere on their various avocations.

To His Grace the Duke of *Richmond*, Lord Lieutenant, General and General Governor of Ireland, &c. &c. &c.

The MEMORIAL of the Members of the Armagh Corps of Yeomanry,

Sheweth;

That the Armagh corps are exclusively composed of the most loyal description of Protestants, who have at all times been ready to march to any part of Ireland in case of rebellion or invasion, as will appear by their offers of service in general. That of late they have been much aggrieved by placing over them officers without their previous knowledge, which is in direct violation of the original resolutions and regulations of the corps, and many of which officers are obnoxious to the men, being the very sons of those men who were active leaders in promoting the rebellion of 1798, which can be fully proved. Lieutenant Barnes being one of those officers alluded to, and who the corps had no intimation of till he came in uniform to parade, having signed the late petition of the Catholics in direct opposition to the voice of the corps; the members therefore resolved not to obey him any longer as an officer, and on the 4th June last, when Lieutenant Barnes came to the field of parade, the men began to murmur on seeing him fall in; when Captain M'Williams, who commanded the corps, in the hearing of the brigade-major, desired them to lay down their arms, and swore he could find better men to serve (meaning Roman Catholics). Your memorialists at that instant took no notice of what the captain said, but after having gone through the duties of the day, and marched to their private parade to be dismissed, when ordered to stand at ease, the light company filed their arms in order to have an explanation from Captain M'Williams, when he, the said captain, in a violent outrageous manner drew his sword, ordered sentinels over the arms, swore he would send for the army to the barracks, and make them fire on them, and that a man of them should not get their arms again, (though at that time they had not laid them down with the view of resigning.) The other companies being dismissed, and seeing the confusion, rushed forward, and most of them threw down their arms, when Lieutenant-general Mackenzie came forward, and desired the men to

take up their arms, and their grievances should be redressed, if stated to him in writing, which statement was drawn up, and signed by the whole corps, but could not be given till yesterday.

Your memorialists understand that a court of inquiry has been held without the knowledge of any member of the corps, and on parade yesterday your Grace's decision thereon was read to the men, desiring that certain members (about nine) should be dismissed the corps.

Your memorialists therefore beg to state, how unjust it is to dismiss any members without having a fair trial to prove their guilt; and further beg to state, that if any individual is dismissed, they are all ready and willing to a man to give up their arms at the same time. Therefore humbly pray your Grace will be pleased to cancel the orders given, or allow them a fair and impartial trial, as we are ready and willing, as we always have been, to serve with protestant officers who are free of corruption.

Which is most humbly submitted.

Signed by order and on behalf of the members.
Dated at Armagh,
July 3, 1812.

Serg^{t} *Jackson.*
Serg^{t} *Plunket.*
Serg^{t} *Platt.*

Your memorialists request an answer directed to Brigade Major Hill, Armagh.

N. B.—The above can be authenicated by affidavit if required.

From Military Secretary, enclosing Report of Lieutenant-General *M'Kenzie*, &c.

Royal Hospital, 22 June 1812.

Lieutenant-General M'Kenzie having, in consequence of your letter of the 10th instant, been directed to investigate more minutely the circumstances of misconduct imputed to the Armagh yeomanry, for the purpose of ascertaining, as far as possible, the names of those members who refused to obey their officers on the 4th instant. I have now the honour, by Sir John Hope's desire, to transmit herewith, for the Lord Lieutenant's information, a copy of the Lieutenant General's report upon the evidence.

I have the honour to be, &c.

Sir Edward B. Littlehales. *John Macdonald.*

Appendix 8.

CORRESPONDENCE respecting Lord *C. Hamilton.*

Dublin, 9 February 1835.

Sir,—As Lord Claude Hamilton has requested me to recommend him for the commission of the peace, it becomes necessary for me to mention, for the information of his Excellency the Lord Lieutenant the difficulty I feel in complying with his lordship's wishes.

Since I had the honour of being named lieutenant of the county of Tyrone, it has been my study to suppress party feeling; and I had the satisfaction to know, that my exertions had been so far successful as to prevent the display of it upon all periodical occasions, except in the town of Dungannon.

On the requisition of the custos rotulorum of Lord Abercorn, Lord Castle Stewart and 19 magistrates, in addition to several clergymen and country gentlemen, I convened a meeting of the county on the 19th December, for the purpose of addressng the King on His Majesty's assertion of the royal prerogative; and it was upon this occasion, I may say in the face of the country, Lord Claude Hamilton was initiated into the Orange Society, was decorated with Orange emblems, and was publicly chaired through the town by a large body of Orangemen who were assembled on that occasion.

This open and avowed adhesion to a particular party, and this disregard of what I consider the spirit which guides His Majesty's counsels, has been very painful to me, and places me in the embarrasing position which I attempt to describe.

When I consider how my hopes of tranquillizing the county have been frustrated, and knowing as I do that the conduct of Lord Claude Hamilton had caused increased excitement, I cannot offer this recommendation to the Lord Chancellor without exposing myself to animadversion.

On the other hand, when I reflect that he has been elected Member for the county, and that his rank and station fully qualify him for the appointment. I know not how to withhold my recommendation, more especially as I do not believe that the act of which I complain was in itself illegal, and, above all, when I am willing to hope that if appointed to the magistracy, his decisions will not be biassed by party prejudice.

Under these conflicting considerations, I lay the case before His Majesty's Government, and if I find no objection is taken on their part, I shall submit his Lordship's name to the Lord Chancellor.

I have, &c.

(signed) *Caledon.*

From Sir *Henry Hardinge* to the Earl of *Caledon*.

My Lord, Castle, 9th February 1835.

I HAVE laid before the Lord Lieutenant your Lordship's letter of this day's date, and I am desired by his Excellency to say, that the sentiments you express and the judicious conduct you have always observed in the country of Tyrone in suppressing all party feelings, meet with his Excellency's entire concurrence.

The line you have pursued is in strict accordance with the principles by which His Majesty's Councils are guided; and it is only by a firm and impartial adherence to this system that the peace of the country can be preserved.

The Lord Lieutenant regrets that any circumstance should have occurred by which your Lordship should have been thwarted in carrying into effect this most desirable system of discouraging popular excitement; but his Excellency, after an attentive consideration of the statement made by your Lordship, concurs in opinion with you, that in the exercise of your discretion, it is expedient not to withhold the commission of the peace.

I have the honour, &c.

(signed) *H. Hardinge.*

501

SECOND

REPORT

FROM THE

SELECT COMMITTEE

APPOINTED TO INQUIRE INTO

THE NATURE, CHARACTER, EXTENT AND TENDENCY

OF

ORANGE LODGES, ASSOCIATIONS OR SOCIETIES IN IRELAND;

WITH THE

MINUTES OF EVIDENCE,

AND APPENDIX.

Ordered, by The House of Commons, *to be Printed,*
6 *August* 1835.

Lunæ, 23° die Martii, 1835.

Ordered, THAT a Select Committee be appointed to inquire into the nature, character, extent and tendency of Orange Lodges, Associations or Societies in Ireland, and to report their Opinion thereon to The House:—And a Committee was appointed of—

Mr. Finn.
Mr. O'Connell.
Mr. Sheil.
Mr. Wyse.
Mr. Jackson.
Lord Viscount Ebrington.
Mr. Wilson Patten.
Mr. Pease.
Mr. Bethel.
Mr. Edward Buller.
Mr. Cutlar Fergusson.
Colonel Wood.
Mr. Edward John Stanley.
Mr. Fox Maule.
Lord Viscount Castlereagh.
Mr. Bannerman.
Mr. Shaw.
Mr. Spring Rice.
Mr. Maxwell.
Mr. Ward.
Mr. Nicholl.
Mr. O'Loghlen.
Mr. Alexander Pringle.
Sir James Graham.
Sir John Yarde Buller.
Colonel Conolly.
Colonel Perceval.

Ordered, THAT the Committee have power to send for Persons, Papers and Records.

Ordered, THAT Five be the Quorum of the Committee.

Martis, 24° die Martii, 1835.

Ordered, THAT Mr. Shaw and Colonel Perceval be discharged from further attendance on the Committee.

Mercurii, 25° die Martii, 1835.

Ordered, THAT Mr. Finch and Mr. Grove Price be added to the Committee.

Veneris, 15° die Maii, 1835.

Ordered, THAT Mr. Chancellor of the Exchequer and Mr. Cutlar Fergusson be added to the Committee.

Martis, 19° die Maii, 1835.

Ordered, THAT Mr. Chancellor of the Exchequer, Mr. Cutlar Fergusson, Mr. Fox Maule and Mr. Edward John Stanley be discharged from further attendance on the Committee; and that Mr. Divett, Mr. J. Ponsonby, Mr. Gisborne and Mr. Poulter be added thereto.

Lunæ, 1° die Junii, 1835.

Ordered, THAT Lord Viscount Milton be added to the Committee.

Veneris, 12° die Junii, 1835.

Ordered, THAT Sir Edmund Hayes be added to the Committee; and that Colonel Conolly be excused from further attendance thereon.

Veneris, 17° die Julii, 1835.

Ordered, THAT Mr. Gisborne be excused from further attendance on the Committee, and that Mr. Macleod be added thereto.

Lunæ, 20° die Julii, 1835.

Ordered, THAT the Committee have power to report the Minutes of the Evidence taken before them, from time to time, to The House.

THE REPORT - - - - - - - - - - - - - p. 3
LETTER FROM H. R. H. THE DUKE OF CUMBERLAND - - p. 4
MINUTES OF EVIDENCE - - - - - - - - - - - p. 5
APPENDIX - - - - - - - - - - - - - p. 17

REPORT.

THE SELECT COMMITTEE appointed to inquire into the NATURE, CHARACTER, EXTENT and TENDENCY of ORANGE LODGES, ASSOCIATIONS or SOCIETIES in *Ireland*, and to Report their Opinion, and who were empowered to Report the MINUTES of the EVIDENCE taken before them from time to time to The HOUSE:——

HAVE made a further progress in the matter referred to them, and beg leave to present this their SECOND REPORT to The HOUSE.

6 *August* 1835.

LETTER FROM H. R. H. THE DUKE OF CUMBERLAND.

Sir, St. James's Palace, 5 August 1835.

Having understood that an impression is prevalent, that I, as Grand Master of the Orange Institution in Great Britain and Ireland, have countenanced, and even issued warrants to various regiments in His Majesty's service, I beg positively to deny the fact; nay even, that when such a proposal was made to me, I instantly declined it, saying that it was contrary to the Regulations and Orders issued from the Horse Guards; and I therefore know of no lodge in any regiment, save and except that I perfectly recollect, long before I had the honour to hold the office of Grand Master, that there did exist an Orange Lodge in the 4th Regiment of Foot, which was King William the Third's regiment; and that in the year 1798 or 1799, I saw the officers and men wear orange ribbons on their breasts in the parade at Swinley Camp, in the presence of George the Third; and, if not much mistaken, believe our late King, George the Fourth, became an Orangeman of that said lodge. However, if you can prove to me any warrant exists, I will order it to be annulled.

I certainly have issued *no* warrant to that effect, as I have before said. It is true, I have signed many blank warrants, as far as they have no specific number of the lodge, or even name. They came to me, previously signed by the Deputy Grand Master, in Ireland, the Grand Treasurer, and the Grand Secretary.

This statement, I trust, will be communicated, in contradiction to the assertions made upon that subject.

Your's sincerely,

(signed) ERNEST.

To John Wilson Patten, Esq.
Committee on Orange Lodges.

MINUTES OF EVIDENCE.

Jovis, 6° die Augusti, 1835.

T. WILSON PATTEN, ESQ. IN THE CHAIR.

Major-General Sir *John Macdonald*, called in; and Examined.

Major-gen. Sir *J. Macdonald.*

6 August 1835.

(1.) DO you hold the situation of Adjutant-general?—I do.

(2.) Have you got the circular letters of 1822 and 1829, relating to Orange Lodges?—I have.

(3.) I believe they are both headed "Circular" and "Confidential?"—Yes.

(4.) Were those orders sent to the Duke of Cumberland, in his capacity either as Colonel of the Blues, or Field Marshal, or Grand Master of the Orange Institution?—I do not find that they were; I took pains to ascertain whether they were or not, having been apprised that I was likely to be asked that question, and I do not find by the records of my office that they had been sent to him.

(5.) Are these orders sent to General Officers not in active command of troops?—No.

(6.) Are these confidential orders entered in the regimental orderly books, or in the printed general orders of the Army?—They are entered in the general regulations and orders of the Army, which I have now in my possession, after a certain time; but those orders that are confidential are not entered in the orderly books of the regiment.

(7.) Are they periodically read to the troops on parade, when the articles are read?—All general orders are read to the troops on three successive parades after they are received.

(8.) Are the confidential orders so read?—No.

(9.) Have you any warrants which have been returned from regiments in consequence of the interference of the Horse Guards, since this Committee sat?—I have [*handing them in*].

(10.) Take one of the most recent cases of a regiment stationed in Ireland, the 15th Hussars; have you any reports from the commanding officers and general officers, and if so, produce them?—I have a report relative to the Orange Lodge said to have existed in the 15th Hussars, both from the general officer commanding in Ireland, and the commanding officer of that regiment.

(11.) Will you produce them?—This is from Sir Edward Blakeney. I should mention to the Committee that these reports were called for by Lord Hill's order, in consequence of a communication from Mr. Hume to Lord Howick: copies of the instructions given by Lord Hill's orders to call for these reports, are now, I believe, on the table of the House of Commons. In consequence, also, of that letter from Mr. Hume to Lord Howick, which alleged that Orange Lodges existed in certain regiments in Ireland, the instructions alluded to directed Sir Edward Blakeney to communicate with every regiment and depôt under his command, for the purpose of ascertaining whether the orders of the 1st July 1822, and the 14th November 1829, relative to Orange Lodges, had been disobeyed in any respect, and to report the name of any officer who might be discovered in the course of that communication to have disobeyed these orders. The general reports have not yet been received; but it being deemed important that the answers relative to the particular cases mentioned in Mr. Hume's letter to the Secretary at War should be had as soon as possible, those answers are now in my possession, to be laid before the Committee, with the exception of that relative to the 64th Regiment, whose depôt is now in Scotland, and from which there has not been time, as yet, to receive an answer, the depôt being at the time the instructions were sent to Ireland actually on its passage from Ireland to Scotland. Nothing, however, very important can be elicited from the depôt of the 64th; the service companies of that regiment being now in Jamaica, and the officer who commanded the regiment at

Major-gen. Sir *J. Macdonald.*

6 August 1835.

the time the Orange Lodge was said to have existed in it in Ireland, Lieutenant-Colonel Dixon, being now in another regiment, viz. the 40th, serving in India. Is it the wish of the Committee that I should put in the answers and the enclosures?

(12.) Yes.

[*The following documents were then put in and read.*]

Sir, Dublin, 1 August 1835.

15 Hussars and 2d Bat. 1st Royal, 64th Depôt.

I LOST no time in transmitting copies of your letter and enclosures of 27th ultimo, on the subject of the existence of Orange Lodges in the regiments named in the margin, to the Major-general commanding the western and south-western districts; and I have now the honour to transmit to you, for the information of the General commanding in chief, the accompanying replies received from Major-general Sir James Douglas and Brigade-major Smith, on which last officer the duty has devolved, of carrying into effect the instructions communicated to the western district in Sir John Buchan's temporary absence.

From Sir James Douglas's communication, Lord Hill will learn with regret, that an Orange Lodge has existed since the 25th March last, without the knowledge of the commanding officer, in the 15th Hussars; and I have called upon Lieutenant-colonel Badcock to explain, on what foundation and under what circumstances of inquiry, he stated to me only a few days ago, that no such Lodge existed in that regiment.

The answer from Lieutenant-colonel Wetherall, as regards the Second Battalion Royal Regiment, is very satisfactory; but I shall take no further measures as regards either of the above regiments, beyond the explanations I have required from Lieutenant-colonel Badcock, till I am honoured with Lord Hill's further instructions.

The depôt of the 64th regiment having left this command, I have been prevented from instituting any inquiry as regards that regiment; but I shall not fail to pursue the investigation pointed out in the concluding part of your letter, throughout the corps in this command, and furnish you with the result, with as little delay as possible, for Lord Hill's information.

I have the honour to be, Sir, your most obedient humble Servant,

Edward Blakeney,

The Adjutant-general, &c. &c., London. Major-general.

These are the Enclosures referred to in that Letter:

Sir, Limerick, 29 July 1835.

I HAVE had the honour to receive your letter of yesterday, with its enclosures. There is no man in the 15th Hussars of the name of Robert Moore. Fearing some mistake had been made in the name, I caused Corporal Robert Moore of that corps to be brought before me, and obtained from him the following statement:

"Mr. Tremaine voluntarily gave him a warrant in Dublin, which he, Corporal Moore did not ask for. He believes Mr. Tremaine to be a hatter in Dublin. With the warrant he received rules and regulations, but is not aware of any diploma, nor does he understand rightly what is meant by the term diploma. He received nothing else than a warrant and the rules above-mentioned. He has attended Orange Lodges, not exceeding three or four times in Dublin, one to which he belonged and another. There are 14 or 15 soldiers of the 15th Hussars who attended Orange Lodges. He held one or two, but not exceeding three meetings, on the authority and in pursuance of the warrant given to him, but he has held no meeting since the regiment left Dublin. The 14 or 15 Orangemen of the 15th Hussars belong to different troops. He was ignorant altogether of there being any impropriety in attending an Orange Lodge or holding one. It was not kept a secret, but he believes was known to all the non-commissioned officers and men in the regiment. There have always been Orangemen in the regiment since he has been in it, but there was no Lodge in the regiment till the warrant was given to him. He became an Orangeman about eight or nine months ago, having been induced to become one by Mr. Tremaine. He had attended two or three times, when the warrant was given to him unsolicited. All the meetings of the Lodge, authorized by his warrant, were held in a house in Dublin, but no meeting was ever held in the barracks. He would on no account do what is in any respect contrary to regulations, and begs to place the warrant at once in the hands of the major-general, and to have nothing more to do with it.

I have now the honour herewith to transmit the said warrant, and have only to add, that if I had been desired to name a regiment in the service in which such a thing could have gone on clandestinely, and without the knowledge of the officers, perhaps the last regiment I should have named would have been the 15th Hussars.

I have the honour to be, Sir, your most obedient humble Servant,

J. D. Douglas, Major-general.

P.S.—Major Phillips, commanding the squadron in Limerick, gives Corporal Moore an excellent character; but declares that neither he, nor any officer of the corps, had any knowledge of the existence of an Orange Lodge in the 15th Hussars.

Major-gen. Sir *J. Macdonald.*

6 August 1835.

Sir, Limerick, 29 July 1835.

Since my letter of this morning I sent to the post, I have obtained the enclosed instructions for Orange Lodges from Corporal Moore, whose conduct has been frank, soldierlike, and who seems most anxious to have done with what he now perceives to be a more serious concern than he supposed.

I have the honour to be, Sir, your most obedient humble Servant,

J. D. Douglas, Major-general.

The Deputy Adjutant-general.

Sir, Limerick, 30 July 1835.

With reference to your letter of yesterday and its enclosures, and to my answer transmitted by this day's post, I beg to inform you, for the information of the Major-general commanding in Ireland, that every attention shall be paid on my part to the directions transmitted to me relative to Orange Lodges.

I have the honour to be, Sir, your most obedient humble Servant,

J. D. Douglas, Major-general.

The Deputy Adjutant-general.

Sir, Dublin, 3 August 1835.

With reference to my letter of the 1st instant, I have now the honour to transmit to you, for the information of the General commanding in Chief, the accompanying letter from Lieutenant-colonel Badcock, explanatory of the circumstance which led him to report to me that no Orange Lodge existed in the 15th Hussars.

It appears from this communication that Corporal Moore, in whose possession an Orange diploma was found, belonged to the squadron detached, and doing duty at Limerick.

I have the honour to be, Sir, your most obedient humble Servant,

Edward Blakeney, Major-general Commanding.

The Adjutant-general, &c. &c. London.

Sir, Cahir, 1 August 1835.

In reply to your letter of yesterday's date, I have the honour to state, that I know not upon what authority the communication of Major-general Sir James Douglas rests, respecting the existence of an Orange Lodge in the regiment under my command, further than the statement in the newspapers.

Upon the receipt of your former letter, of the 10th ultimo, I made inquiry at the orderly-room of serjeants, and some who had been 30 years in the regiment, and who all declared they never heard of the existence of such lodges.

That several men, some lately recruited, had attended lodges in Dublin; but these occurrences took place without the sanction or knowledge of the commanding officer, who cannot be answerable where men may go during their leisure hours.

I beg leave also to state, that on reading such newspaper statement, I spoke to the officers and men at a general parade, warning them to attend no meetings or lodges of a political tendency, of any party whatsoever.

I have the honour to be, Sir, your most obedient humble Servant,

L. Badcock, Lieutenant-colonel 15th Hussars.

To the Deputy Adjutant-general, &c. &c. &c.

Sir, Major of Brigade's Office, Athlone, 30 July 1835.

I have the honour to report, for the information of the Major-general commanding, that on the receipt of your memorandum of yesterday's date, and its enclosures, I lost no time in proceeding to the barracks in this garrison, and in the presence of Lieutenant-colonel Wetherall, the commanding officer of the 2d Battalion, Royal Regiment, I questioned private Robert Taylor, of that battalion, on the subject set forth in Mr. Hume's letter relative to Orange Lodges. The questions put to this man, together with his answers, are herewith transmitted.

I also deemed it my duty, in the absence of Major-general Sir John Buchan, to place the whole of the enclosures above alluded to in the hands of Lieutenant-colonel Wetherall, in order that no delay might occur in affording the information required by the General commanding in Chief, and I now forward the Lieutenant-colonel's reply as regards the 2d Battalion, Royal Regiment.

I have the honour to be, Sir, your most obedient humble Servant,

J. C. Smith, Major.

Major-gen. Sir *J. Macdonald.*

6 August 1835.

QUESTIONS put to private *Robert Taylor*, of the 2d Battalion, Royal Regiment; together with his Answers.

Q. 1. Private Robert Taylor, are you an Orangeman?—*A.* I am; I was an Orangeman before I became a soldier.

Q. 2. Did you at any time obtain a warrant for holding or assembling an Orange Lodge, either before your enlisting or since you became a soldier?—*A.* Yes, in the year 1820 I obtained a warrant, No. 631, from the Rev. Mr. Cupples, of Lisburn; that warrant is now in Belfast; this occurred six years before I enlisted into the Royal Regiment, or that I was a soldier.

Q. 3. Since the period of your enlisting, in the year 1826, did you ever obtain a warrant for holding or assembling an Orange Lodge in the 2d Battalion, Royal Regiment?—*A.* I never did.

Q. 4. Do you know anything about a warrant, No. 1765; and if so, for what purpose was it issued to you?—*A.* I do not know of such a warrant; it was never issued to me. The only warrant I ever received was the one I have before mentioned, No. 631, and that six years before I was a soldier.

Q. 5. Do you know if any Orange Lodge exists, or did exist, in the 2d Battalion, Royal Regiment?—*A.* On joining the regiment there was an Orange Lodge in it; the warrant for holding which, No. 1623, had been obtained from Dublin, by a man named M'Adden, who afterwards volunteered to the 13th Light Dragoons. This lodge was suppressed in the year 1829, by order of Lieut. Col. Wetherall; since that period up to the present moment no Orange Lodge has ever been held, nor does any Orange Lodge now exist, in the 2nd Battalion of the Royal Regiment.

Sir, Athlone, 30 July 1885.

Memo. Dublin, 29 July 1835. Letter, ditto ditto. Horse Guards and War-office, 27 July 1835. *Joseph Hume*, 25 July 1835.

I HAVE the honour, with reference to the correspondence named in the margin, to state, for the information of the General Commanding in Chief, that that part of the evidence taken before the House of Commons, as set forth in Mr. Hume's Letter to Lord Howick, dated 26 July 1835, is totally erroneous.

No Orange Lodge exists in the 2d Battalion of the Royal Regiment, neither has any diploma been issued to Robert Taylor, nor to any other man belonging to the Battalion, authorizing the holding of an Orange Lodge.

Private Robert Taylor states, that in the year 1820, and six years before he enlisted as a soldier, he did receive a diploma for that purpose from the Rev. Mr. Cupples of Lisburn, which diploma is now at Belfast, and that he never has since, directly or indirectly, been authorized to form a lodge.

The number of that diploma was 631, and not 1765, as stated.

Shortly after I assumed command of the battalion in India, I ascertained that an Orange Lodge existed in it; it came to my knowledge by the members bringing me a certain request to assemble on some particular occasion, to have a ball afterwards in the barracks. I lost not a moment in making known to them that such a society had been expressly prohibited; and I can in confidence assure the General Commanding in Chief, that from that time to the present there has been no attempt or desire to form another lodge. The diploma was signed by the Duke of York, and was returned to the Grand Lodge in Dublin, its number was 1623. This took place in 1829.

I pledge myself that the confidential instructions of his Lordship, dated 14 Nov. 1829, have been strictly enforced.

I have the honour to be, Sir, your most obedient humble Servant,

G. A. Wetherall.

The Brigade Major, Western District.

P. S.—When I dissolved the Orange Lodge, there were 115 members.

The next case alluded to in Mr. Hume's Letter to Lord Howick is the case of the King's Dragoon Guards, and I am prepared to submit to the Committee the detailed report which has been received in that case. I should mention to the Committee, there is no General Officer in command of this district, but there is a very active, intelligent staff officer, Colonel Thom, as I think the Committee will see from his report, who was desired to take personally charge of the investigation, and the Committee will see that it has been conducted with great skill.

Sir, Birmingham, 30 July 1835.

I HAVE the honor to acknowledge the receipt of your letter of the 29th inst., and to acquaint you that, in compliance with the commands of General Lord Hill therein contained, I lost no time in going to the barracks at this place for the purpose of seeing John Kennedy, of the King's Dragoons Guards, and of making inquiries as to the existence of an Orange Lodge in that corps. I now beg leave to communicate to you, for his Lordship's information, the result of my inquiries upon the subject.

Not having been able to see John Kennedy, the man alluded to, who is the farrier of the troop quartered at Wolverhampton, and having ascertained that there are a few o he men

of

509

Major-gen. Sir J. Macdonald.

6 August 1835.

of that corps who are, or who have been, members of Orange Lodges. I desired that those men might be brought before me, all of whom I questioned separately. They stated as follows: viz.

Private Henry Hewitt: That a warrant was obtained from the Grand Orange Lodge in Dublin, in the year 1829, for an Orange Lodge, No. 567, to be held in the King's Dragoon Guards; that it was formed at the instigation of Mr. Hawkes, a gentleman residing at Longford, at which place the head quarters and four troops of that regiment were then stationed, who was master of an Orange Lodge in the town, who obtained the warrant, and attended the first meeting of the lodge, when he opened and read it. Trumpeter Wheeler, who has been since discharged, was nominated the master of the regimental lodge; that he attended several meetings of the lodge, but he never saw any non-commissioned officer at either of them. Each member contributed 1*s.* a month; one-fourth part of which sum was expended on the evening of the meeting, the remainder was appropriated to defray the expenses attending the purchasing of boxes, &c. for the lodge, and towards the formation of a fund, out of which it was intended to give every member the sum of 5*l.* on being discharged from the regiment. No meeting was, he believes, held of the lodge after Dec. 1829, when the commanding officer, Colonel Sir George Teesdale, addressed the men on parade, and pointed out to them the impropriety of soldiers becoming members of such associations; he has not paid any money since that period towards its support. He says he does not think any officer of the regiment was acquainted with the formation of an Orange Lodge in the corps.

The warrant obtained at Longford was renewed in Dublin in December 1831, when the regiment was quartered there previously to its returning to England. He believes it is at present in the possession of John Robinson, who belongs to the troop stationed at Clifton, but there has not, to his knowledge, been any use made of the warrant since its renewal; 5*s.* 6*d.* was paid to Mr. Sunderland, the secretary to the Grand Lodge when the warrant was served, but nothing has been since paid to him.

Private Samuel Duke, was a member of an Orange Lodge that was held in the King's Dragoon Guards at Longford in the summer and autumn of 1829; he attended it about three times; the greatest number he ever saw at the lodge might have been 20; they were all privates. He remembers the Colonel addressing the men on parade the latter end of that year on the impropriety of soldiers attending Orange Lodges, and he has not himself been at a lodge since that time, and he does not think there has been one held in the regiment since that period. He heard the warrant (No. 567) had been renewed when the regiment was in Dublin in 1831, and that it was in the hands of private Robinson, who is in the troop at Clifton, but he believes no use has been made of it since its renewal. The first warrant was not, he thinks, opened more than three months; he paid 1*s.* each of those months towards the expenses of the lodge. It was intended to give trumpeter Wheeler 5*l.* on his discharge, out of the fund, but the total receipts were found to have been only sufficient to pay for the warrants and the articles the lodge was in want of.

Private James Kennedy was a member of the Orange Lodge, No. 567, whilst at Longford, but on the circulation of the commanding officer's order relative to lodges, it was abolished, and the warrant was, he believes, returned to the Grand Lodge; he only attended two meetings of it; there might have been 12 members present; they were all privates.

Regimental Sergeant-Major Hollis heard from Mr. Hawkes, whilst at Longford, that trumpeter Wheeler had obtained a warrant for holding an Orange Lodge in the regiment; we immediately communicated to Mr. Hill the adjutant, the circumstance, and he sent for Wheeler, who would not acknowledge that he knew anything upon the subject, and denied that he had ever attended any lodge whatever; some time afterwards, Wheeler mentioned to him that he had had a warrant for a lodge, but that he had given it up to Mr. Hawkes. He is quite positive that no lodge has been held in the regiment since the receipt of the confidential circular letter, dated "Horse Guards, Nov. 14, 1829." He heard in the latter end of December in that year, that there were some Orangemen in the squadron that was stationed at Athlone; he was shortly afterwards sent over to that place on duty, and was directed to make inquiries whether these men attended any meetings there; he found that a few men of the regiment had attended an Orange Lodge in the town, he reported the circumstance to Lieutenant Hill, on his return to Longford, who, he believes, immediately made a communication to the officer commanding the squadron on the subject, a copy of which letter I beg leave to enclose, together with a copy of Sir George Teesdale's letter in reply to a circular letter bearing date "Adjt.-General's Office, Dublin, 2 Jan. 1830."

I beg to add, that farrier John Kennedy has been desired to come over here from Wolverhampton to-morrow morning, and I shall have the honour of communicating to you by that day's post the result of my examination of him, touching the matter in question.

I have the honour to be, Sir, your most obedient humble Servant,

N. Thom,
Lieutenant-colonel, A. Q. M. Gen.

Major-general Sir John Macdonald, K. C. B.
Adjutant-general, &c. &c. &c.

The following are the Enclosures.

Major-gen. Sir *J. Macdonald.*

6 August 1835.

Circular,

Sir, Adjutant-general's Office, Dublin, 2 Jan. 1830.

In pursuance of instructions received from the Horse Guards, I am directed by the Lieutenant-general commanding, to call your attention to the circular letter from the Adjutant-general of the Forces, under date the 14 November last, on the subject of the existence of Orange Lodges in the regiment under your command, and to desire you will forthwith transmit for the Lieutenant-general's information, the statement therein required.

I have, &c.

Officer commanding First Dragoon Guards, Longford. (signed) *J. Gardiner*, D. A. G.

Sir, Longford, 8 January 1830.

I have the honour to acknowledge the receipt of your letter of the 2d instant, and to state in reply, that there are a few Orangemen in the regiment, but I gave an order some time since for them not to attend the meeting of any lodge whatever, and that there does not at present exist anything of the sort in the corps.

I have, &c.

The Deputy Adjutant-general, &c. &c. Royal Hospital, Dublin. (signed) *G. Teesdale*, Lieutenant-colonel K. D. Gds.

Sir, Longford, 25 February 1830.

Horse Guards, 1 July 1822. Horse Guards, 14 Nov. 1829.

I am directed by Lieutenant-colonel Teesdale to send you the accompanying copies of letters, and to request that should anything of that nature exist in the squadron under your command, you will take immediate steps to have it totally suppressed.

I have, &c.

Capt. Wilson, Commanding Detachment King's Dragoon Guards, Athlone. (signed) *H. Hill*, Lieutenant & Adjutant K. D. Gds.

The next report relates to the man at Clifton detached, and Lord Hill thought that Colonel Thom had conducted the other examination so well, that he ordered him to send the questions to that man, and you will see his answer:

Sir, Birmingham, 31 July 1835.

I have the honour to report to you, for the information of General Lord Hill, that I have this morning seen farrier John Kennedy, of the King's Dragoon Guards, in compliance with his Lordship's commands, communicated to me in your letter of the 29th instant, and have questioned him respecting the warrant No. 567, which it has been stated in evidence recently taken before a Committee of the House of Commons to have been issued to him on the 26th December 1831, to hold an Orange Lodge in the said regiment; and I have obtained from him the following particulars respecting the matter in question, and which I trust his Lordship will find to be satisfactory.

He states, that some short time after the arrival of the head-quarters and four troops of the King's Dragoon Guards at Longford barracks in the summer of 1829, Mr. Hawkes, a gentleman of that town, obtained a warrant for the holding of an Orange Lodge in that regiment in the town of Longford; that there had been only two or three meetings held under the warrant before the commanding officer of the regiment, Colonel Sir George Teesdale, issued an order that no meetings of Orangemen should on any account be held in the corps; that the warrant was in consequence immediately disannulled, and he positively asserts that there has not been any meeting of the Orange party held since that time in the regiment.

Mr. Hawkes, who procured the warrant, attended the first meeting of the lodge; he opened the warrant and read it; he was master of an Orange Lodge that was held in his own house near Longford. John Kennedy thinks trumpeter Wheeler was nominated master of the regimental lodge.

When the regiment was quartered in Dublin, the latter end of the year 1831, the warrant above alluded to was renewed in his (John Kennedy's) name, it not having been of any use, the meetings under it having been restricted to the town of Longford; that obtained in lieu of it was a travelling warrant; no use has, however, been made of it; he has himself never seen it, and does not know in whose hands it is at present. It was made out in his name on account of his father, who resides in Dublin, being a very old member of the Orange Society; the soldier who was instrumental in getting it renewed, was trumpeter Wheeler, who was shortly afterwards discharged from the service. The object they had in view in having it so done, was that they considered it would be a pity to throw away the money that had been originally paid for the warrant (about 21*s.*), when by having it renewed as a travelling warrant, for which 5*s.* 6*d.* more was only required to be paid, they might perhaps be able to dispose of it to some person that might be in want of one, and to which it would be transferred by merely acquainting the Secretary of the Grand Lodge in Dublin with the name of the person proposed to be the master of it.

The

Major-gen. Sir *J. Macdonald.*

6 August 1835.

The agreement, on the formation of the lodge, was, that each member of it should subscribe 1*s.* per month, 9*d.* of the sum was to be placed in a chest, out of which the expenses of the lodge were to be paid; the residue was to accumulate with a view of affording relief to those members who might be sick and require pecuniary assistance, and also to give to each member, on being discharged from the regiment, 5*l.* to purchase a suit of clothes, the remaining 3*d.* to be expended at the meetings of the lodge, which were to have been held monthly. The subscriptions were only continued three months, and the total sum received was, in consequence, only found to be sufficient to defray the expenses of the warrant and the purchase of chests. There might have been 20 members at the time the lodge was dissolved, not one of whom was a non-commissioned officer.

John Kennedy states his firm belief that no officer of the regiment was the least aware of the existence of an Orange Lodge in the corps.

I have the honour to be, Sir, your most obedient humble Servant,

Major-general Sir John Macdonald, K.C.B., Adjutant-general, &c. &c. &c. — *N. Thom*, Lieutenant-colonel, A. Q. M. General.

The next is the letter of Colonel Thom:—

Sir, Birmingham, 3 August 1835.

In obedience to the commands of General Lord Hill, conveyed to me in your letter of the 31st ultimo, I forwarded to the officer in command of the troop of the King's Dragoon Guards, stationed at Clifton, a list of questions to be put by him to private John Robinson, of that corps, respecting the existence of an Orange Lodge in the said regiment; and I requested of him to obtain from that soldier, if possible, the warrant, No. 567, for the holding of an Orange Lodge in the King's Dragoon Guards, which privates Henry Hewitt and Samuel Duke had informed me was in his possession. I have now the honour to enclose you, for his Lordship's information, the answer made by private John Robinson to the several questions put to him by Captain Handley, together with the warrant above alluded to.

I have the honour also to transmit a letter addressed to me by Colonel Sir George Teesdale, commanding the King's Dragoon Guards, for the information of Lord Hill, stating that he was much vexed and surprised when he found there was an attempt to form an Orange Lodge at Longford, in the regiment under his command; that he instantly put a stop to it, and that he has every reason to believe there has never been a meeting since the last warrant was obtained.

I have the honour to be, Sir, your most obedient humble Servant,

Major-general Sir John Macdonald, K.C.B., Adjutant-general, &c. &c. &c. — *N. Thom*, Lieutenant-colonel, A. Q. M. General.

Sir, Birmingham Barracks, 3 August 1835.

I have the honour to state, for the information of Lord Hill, that I was much *vexed* and *surprised* when I found there was an attempt to form an Orange Lodge at Longford, in the regiment under my command. I instantly put a stop to it, and I have every reason to believe that there has never been a meeting since the last warrant was obtained.

I have the honour to be, Sir, your most obedient humble Servant,

To Lieut.-colonel Thom, &c. &c. &c. — *G. Teesdale*, Lieutenant-colonel K. D. G.

The next is the examination.

(Memorandum.)

Questions to be put to Private *John Robinson*, King's Dragoon Guards.

Q. Whether he was a member of an Orange Lodge held in the King's Dragoon Guards at Longford, in the year 1829; if so, to state, should he be able, at whose instance that lodge was formed; who obtained a warrant for its formation; whether the meetings under it were restricted to the town of Longford, or whether it was what is termed a travelling warrant?—*A.* He was a member of an Orange Lodge at Longford, but not in 1829. It was at the instance of Mr. Hawkes, of Longford, that the lodge was formed, and trumpeter Wheeler obtained the warrant. It was a travelling warrant.

Q. For what length of time the meetings under that warrant were held, and the cause of their being discontinued?—*A.* Not more than three or four months, and they were discontinued in consequence of trumpeter Wheeler being severely reprimanded by the Colonel.

Q. Whether any sum was contributed by the members of the lodge periodically; if so, in what manner the money paid was disposed of?—*A.* There was no money contributed to form a fund; each member at the sitting paid about 6*d.* for liquor.

Q. Whether the warrant was renewed when the regiment was stationed in Dublin, in the year 1831; by whom renewed; the cause of its renewal, and whether any use has been made

Major-gen. Sir *J. Macdonald.*

6 August 1835.

of it since that period?—*A.* The warrant was renewed in Dublin, in 1831, in farrier John Kennedy's name, on account of the other being dormant. No use has been made of it since that period.

Q. Whether he knows in whose possession the warrant is at present; if it should be in his hands, to request him to deliver it up?—

Q. To state, to the best of his recollection, the number of members who attended the lodge at Longford; whether any of them were non-commissioned officers of the King's Dragoon Guards; and whether there has been any meeting of the lodge since the regiment left that station?—*A.* About 30 attended the lodge at Longford; he only attended twice, and, to the best of his recollection, there were no non-commissioned officers present. There was a meeting in Dublin, about Christmas 1831, to get the warrant renewed, at which the officers of the lodge were appointed, but there has been no sitting under the warrant since it was obtained.

Q. Whether any officer of the regiment was a member of the lodge, or was acquainted with the existence of an Orange Lodge in the corps?—*A.* No officer of the regiment was a member, or acquainted, to the best of his knowledge, with the existence of an Orange Lodge in the corps.

Sir, Clifton, 2 August 1835.

I HAVE the honour to forward you the answers of private J. Robinson as directed, together with the warrant in question.

I have the honour to be, Sir, your most obedient humble servant,

To Lieutenant-col. Thom, A. Q. M. General, Birmingham.

A. Handley, Captain King's D. Gds.

(13.) Have you any more documents to put in?—No more, except the two circular letters, on which I was first examined.

The circular Letters were then put in, and read as follows:

Circular. Confidential.—(Duplicate.)

Sir, Horse Guards, 1 July 1822.

REPORTS having reached the Commander-in-Chief, that measures are taken in some regiments to promote the establishment of Orange Lodges, and that in certain instances commanding officers have been solicited to permit soldiers to receive diplomas for holding such Lodges, His Royal Highness desires, that you will state, for His Royal Highness's information, whether any attempt of this description has been made in the regiment under your command, as His Royal Highness cannot too strongly reprobate a practice so fraught with injury to the discipline of the army.

I have the honour to be, Sir, your obedient humble Servant,

H. Torrens, A. G.

This, Sir, is the second Letter:

Circular. Confidential.

Sir, Horse Guards, 14 November 1829.

IN consequence of circumstances which have recently come to the knowledge of the General Commander-in-Chief, his Lordship has directed me to transmit to you a duplicate of the circular issued on the 1st July 1822, by his late Royal Highness the Duke of York, and to call your attention to the necessity of strict conformity to it, and of the exercise of the utmost vigilance on your part, to prevent the introduction or the existence, in the regiment under your command, of the practice therein adverted to, and which was so justly reprobated by His Royal Highness, as fraught with injury to the discipline of the army.

In making any inquiry, with a view to ascertain whether any attempts to establish Orange Lodges have been made in the regiment under your command, you will cause it to be clearly understood by the men, that the investigation has become necessary on military grounds, and that they will not be exposed to any reflection or disgrace, on account of being Orangemen, but that their meeting being contrary to order and to the rules of the service, cannot be permitted under any pretence. Finally, that their disregard of this caution, will subject them to trial and punishment for disobedience of orders.

I have the honour to be Sir, your most obedient humble Servant,

Officer commanding. *H. Taylor,* Adjutant.

These confidential letters are after a certain time embodied in the code of general regulations and orders of the army; accordingly, the confidential circular letter of July 1822, is embodied in the "Addenda" of the edition of that year, of the general regulations and orders of the army, and in the next edition, which is now

in

Major-gen. Sir *J. Macdonald.*

6 August 1835.

in progress of publication, the circular confidential letter of the 14th November 1829 will be embodied.

(14.) Have the soldiers to whom these warrants were sent made any difficulty in giving them up?—None whatever.

(15.) Have they acted secretly, as if they were doing any unlawful act?—I conceive, from the readiness with which they gave up the diplomas, and from the general tenor of the reports which the Committee have just heard read, that nothing could be farther from the purpose of any soldier concerned than to intentionally disobey the orders of his superiors touching the Orange Lodges.

(16.) Have they stated that they did not know it was contrary to orders?—I think the reports say so; and Sir George Teesdale is very pointed in stating that when, in 1829, he reprimanded them upon the parade for encouraging meetings of this kind, they seemed to feel it, and it does not appear that in that regiment anything relating to Orange Lodges has taken place since, at least I think that has come out.

(17.) Except the renewal in 1831?—But it does not appear they held any lodge.

(18.) Look to the interior of that warrant; I believe it purports to bear date 15th September 1828?—Yes.

(19.) That appears to be lithographed on the 25th September 1828?—Yes.

(20.) Now will you take the trouble to look at the back of it?—It is marked in manuscript, issued "26th December 1831, signed W. S."

(21.) Does not the order in 1829, in its language, declare that there is no military offence in being an Orangeman, provided there is no military lodge in the regiment?—It does; but I would add, that the letter I now hold in my hand is a military order, applying to military purposes.

(22.) Would a soldier who joined the regiment in 1834, or the beginning of this year, previously to the sitting of the Committee, as you conceive, know that he was doing anything wrong in being an Orangeman, assuming no order had been read to him, forbidding him to belong to such an association?—If he was not aware of the existence of the prohibitory orders now quoted, I conceive he would not be doing wrong in being an Orangeman. On looking at the "circular confidential" letter of November 1829 again, I see there is that reservation that the man's character is still safe; it does not reflect on his character, but contemplates a military disobedience, for which he is accountable in a military point of view to military authority.

(23.) Were these orders of 1822 and 1829 ever sent to the grand lodges of England and Ireland?—Never; we do not know where such lodges exist; I will venture to say there is not a military person at the Horse Guards, beginning with the commander-in-chief and ending with the office-messenger, that knows where the Orange Lodges exist.

(24.) This book contains the regulations?—It contains what we consider our standing orders; that is the common designation for it when talking of it, but it is intituled, "General Regulations and Orders of the Army."

(25.) What is the date of it?—This last edition is dated in 1822.

(26.) It contains the order of 1822?—The "Addenda" does, which was annexed some time afterwards.

(27.) Is it the duty of the colonel or commander of a regiment to have one of these books?—It is indispensable. The colonel of the regiment is seldom in the actual command of it; the lieutenant-colonel, I presume, you mean.

(28.) Whoever is in command of it?—Yes, whoever is in actual command of the regiment must be in possession of a copy of that book.

(29.) Any man may purchase that book at a military bookseller's?—He may.

(30.) It is a book perfectly well known by all officers of the Army?—No book can have attained more notoriety, I should think.

(31.) It is a book to which any officer would naturally refer to know his duty in particular cases?—Every regimental officer is ordered to supply himself with it.

(32.) The soldiers and non-commissioned officers have not the power of examining that book?—Yes, undoubtedly; they have the power, by going into the orderly-room of the regiment, which is the depository of all general orders and regulations for the government of the Army.

(33.) And that book is to be found in every orderly-room?—Yes; the commanding officer may occasionally take it out of the orderly-room, but I conceive that every regimental orderly-room has or ought to have it.

(34.) Do you not, in point of fact, consider that the serjeant of the regiment

Major-gen. Sir *J. Macdonald.*

6 August 1835.

ought to be cognizant of the orders contained in that book?—I think they are; but they are not ordered to have the book, because it is rather an expensive book, and they are not ordered to purchase it.

(35.) But it is kept in the orderly-room for the instruction of the non-commissioned officers, as well as others?—Yes, I conceive that every non-commissioned officer has it in his power to make himself acquainted with any of the contents of that book.

(36.) My question is, whether they ought to be cognizant?—There is but a comparatively small portion of this book that bears immediately on the conduct of a non-commissioned officer, or upon the obligations of his personal duties, and therefore it would be hard to say that every non-commissioned officer must be acquainted with the whole contents of so large a volume.

(37.) But so much as does bear on their conduct they ought to be acquainted with?—They ought, and are.

(38.) Ought they not, then, to be acquainted with the order in that book which relates to the formation of Orange Lodges in Ireland?—Undoubtedly.

(39.) Although in the manuscript copy of this order it is marked "confidential," in the very same year in which it is dated, the year 1822, it was given to the world?—No; it was published in the "Addenda," which came out some time afterwards.

(40.) Is there any edition subsequent to this?—No, none subsequent to that; there is one in preparation.

(41.) When did this come out?—It is dated 1822 in the title-page.

(42.) It came out at a subsequent period?—It takes some time to prepare it for publication; I know not the precise time at which it was published.

(43.) There is this document in it: "His Royal Highness desires you will state, for his Royal Highness's information, whether any attempt of this description has been made in the regiment under your command;" those are the words addressed to all commanding officers of regiments?—Yes.

(44.) May I ask whether you can produce the answers given to this circular which states that?—Yes, there must be some answers, but it would be a work of time to trace them, because the accumulation of papers is necessarily put by in cases in cellars.

(45.) You say there must be some answers?—Yes, there must.

(46.) Must there not be answers to all?—There must be answers, and if it is the wish of the Committee I will endeavour to find and produce them.

(47.) You mentioned at the outset of your evidence that you did not know whether that letter had been addressed to the Duke of Cumberland; have you a list of all those to whom it was addressed?—I stated at the outset, and now repeat, that I find that it was not addressed to His Royal Highness. I beg leave to inform the Committee, that the invariable usage is to address letters of that kind only to officers in actual command and employment; his Royal Highness not being in actual employment, although colonel of the regiment, the letter was not addressed to him; I have positively ascertained that it was not.

(48.) That is the usual course at the Horse Guards?—The invariable course.

(49.) The title of this book is not entered fully in our Minutes; it ought to be "General Regulations and Orders for the Army, Adjutant-general's Office, Horse Guards, 1st January 1822;" is that so?—Yes.

(50.) Here is a letter, signed Henry Torrens, Adjutant-general, Horse Guards, 1st January 1822"?—Yes.

(51.) This letter states,

Horse Guards, 1 January 1822.

His Majesty having been pleased to give His Royal approbation to the following amended edition of the regulations and orders of the army, it is the Commander in Chief's command that they shall be forthwith circulated and strictly observed.

As these orders and regulations are applicable to all stations where the army may be employed, no reason can exist, nor will any excuse ever be admitted, for departing from them in any particular whatever; and His Royal Highness holds all general officers employed on the staff, and all commanding officers of regiments, strictly responsible that they shall be invariably obeyed and adhered to in all the more detailed instructions which may be issued from time to time in local commands, or to brigades and regiments, for the general arrangements of discipline and interior economy.

Every officer in His Majesty's service is required to provide himself with a copy of these regulations, and to make himself perfectly acquainted with them. Commanding officers of regiments

regiments and depôts are responsible that this order is duly observed, and officers superintending the embarkation of regiments or detachments are to take care that no officer be allowed to embark without these regulations. Major-gen. Sir J. Macdonald.

By Command of His Royal Highness the Commmander in Chief, 6 August 1835.

Henry Torrens, Adjutant-general.

Answer.—There is always a prefatory order to each edition, enjoining implicit obedience to the contents of the volume.

(52.) Was there any suspicion up to the present time of the existence of Orange Lodges in the army?—None whatever; I can take upon myself to say, that the operation of no general order has ever been watched with more care or with more vigilance than that of the very order which is now the subject of investigation.

(53.) You have seen the evidence which has been laid before this Committee, showing the extent to which Orange Lodges exist in the army?—I have seen nothing except Mr. Hume's letter to Lord Howick, which only alludes to the case of the regiments concerning which I produce these documents.

(54.) And the 64th?—Yes; Mr. Hume's letter alludes to the King's Dragoon Guards, the 15th Hussars, the Royals, and the 64th Regiment.

(55.) Admitting that the statement contained in that paper, with respect to the number of warrants for the formation of Orange Lodges now existing in the British army to be correct, do you not consider the danger and mischief to be produced by the existence of such association is materially increased by the secrecy with which they must have been carried on?—I have no hesitation in declaring, that I can conceive nothing more dangerous to the welfare of an armed profession than meetings of the non-commissioned officers and soldiers, for the purpose of deliberating on any subject whatever, and I must, consequently, think that the danger would apply in a very peculiar degree to a continuance of these lodges in the army.

(56.) And do you not consider that that danger is materially aggravated by the circumstance of their having, up to this moment, eluded the vigilance of so many commanding officers of regiments in the army?—I conceive that in proportion to the secrecy with which they are kept, and the care that is taken to elude the vigilance of the commanding officer, the danger to be apprehended from meetings of that nature must increase.

(57.) Have you known any instance in which the discipline of any regiment has been reported to you as having been impaired by the existence of an Orange Lodge?—None; no instance.

(58.) Have you got any answer to the circular of the 14 November 1829?—I cannot at this moment take on myself to say, but I will also ascertain that point. I presume there must have been answers.

(59.) You consider it dangerous to the service to have military men hold any meetings to deliberate on any subject whatever?—My opinion applies to non-commissioned officers and soldiers only.

(60.) Composed as the army is, in a great measure of Roman-catholics, is not the mischief likely to be greatly enhanced by deliberating in a body on subjects from which they are excluded?—Having accustomed myself to look at this matter merely in a military point of view, I can only continue to do so, and to deal with it as a thing obnoxious and prejudicial to military discipline.

(61.) You consider him only as a soldier?—Nothing else.

(62.) Will you allow me to ask, can you give the Committee any information as to complaints of the existence of Ribbon Lodges in the army?—I have no recollection of any complaint.

(63.) And we cannot get from you any assistance to elucidate that subject?—I am afraid it is wholly out of my power; indeed, I can speak confidently, that the records of my department do not furnish any information at all upon that subject, I should say none.

(64.) Was any mention made in the letter sent to Lord Howick, of Ribbon Lodges?—I think there was; but perhaps the letter is here, for I understand that it has been laid upon the table of the House of Commons.

(65.) We wish to know, if Ribbon Lodges were mentioned in that letter, whether any such inquiry has been instituted with regard to Ribbon Lodges?—Lord Hill's course of proceeding would be immediately to put down the Ribbon Lodges, as he would the Orange Lodges; to denounce both alike; but the Ribbon Lodge said to have existed in the 64th Regiment, is stated to have been put down by its commanding officer with the Orange Lodge.

 (66.) The

Major-gen. Sir *J. Macdonald.*

6 August 1835.

(66.) The reason that there is no answer as to the 64th Regiment, is, that the officer is now in Jamaica, and no answer can be got?—I have already stated that the service companies of that regiment are now in Jamaica, and that the officer who commanded it at the time alluded to, is in India; but that there will be a communication from the depôt of the 64th, which I will take care to send to the Committee.

Daniel O'Connell, Esq. a Member of the Committee; Examined.

Daniel O'Connell, Esq. M.P.

(67.) YOU have heard a statement made by Mr. O'Sullivan with respect to the Archbishop Gallini?—Yes.

(68.) Have you any documents you can put in with reference to that?—I wish, with reference to the application of Archbishop Gallini, to put in a letter in the Appendix of the Hibernia Dominica. So far as that letter was known in Ireland, the following declaration was published, dated the 28 July 1775. "A book, under the title of Hibernia Dominica, having been printed, as appears from its title page, in the year 1762, and a supplement thereto published in the year 1772, as appears also from the title-page thereof, the general uneasiness and alarm which the said book and supplement occasioned amongst our people, have put us under the necessity of attentively examining them. We have attentively examined them, and we think it incumbent on us to express, in the most decisive manner, and with all sincerity, our entire disapprobation of them, because they tend to weaken and subvert that allegiance, fidelity and submission, which we acknowledge ourselves to owe from duty and from gratitude to His Majesty King George the Third; because they are likely to disturb the public peace and tranquillity by raising unnecessary scruples in the minds of our people, and sowing the seed of dissention amongst them in points in which they ought, both from their religion and their interest, to be firmly united; and they manifestly tend to give a handle to those who differ in religious principles from us, to impute to us maxims that we utterly reject, and that are by no means founded in the doctrines of the Roman-catholic Church. For these reasons we consider it as our indispensable duty not only to manifest, as we hereby do, our own sentiments, but also to inculcate the same as far as in our power to those under our care, but particularly our clergy, to whom we most earnestly recommend, that they be careful and zealous, upon all occasions, to instruct their flocks in those unfeigned principles of the allegiance, fidelity and attachment to the person and government of our gracious Sovereign, His Majesty King George the Third, which we, conforming ourselves to the doctrine of our holy Church, and to the repeated instructions of the supreme pastors thereof, have heretofore constantly enforced, and will always, with God's blessing, continue to enforce by our words and by our example." I also wish to give in two other documents. The first is a passage from Sydney Taylor's Civil Wars of Ireland: "Queen Mary commenced her reign by several acts equally just, humane and politic. The restoration of the old religion was effected without violence; no persecution of the Protestants was attempted, and several of the English, who fled from the furious zeal of Mary's inquisitors, found a safe retreat among the Catholics of Ireland. It is but justice to this maligned body to add, that on the three occasions of their obtaining the upper hand, they never injured a single person in life or limb, for professing a religion different from their own; 'they had suffered persecution and learned mercy,' as they showed in the reign of Mary, in the wars from 1641 to 1648, and during the brief triumph of James the Second." I wish to put in this passage from Sir Henry Parnell on Penal Laws against Catholics: "A still more striking proof that the Irish Roman-catholics, in Queen Mary's reign, were very little infected with religious bigotry, may be drawn from their conduct towards the Protestants, when the Protestants were at their mercy. Were we to argue from the representations of the indelible character of the Catholic religion, as pourtrayed by its adversaries, we should have expected that the Irish Catholics would have exercised every kind of persecution which the double motives of zeal and retaliation could suggest. The Catholic laity, in all the impunity of triumphant bigotry, hunting the wretched heretics from their hiding places; the Catholic clergy pouring out the libation of human blood at the shrine of the God of mercy, and acting before high heaven those scenes which make the angels weep. But on the contrary, though the religious feelings of the Irish Catholics, and their feelings as men, had been treated with very little ceremony during the two preceding reigns, they made a wise and moderate use of their ascendancy; they entertained no resentment for the past, they laid no plans for future domination.

Even

Daniel O'Connell, Esq. M.P.

6 August 1835.

Even Leland allows that the only instance of popish zeal was annulling grants, which Archbishop Brown had made, to the injury of the See of Dublin; and certainly this step was full as agreeable to the rules of law and equity as to popish zeal. The asserters of the Reformation, during the preceding reigns, were every way unmolested, or, as the Protestant historian chooses to term it, "were allowed to sink into obscurity and neglect." I wish to show this. Mr. Sullivan has shown a considerable ignorance of history. I wish to give these three dates, and let them appear on record. "In the Polish Diet, where a single negative prevented the passing of a law, and where all the Catholic bishops sat as magistrates or peers, it was enacted, in 1568, 'that not only those who adhere to the Catholic Church, but all, be they who they will, so they be but Christians, shall enjoy, and for ever retain, equal privileges, rights and liberties. No individual, so he be a Christian, shall be excluded.'" As to the conduct of the Catholics in Maryland, I refer to page 82 in the first volume of Chief Justice Marshall's History of General Washington for this fact. That the Assembly of Maryland, having acquired power, by reason of the disturbed state of England, passed a law, in 1649, emancipating the Protestants, and establishing perfect civil liberty. The Act is given at length in the second volume of Rees's Encyclopædia, article Maryland; and I know that Act was prepared, from another source, by a Jesuit. The recital states that the enforcement of conscience had ever been attended with dangerous consequences wherever it had been practised; and to punish all reproach or approbrious names between any sect. Upon the Restoration the Protestant party became triumphant, and repealed that Act, and enacted penal laws against the Catholics. In 1676 the penal laws were repealed, and perfect religious liberty established, which continued until the Revolution. In 1791 the Catholic Diet of Hungary passed a law of Catholic emancipation, by which they gave one-fourth of the churches to Protestants, and provided that no Protestants should pay tithes to the Catholic clergymen.

APPENDIX.

ORANGE INSTITUTION.

15th day of September 1828.

County of Dublin,

District of 1st Drag^{n} G^{s}.

By Virtue of this Authority,

Our well-beloved Brother Orange-man, of the Purple Order, John Kennedy (and each of his Successors) is permitted to hold a Lodge, No. 567, in the County and District above specified, to consist of True Orangemen, and to act as Master, and perform the requisites thereof.

Given under our Great Seal. (Seal.)

(Seal.)

Ernest, Grand Master.
Enniskillen, Deputy G^{d} Master.
Henry Maxwell, M.P., Grand Secretary.
Wm. R. Ward, Deputy G^{d} Secretary.
Henry Brooke, Grand Treasurer.
George A. Nixon, Deputy G^{d} Treasurer.

Countersigned by
Robert Smith,
County Grand Master.

ORANGE INSTITUTION.

Twenty-fifth day of March 1835. (Statue of King William.) County of / District of } 15th Hussars.

By Virtue of this Authority,

Our well-beloved Brother Orange-man, of the Purple Order, Robert Moore (and each of his Successors) is permitted to hold a Lodge, No. 1537, in the County and District above specified, to consist of True Orangemen, and to act as Master, and perform the requisites thereof.

Given under our Great Seal. (Seal.)

(Co. Seal.)

Countersigned by County Grand Master.

Ernest, Grand Master.
Cole, Deputy Gd Master.
Henry Maxwell, M.P., Grand Secretary.
Wm. Swan, Deputy Gd Secretary.
Alex. Perceval, M.P., Grand Treasurer.
Hugh R. Baker, Deputy Gd Treasurer.

SECOND
REPORT
FROM THE
SELECT COMMITTEE
Appointed to Inquire into the
NATURE, CHARACTER, EXTENT AND TENDENCY
OF
ORANGE LODGES, ASSOCIATIONS
OR SOCIETIES IN IRELAND;
WITH THE
MINUTES OF EVIDENCE,
AND APPENDIX.

Ordered, by The House of Commons, *to be Printed,*
6 *August* 1835.

475.